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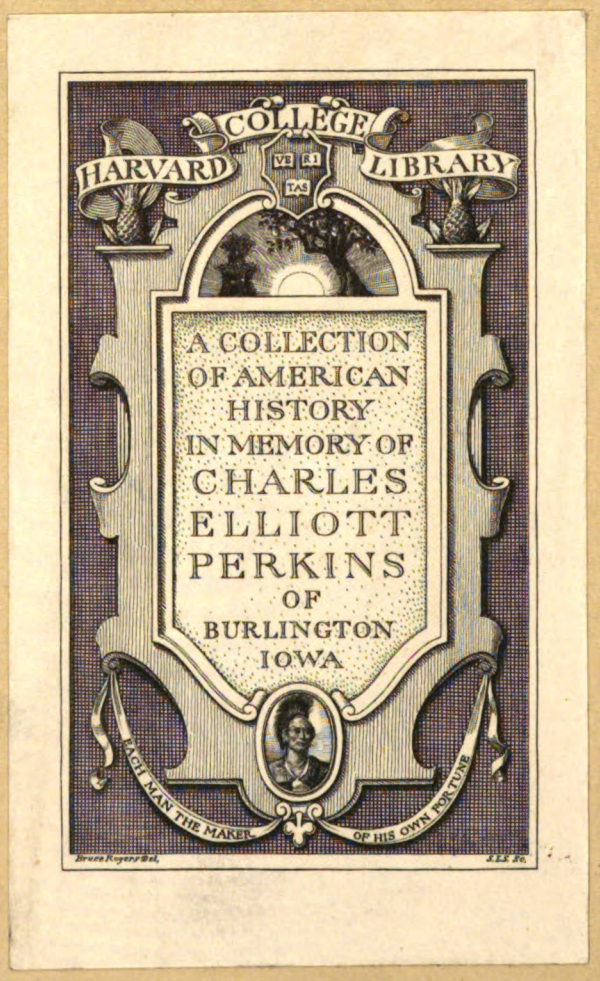
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THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

MESSRS. HIMES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. *R.*'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. *R.*," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the reperusal with earnest attention. But I did not get the satisfaction from it that "C. P. *R.*" expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader *will* fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. *R.*," and, with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I [redacted], I shall endeavor to be governed *by* the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a *praying* heart, to the Standard of Truth, willing to *see* and *believe* all that that teaches, we are sure of getting the truth; and after finding it, the *praying* heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the LATTER days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the FIRST KING." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand."[1] Now, if these quotations fail to prove that Grecia is the THIRD kingdom, and that Alexander is only the *first king*, I might as well stop here: but believing that it will convince every *praying*, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as IRON; forasmuch as IRON breaketh in pieces and subdueth all things; and as IRON that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, *dreadful* and *terrible*, and *strong exceedingly*; and it had great IRON teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it: and it was *diverse* from all the beasts that were before it; and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above *inspired* description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was *strong* as iron; wherein it was *diverse* from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the *inspired* description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is *not* the third, and his successors the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall *devour* the *whole earth*, and shall *tread* it down, and *break* it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his *third* conquered the whole earth, *for* his *fourth*: whereas the above words of inspiration show us that the *fourth* devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer *united*, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this *looks* a little like perverting the meaning. Does the professor need to be informed, that the clay comes *not* up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the *feet* and *toes* part of potter's clay and part of iron, the kingdom shall be *divided*."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, that is all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this *diversity* in several respects; in its different forms of government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third;[2] the legs of iron—terrible beast, and he goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? *Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire?* Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a *succession* of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth,"[3] and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are *certainly* put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that *these* four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the LATTER days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed *together*," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

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we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the *same* horn made war with the saints, and prevailed against them, *until* the Ancient of days *came*, and judgment was given to the saints of the Most High; and the time came that the saints *possessed* the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfilment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn *cannot* be Antiochus; and equally certain does it follow, that it *must* be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, *after* that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for *many* days. [*Query.* Is it likely Gabriel would call three and a half years *many* days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man; for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the *last end* of the indignation: for at the time appointed the END shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, *that* could be called the *last* end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the *last* end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the *last* end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are *one*; that it is *true*; that it was to be *shut* up; and to be for *many* days. That they are one in substance, may be further proved, by noticing the word *after*, in the first verse of this chapter. I do not see how Daniel could mean *after*, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean *like* the first. That it is *like* the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is *true*, no believer will doubt; that it was to be shut up, and that too till "the time of *the* end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for *many* days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was *long*;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee *understand* what shall befall thy people in the LATTER days: for yet the vision is for *many* days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the BOOKS were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, 'how long before all the nations of the earth shall be destroyed, and the judgment set?' and had the answer been 'Unto 2300 years; then shall the end of this world come:' how, I should like to know, could it have been *closed, shut* up, and *sealed* from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the *vision* of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is *certainly* none; and equally *certain* is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I *had* seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee *skill* and *understanding*. At the beginning of thy supplication the commandment came forth, and I am come to *shew* thee: therefore *understand* the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, *seventy* weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for *one* week. The professor says, "What a period in the world's history were those seven years—the *central* point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week, the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "*also* the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. 'Hold there!' says the objector; 'does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?' Yes, he does *say* so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct. (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of *the* earth shall

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awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars FOREVER and EVER.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "*and at that time.*" What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is *after* Antiochus has come to his end, and none to help him.) *And at that time* deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS;" or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman *not* one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have *not* "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of L. H.

[1] How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, easting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the *fourth* kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the *second* kingdom; (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with choler against the ram; the GOAT that brake the horns of the ram; it was the GOAT that cast him down, and stamped upon the ram; and Professor Chase says the GOAT is the "*fourth* kingdom upon earth." I know it was the "*first king*" that directed his movements; but it was no less the goat on that account. While this was going on between the *second* and *fourth* kingdoms, where, I would ask, was the "*third* kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the *fourth*. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the GOAT still.

[2] The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass: four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, sustainedness and properties.

[3] If the Roman is not the *fourth* universal empire, then it *must* be the *fifth*; but I defy any man to find any *fifth* universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up WHEN the clay, iron, brass, silver, and gold of the image are broken to pieces together; and WHEN the *fourth* beast is slain, and his body destroyed, and given to the burning flame; and WHEN the little horn is broken *without* hand: and if it is ETERNAL, then its subjects *must* be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "*Remarks*," and looking over Professor Stuart's "*Hints on Prophecy*," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious;—"*my Lord delayeth his coming*" was too visible in every line of their "*Remarks*," and "*Hints*," for the eagle eyes of the "*wicked servants*" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen,' say all the Universalists in the land. "*It is all moonshine*," says Dr. Sharp: "Good," says Mr. T. Whittemore; "the doctor is a man of sound understanding." "*The world will stand centuries, and hundreds of centuries to come*," says Mr. Rogers: "True," say *Fiction* Norris and *Chameleon* Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age." "It is only unlearned men wresting the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand,] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder. Dan. ii. 44: "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of that passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more *fully* and *vividly* in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! *only*, INTERPOSING in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in

1843!

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

LETTER TO N. COLVER.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of *his* dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are *his*. Think of the wo Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank *with* the drunken."

In your preliminaries is seen the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "*intelligent*" *agreed among themselves*. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nero. *Are you as well informed as they are in Hebrew and Chaldee?* Dowling agrees with us, that it is Papacy. You and Stuart think the 2300 days are *days*, but can only make them *about* fit Antiochus; Dowling and Chase say they are half-days, and that *is not quite* long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if "a knowledge of correct biblical interpretation" is the one thing needful to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a vagary." If the kingdom *is* set up, where is the king? the subjects? the territory? Satan certainly continues to be the *god* of this world: the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Mary does "not yet sit on the throne of his father, David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set on the *right hand* of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God." If his kingdom *is* set up, why did Christ command his disciples to obey the Cesars of this world? Why did he tell them "it was his Father's good pleasure *to give* them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom *come*," if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, *inherit* the kingdom," if they had been in *possession* of it since they were converted? If the reign of grace in the heart is *the* kingdom, why look for an entrance that "shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "*not* whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event *cannot* come this year: you say that "is not a matter of revelation to the Son, to angels, or men." This passage holds as good against Christ's *ever* knowing the time, as it does against you or me. You don't wish to have it appear that you are not *looking* for him; for you have read, "unto you that LOOK for him," &c. Then again, you fear your *love* for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing." A little "intelligence" will penetrate your flimsy veil.

In your attempt to separate the 9th from the 8th of Daniel, you will find true "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand THE VISION," was not fulfilled when Daniel fainted with the soliloquy on his lips, "none understood it;" while of the 7th, Daniel says "he *told* me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 9th to finish what was *unfinished* in the 8th. The tenacity with which our opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. *You had not noticed that Daniel understood that chapter*, and therefore needed no "appendix" to it, but *did need the 9th for a correct understanding of the 8th.*

While you were making merry with the "day-for-a-year expositors," why did you not speak about the *long* ten days' tribulation of the church at Smyrna?—of the *long* first wo of five months?—of the still *longer* second wo, of an hour, a day, a month, and a year?—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about *running out doors* 2520 *years;* and of Daniel's *fasting* 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335, to Daniel, says, (chap. x. 13,) But the prince of the kingdom of Persia withstood me one and twenty days, &c." Now the "unlearned" can see that it was the "WONDERFUL NUMBERER" that said "unto 2300 days:" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me." Then, again, in the last verse he says, "there is none that holdeth with me in these things, but Michael your prince:" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The *first* gave all the "wonderful days" directly to him; the *last* "explained," "lifted up," or "strengthened him," as he was ordered. The *first* appeared, and is described by Daniel in the 6th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

On page 33, you say, "It is not how long shall be the time for everything Daniel saw in the vision, but how long shall be the vision *concerning* the daily *sacrifice?* &c." This looks like sheer deception; *why did you not tell your readers the words "concerning" and "sacrifice" were the words of men,* instead of placing such stress upon them?

But you have kept "the very delirium of fanaticism" for the last sentence; and that is, "the Lord himself" sounding the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold, the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of GOD." LEWIS HERSEY.

A sound head, a simple heart, a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—*Cecil.*

It is not talking, but walking with God, that gives a man the denomination of a Christian.

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WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 9, 1843.

VOLUME NO. I.

We perceive by the first No. of vol. I, that thirteen numbers were promised to the subscribers; and as only ten were issued, an explanation is required, which is as follows,—the matter intended for the three remaining numbers, was "Miller's Lectures" as published in the "Midnight Cry, and Watchman's Alarm," two *double* numbers of which, were sent to each subscriber of the "Western Midnight Cry," thus giving one number more than was promised.

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

THE EDITOR.

In consequence of ill health of himself and family, Br. Storrs has felt it his duty to go to the east. How soon he will return, should time last, is a matter upon which he will probably advise us. We have left our family in New York, for a visit to this place, where we only intend to remain for a few weeks; and in accordance with the suggestions of the brethren, have consented to take charge of the paper while here.

APPEAL FOR THE "WESTERN MIDNIGHT CRY."

Shall this paper be continued? This is a question for our brethren of the West to answer. You have been led to feel something of the importance of such a medium of communication, as a source of comfort and encouragement to the lovers of Christ's appearing, and as a voice of warning to the slumbering thousands in this Western world. It remains for you to say, whether this flaming torch of truth, shall continue to disseminate its rays of light o'er the plains, prairies, and mountains, and along the majestic streams of this section of our world, which is so soon to witness the tremendous scenes of the *last day*. Shall thousands perish for lack of knowledge, when a faithful application of but a little part of the goods over which God has made us stewards, will accomplish the object? When it is borne in mind that all these things, in a few months at the longest, are to be consumed by the judgment fires; surely, this appeal will be responded to, and the support of the "W. Midnight Cry" will be chosen as one of the mediums, through which to transmit some of your treasures to God's everlasting kingdom. But, says one, "how can we sustain it, for we are poor?" I will tell you; and it is one of the easiest things in the world to do it. Let some ten, twenty, or forty of our brethren, agree to make up the deficiency in the amounts sent from abroad, to defray the expense of an edition weekly, and the work is done. If there should not be one farthing received from any others, it would only cost the last named number of individuals about one dollar each per week, or only twelve or fifteen dollars for each individual, between this and the time the Lord will come, when a "cry" will be issued in the *East*, which will supercede the necessity of the *Western one*. See Matt. xxv. 6, and xxiv. 27.

If this call is promptly responded to, another number will be published next week, should time continue, and so on till the Lord comes. If at any time, you should fail to receive your paper, you will know the reason, and where the responsibility (if there is any) will rest. Bear in mind the importance of sustaining a gratuitous distribution of these papers among the thousands of travellers that are weekly passing through this place to all parts of the Western country.

Direct your communications to J. V. Himes, Cincinnati, Ohio.

Cincinnati, Dec. 8th, 1843. E. JACOBS.

THE CAUSE IN THIS PLACE.

When Br. Storrs left this city for the east, the enemies of truth predicted that the Second Advent cause would soon "die away;" but directly the contrary has been the result. When left without a lecturer, the lovers of truth clung still more closely to the promises of God.

The interest has continued to increase, even more rapidly since brother Storrs left. Some thirty or upwards, having embraced the doctrine of the Lord's soon coming, between that and the time we commenced our lectures here. Our first lecture was delivered on Sabbath evening last, to a large and attentive congregation, that had met for a prayer meeting, not knowing that any person would be present to lecture. A prayer meeting was held at the close of the lecture, when upwards of twenty came forward for prayers, many of whom testified that the Lord had blessed them. Two or three professors of religion that had for some time been wavering in their minds, came out and testified their full belief that the Lord would come within the present Jewish year. On Monday evening, fourteen came forward for prayers, some of whom were blessed; on Tuesday and Wednesday evenings the interest continued, and some others have experienced the smiles of a reconciled God. Although an entire stranger to the whole congregation, never having seen one of their faces before, at the close of our first lecture we were surrounded by a multitude of warm hearts and heaven beaming countenances, that stood ready to give the wandering "stranger and pilgrim" a hearty welcome.

The Second Advent believers in this place are a heavenly band, and their numbers and graces are daily increasing. The first hour in their society was a blessed oplate to our drooping spirits: for while passing down the Ohio, surrounded by those who had no sympathy for our blessed master; and the thought of being separated by the lofty Alleghany's, so far from a dear family, and kind brethren and friends in whose affections and prayers we had so largely shared, a gloom had overspread our mind which only the sweet spirit of God could remove: and here we have found an atmosphere most congenial for the operations of that spirit. Brother Boyer, who has charge of the Second Advent Book room, is indefatigable in his labors.

Br. J. H. Hardy, writes from Lexington, Scott county, Indiana, Dec. 1st, that there is a good deal of excitement in that place upon the subject of the Second Advent. If the theory as taught by Mr. Miller, is correct, there are large numbers in that vicinity who wish to know it. It is a soul cheering doctrine, to think, that in about four months at most, the Saviour will come in his kingdom. * * * * With respect to the "return of the Jews" and the "conversion of the world," the vail has in a great measure, been removed from his mind." He proposes some questions upon Dan. ix. 26, which we shall probably answer in our next number.

Br. Silas G. Strong writes from Maysville, O., that he prefers truth with the *few*, to error with the *multitude;* and takes pleasure in circulating all the publications he can get upon the subject, which above all others, is dear to those who are waiting for the coming of our blessed Lord. He sends a good article upon the subject of sanctification, for which we have not room this week. He urgently requests, that some of our Second Advent brethren will write more upon this subject.

Br. Joseph Howells writes from Hamilton, O., Nov. 16th, earnestly requesting, that an able advocate of the blessed cause may be sent to that place. In connection with some friends, he wishes br. Storrs to favor them with an exposition of the five first verses of Isa. 2, and Micah iv. 1—8.

Br. Jonathan Woodworth writes from Hartford, Licking county, O., that an interest is awakened in that section, and many will read if papers are thrown in their way. He urgently requests that some one may come and lecture among them. He is anxious to receive publications for distribution, but does not feel able to pay for them.

Two sisters from Preble county, O., write that they have been reading the "Western Midnight Cry," since the great Tent meeting, with a great deal of delight, and it has been food to their souls. They earnestly entreat that a lecturer may be sent them to aid in a protracted meeting which is to commence (if time lasts) the Saturday before Christmas.

A letter from St. Louis, of November 13th, states that there are a few in that city that are looking for the Saviour at the termination of the 2300 days. The people are very much blinded by the Shepherds. He thinks a great deal of good may be done at this time if a good lecturer is sent them.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

Can Br. Himes send us half a dozen copies of the "Signs of the Times," of July 12, 1843;—also, three dozen volumes of the last edition of the "Harp," 3 parts, bound?

LETTERS RECEIVED.

From Postmasters. E. T. Chapman, 2 00; C. Hastings, jr. 1 00; C. A. Maddock, 1 00; Henry Whipple, 1 00; R. B. Young, 0 25; W. G. Romney, 1 00.

Individuals. George F. Storrs, Jonathan Woodworth, Silas G. Strong, Mary Fall, J. V. Himes, J. B. Hall, Edward C. Williams, Henry Espich, 1 00, Joseph Howells, Dan Storrs, J. V. Himes, H. B. McNamara, A. A. Stevens, Mary J. Lewis.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians are invited to send their children.

SIGNS IN THE EAST.

Earthquakes.—From the True Sun of Tuesday last, we learn that the Eastern coast of the Gulf of Venice, about 250 miles east from the city of Rome, has recently been visited with a severe earthquake. On the 16th of September at night, two strong shocks were felt at Ragusa, and through a great portion of Dalmatia, causing the most intense alarm. On this occasion a large meteor illuminated the East. Similar shocks were experienced daily, sometimes accompanied by subterranean noises, up to the 26th of September. Many of the inhabitants of the Dalmatian villages, had abandoned their habitations in despair, and fled to the mountains, and Ragusa was nearly deserted. The latest accounts are to the 27th, at which time the shocks still continued, and the houses in Ragusa were so much damaged, that a few more convulsions would reduce the city to a heap of ruins.—*Mid. Cry.*

Many professed Christians are very much troubled in arranging the political affairs of the nation. What have the disciples of Jesus to do with those four great fighting beasts, (Dan. 7)? Patch and mend these Gentile governments as much as you will, they are to be dashed in pieces.

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COMMUNICATIONS.

Letter from Br. Storrs.

We have taken the liberty to publish the following extract from a private letter of br. Storrs, knowing the deep interest that is felt in this place, for the wellfare of one whose labors are so highly appreciated.

Philadelphia, Nov. 29th, 1843.

I have spent one week in New York city. The work there is taking a new start, about 30 were forward for prayers last Sabbath evening—some of them found peace in believing. In this city (Philadelphia) I preached a week ago last Sabbath eve, to about three thousand deeply interested hearers, and the cause here is evidently rising higher and higher—*no dying away*. Br. Litch has gone to Baltimore, intending to spend a few weeks there if the way opens, and time continues. * * * * * I believe the Lord is *at the door*, and we shall not have to wait long. Tell the brethren and sisters, to *be strong* and fear not, for our God will come, and come *quickly*.

Any communications for me, should at present, be directed to Philadelphia, as I expect to remain here a few weeks, *if the Lord will*.

Yours in the blessed hope of soon, *very soon*, meeting our glorious Lord and Saviour. Geo. Storrs.

Letter from Br. Stevens.

Indianapolis, Nov. 27th, 1843.

Dear Br.—You may have expected before this, that I had become ungrateful and negligent of my friends in Cincinnati. If so, be assured your suspicions are unfounded. I shall never forget their unceasing kindness and attention towards me. I intended to have written sooner, but the pressure of duties has been such since I left that it has prevented.

I made no stop in Connersville, as was my purpose, brother Perkins being absent and no arrangements having been made for meetings. I came on therefore directly to this place, where I arrived on Wednesday night, after leaving you. On Thursday evening we commenced meetings in the Baptist church, but were routed after the second meeting, and went to the Christians house, where we held one more meeting. The Sabbath breaking up our meeting there, we succeeded in obtaining a very comfortable, unoccupied Lutheran house, where we have since held our meetings unmolested. I have now given 15 lectures. The interest has been continually increasing. Last evening the house was more crowded than ever. At the speaking meeting after lecture, some eight brethren testified to the power of the truth in making them better and happier. Among these were brothers Young, Dr. Muncel, one of the most learned men in these parts, Dr. Saunders, &c. Br. Jemerson, the Disciples' minister, attends continually and agrees with us almost entirely. Deep solemnity pervades the meetings, and in some cases there is deep feeling; but there has hardly been a sufficient test to call forth the feelings of sinners. This evening we expect something decisive will be done, to show how things stand. Should the period appear to be most critical with them, I shall remain a few days longer; but should there be no particular manifestation of interest, I expect to start for St. Louis to-morrow. The publications which I brought were literally scrambled for and devoured

I must mention in connection with all this prosperity, the fact that the devil is not dead. Yesterday there was a dreadful lunge made at the truth in some of the churches. As is frequently the case, in these last days, the old villain overshot the mark and uncovered the cloven foot. A Methodist minister who at first received me with professions of friendship, and allowed it to be presumption to say that Christ would *not* come this year, turned the tune most essentially, and assured the people that age after age must yet pass away; generation after generation yet arise, before Christ comes. Nay more, he saw it took: the people tittered, and he went on, "God destroy the world," (said he) "and what for?" "He will not destroy the world while he has a seed left to serve him," and afterwards said, "God would *always* have a seed left to serve him." The Universalists, I am told, went away praising him. I will not stop to be very minute in respect to his argument. He is said to have appealed to the many good hymns we sing, &c., exclaiming, "Will you give up these hymns? Will you abandon your schemes?" &c. &c. Poor man! how I pity him! An evil eye and irritable spirit, led him to contradict his own previous admissions before witnesses, and then contradict the Bible. But so it is when one shuts his eyes to the truth. I feel like praying, "Father forgive them for they know not what they do." The truth has too deep hold to be brushed away by such a bold and blasphemous dash. God sits on the throne and his Omnipotent arm holds the power of darkness at bay. I believe there is nothing more of special interest to be told respecting things here. I have enjoyed myself much. My friends here are of the true Second Advent stamp, warm, unflinching and devoted to God. But I long to see sinners converted to God; O how shortly will their doom be sealed! I expect to order a few papers here from New York soon. It is not my custom to send a half filled sheet to a friend. And were I now to express on this remaining page the feelings uppermost in my heart, it would be filled up with personal acknowledgements. My dear brother, the comfortable home I have found in your family, binds me to that circle. A stranger, a pilgrim, an exile, knows and ever remembers the heart that sympathises with him in those circumstances. The sacrifices you have made to render me comfortable in these exposures to the chill damps of winter, are not forgotten. Peace be with you all—pray for me.

Yours in expectation of speedy redemption,

A. A. Stevens.

Extract of a letter from Br. Himes.

Boston, Nov. 25th, 1843.

"Dear Brother,—Yours is just received, it has truly cheered my heart. I had been longing to hear from you, to know how you were getting along. Your report of the meetings, *is just what I expected*. Let me entreat you to hold on to your prayer meetings, preacher or no preacher. You cannot fail to do good—conducted as they should be; (and I doubt not they are so with you) they will be the greatest blessing to the saints—and cannot fail to wake up, and keep the "virgins," awake till the Lord comes."

Yours in the blessed hope,

J. V. Himes.

Letter from Br. Hall.

Troy, O., Nov. 14, 1843.

Dear Br. Storrs,—As it has been very rainy and muddy since I have been here, and as my health has been very poor, I did not commence lecturing till Sabbath evening. I lectured in the Wesleyan house, but I shall finish a course of lectures in the Baptist church in this place. I shall probably get through by Saturday evening, when I expect to leave for Piqua.

There seems to be considerable interest here on the Second Advent; and I pray God that this people may indeed be thoroughly aroused and prepared to meet the Bridegroom. Yours truly,

J. B. Hall.

This is the brother whose article upon "the Dragon, Leopard Beast, and Image Beast, was published in vol. 1, No. 8, of the Cry."—Ed.

We give the following letter from a very intelligent colored sister, in Mississippi, who chanced to be in this city at the time of the "Tent Meeting," and became a convert to the Second Advent faith.

October 29th, 1843.

Dear Friends,—I take this opportunity to let you know that I have arrived safe at home, and am still an advocate for our Lord's second coming. I am glad to find some that join me in this blessed hope. I have not met with so many opposers to this doctrine as I expected. And some say they would be glad to hear some one of your belief, lecture.

I have not received any of my papers since my arrival. You will please send them to me, and also one copy of Mr. Miller's lectures. I wish to be remembered to all the friends. I am living in anticipation of that joyful day when our Lord shall make his appearance. Pray for me, that if I never meet any of you in this word, that we may all meet in the New Jerusalem.

Mary J. Lewis.

The papers have been regularly forwarded, and the vol. of lectures are now sent as ordered.—Ed.

Letter from Br. McNamara.

Sharpsburgh, Alleghany co. Pa. Nov. 25, 1843.

Dear Br. Storrs,—

I embrace the present opportunity to address you upon the subject of the glorious coming of our Lord Jesus Christ. I am alone in raising the "midnight cry" in this place. I have many trying scenes to pass, but the Lord is faithful, and his promises are sure. If faithful, we shall receive a glorious crown.

I will not trouble you with a history of my conversion to the Second Advent faith, as I expect you have heard of me; I am the old soldier that was to go to New Orleans last spring; but a good honest, speculating preacher, with the devil to help him, (for no Christian would) blocked up my way by out-flanking me on my left wing; but, thank God, I have now got the field, and by His grace, mean to keep it, till I fall upon it. I was the first in this place, in the midst of bigotry and *little horn* influence, to cry "Behold, he cometh."

The cause has suffered much in this place in consequence of the injudicious course of professed Second Advent believers; many of whom, after the month of May passed, began to feel that "every vision faileth." In a public hotel, a bonfire was made of the "Bible Examiner." I have lectured in almost all of the little towns within twenty-five miles of Pittsburgh, to crowded congregations, and have got many to read the "Trumpet of Alarm," one hundred copies of which Br. Litch sent me as a present.

Br. Jacobs, also sent me some copies of the "Coming of Christ," and the people have feasted upon them till they are used up. Many are beginning to think the next thing in the line of prophetic events, is the *parting of the heavens as a scroll*. I should like your paper, but am poor and can not pay for it; but, thank God I can read, and that is glory enough while I am here.

Be strong and work, for God will work with us.

Farewell, till we meet at Home.

H. B. McNamara.

LOVE FOR THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upwards its steadfast eye to the appearing of Jesus, "bright glory's beaming star." The coming of the Lord, and *not death* will be their constant theme.

If in the mean time death should come, and find them thus 'looking,' it has no terror to them, for they will then for a little while, sweetly sleep in Jesus till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the *coming* of our Lord Jesus Christ.

1 Cor. i. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Col. iii. 2–4. Set your affections on things *above*, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. i. 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

iv. 14–18. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

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Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord.. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii, 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

Rev, i. 7. Behold, he cometh with clouds; and every eye shall see him; and they which pierced him: and all the kindreds of the earth shall wail because of him. Even so, Amen.

xvi. 15. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold I come quickly; blessed is he that keepeth the sayings of the propesy of this book.

He which testifieth these things saith, Surely, I come quickly: Amen- Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of Christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what Christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to His will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with amens and hallelujahs. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analagous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains a sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all thro' the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say, *you do not love your husband?* We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ."–2 Cor. x. 2. "He that loveth father and mother more than me, is not worthy of me."–Matt. x. 27.

"BUT OF THAT DAY AND HOUR KNOWETH NO MAN."

This is generally the first objection that is urged against the possibility of knowing anything about the time of the "Second coming of Christ." It is easily answered with the frank acknowledgment, that all consistent believers in the advent of Jesus Christ sometime in the Jewish year answering to our 1843, make no pretensions to any knowledge of the "day and hour" when that event will take place. The objector immediately replies, "that is evading the point, for the spirit of the expression is, that no man can ever know anything about the time." If the individual that urges this last objection is honest, and wishes to get the true meaning of this expression of our Saviour, he can have it from the testimony of God's word.

First, The testimony of Christ himself is pointedly given against this objection in verse 33, of the same chapter. (Mat. 24.) "When ye shall see all these things, know that it is near, even at the door." That, is something about the time, but something more pointed still, we think, may be found in the chapter. The very expression "of that day and hour knoweth no man," is sufficient authority for us to examine closely the context, for a longer defined period of time in which the great events predicted would take place. In verse 42, "Ye know not what *hour* your Lord doth come," and v. 44, "in such an *hour* as ye think not, the Son of man cometh," are strong additional inferences, that their minds had been directed to a longer period of time, and not that they were left in darkness relative to it. Again, in v. 37, "as the days of Noe were, so shall also the coming of the Son of man be." In addition to the wickedness of those days, with which the wickedness of the "last days" are to compare, we have the fact, that to Noah was made known the number of years that were to pass away before the world's destruction: (Gen. vi. 3,) "And in saying as the days of Noe were, so shall the coming of the Son of man be," our Saviour does not except this important similarity. In Gen. vii. 4, we have proof that the day was made known to Noah; here appears to be an exception to the similarity extending farther, in the expression, "of that day and hour knoweth no man."

Second, In the room of shutting out all light relative to his coming, we firmly believe, the Saviour designed in this chapter, to teach the time (i. e. the year) of his second advent. My reasons for this belief shall here be given. In v. 15, he commences the history of the Papal Abomination in these words, "When ye, therefore, shall see the *abomination of desolation spoken of by Daniel* the prophet, stand in the holy place, (whoso readeth, let him understand,) &c. Understand what? The Saviour foresaw, that without this caution, there would be a misunderstanding relative to the thing spoken of by Daniel. Let us then search in Daniel, for the very thing spoken of by the Saviour. In the two last verses of the 9th chapter, is the first place in the prophecies of Daniel, where we find any thing that looks like the language of the Saviour above quoted. Verse 26, "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Verse 27, "and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." Is the thing or things here mentioned, that to which the Saviour refers? I think not, for these reasons: The Saviour's words are in the singular, "*the* abomination of desolation." While the prophet's language clearly brings to view more than one abomination, and more than one desolating power. Again, the event here predicted by the prophet must take place before the one predicted by the Saviour, for the desolation (Dan. ix. 27,) is preparatory to the abomination, and not necessarily connected with it. *For*, "preparatory to," the overspreading of abominations he shall make it (the city of Jerusalem, v. 26, the place where the sacrifice and oblation was offered, v. 27,) desolate until the consummation, and that determined shall be poured upon the desolator, or Dan. vii. 11, till the beast is given to the burning flame, or Luke xxi. 24. "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled" Jerusalem was made desolate preparatory to the overspreading of the Roman abominations. The first of those abominations, Pagan Rome, did overspread—persecute the saints—tread down and break in pieces the whole earth, until it was taken away, A. D. 508. The abomination of desolation is not "spoken of by Daniel the prophet" in his 9th chapter, only by way of reference to it, as something to take place after the destruction of "the city and the sanctuary." The first place in the book of Daniel, where "the abomination that maketh desolate" is "spoken of" as such, is in chap. xi. 31, "And shall take away the daily, and they shall place the abomination that maketh desolate." This was done in the year 508, when Vitalian, a champion of the Catholic faith, at the head of an army of Huns and Bulgarians, waged a successful war against Pagan Rome, which resulted in its overthrow. This was the time when "the abomination that maketh desolate" was placed: For the ten kingdoms that arose in Western Rome during the interim, between 508, where Pagan Rome fell, and 538, when the saints were given into the hand of Papal Rome; we are told by the Revelator, "have one mind, and shall give their power and strength to the beast." (Rev. xvii. 13.) From scripture authority, then, this last "abomination" commences with the power that took away the "daily," and at the same time; although it did not commence its "desolations" till the beast was seen in its full form, (Dan. vii. 8,) in 538.

The next and last place, where "the abomination of desolation" is "spoken of by Daniel the prophet," is in chapter xii. 11, "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, A THOUSAND TWO HUNDRED AND NINETY DAYS.—These two last are the only places in Daniel, where "the abomination of desolation" is plainly mentioned. If we are told that it is mentioned in chapter viii. 13: I only reply, that the language of that text will best settle this question; that, is a "transgression of desolation," and reaches to the cleansing of the sanctuary, or to the time when the "sanctuary and host" are to be trodden under foot no longer. It embraces Papal Rome, but not in reference to its desolations with the Sword, for those ended in 1798. It refers to Rome as a transgressing power, and it has been such since its dominion was taken away, as well as before. "The abomination of desolation" is described in chapter vii. 24-26, but it is not "spoken of by Daniel" as such, and we cannot, there-

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fore, use it for the present purpose. With these facts before us, I ask, what have we to "understand," but the 1290 days, the given length of "the abomination of desolation spoken of by Daniel the prophet?" It is interesting to read this caution of our blessed Lord, and then turn to the very place designated by him in the prophecy, and read in the preceding verse, "And none of the wicked shall understand; but the wise shall understand." The words have been shut up, (v. 4,) the book has been sealed till the 1290 days are ended,—then, we have been told, "the wise shall understand," and Jesus points to the "abomination of desolation"—(demonstrated by actual fulfilment to be,) twelve hundred and ninety years long, and says "whoso readeth LET him UNDERSTAND." He then briefly enumerates the events that are to fill up the above period of time—the great tribulations, such as was not from the beginning of the world, in which (not 1,100,000 Jews at the seige of Jerusalem,) but over 50,000,000 Christians, were martyred for their faith in Jesus. He speaks of the shortening of those days, or closing up of the Papal civil rule, v. 12—the deceivers that should arise at the close of that period, v. 23—26, as well as those that had risen before, (v. 11) He then, in v. 29, again points to the 1290 days, referred to in v. 15, and shows in what part of those days the signs of his appearing should commence; immediately after the tribulation, or as Mark says, chapter xiii. 24, in those days, after that tribulation, the sun shall be darkened, &c., which first sign took place "in those days," eighteen years before they were ended, and after the great "tribulations" under the papal reign had closed. He assures us of his coming the next thing after the falling stars, and that this generation (that has seen the signs) shall not pass away till all be fulfilled. He gives a parable of the fig-tree to show how surely the great event shall follow the signs, and foreseeing the skepticism of the last days, he adds an awfully solemn declaration, that though heaven and earth should pass away, yet "my words shall not pass away." Though he had given the events filling up the 1290 years of Dan. xii. 11, and the signs also, of their end in order to guard us from error, yet he adds, "but (though I have helped you to an understanding of the days of Daniel,) of that (literal) day and (literal) hour, knoweth no man, no not the angels of heaven, but my father only."

"Whose readeth let him understand" one thing more, viz. that "he that waiteth and cometh to the 1335 days," or a period 45 longer than the 1290, shall be blessed with righteous Daniel, by standing with him in his lot in the first resurrection.

If his be a correct view of the subject, then, "that day and hour" has nothing to do with any other year than that which ends the forty-fifth from the ending of the dominion of "the abomination of desolation.", "Whoso readeth let him understand."

THE 2300 DAYS.

Dr. Hales says that "there is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's Collections, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300."* New Anal. Chro. Vol. 2, p. 557.

Dr. H. renders Dan. ix. 21—23, 'Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (viii. 16) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said, O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications THE ORACLE came forth; and I am come to tell thee [His response] for thou art greatly beloved. Therefore consider the matter and understand the vision." See p. 559.

The 27th verse he renders, "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the Desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed." p. 563.

He admits that the one week commenced A. D. 27, and terminated A. D. 34, when Stephen was martyred, and the Sanhedrim had formerly rejected Christianity, but denies that this one week was the last of the seventy. It is a pity that the learned Doctor, while he saw much of the truth, was not enabled to discern the whole.

Signs of the Times.

*Wm. Cunninghame says, "Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

About three inches of snow fell in this place on Wednesday night.

CONSISTENCY.

The pastor of the "Associate Reformed Church," from whose flock the sister was expelled for singing "Second Advent Hymnodies," &c., a little time since attended a tea party at *Shires' Theatre*, and in company with others of the Rev. Clergy, assisted in singing temperance *songs*.

Whose "painful duty" is it now, to inform this pastor, that such a course is contrary to the "*doctrines*," (not "*practices*") of the *Associate Reformed Church*.

THE DIFFERENCE.

Do not be alarmed! The Lord will not come yet for a hundred years. What! the Lord come and burn up the world in the midst of all these improvements? Nonsense! *Modern Apostle.*

"Be *patient* therefore, brethren, unto the coming of the Lord.

Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." *Apostle James.*

"For the Lord himself shall descend with a shout; * * * * the dead in Christ shall rise; * * * * we that are alive shall be caught up; * * * * *Comfort* (not frighten) one another with these words" *Apostle Paul.*

Those who tell us the world can not be destroyed now, because improvements in the arts and sciences are making such rapid advances, tell us also, that these improvements will go on for centuries yet to come. What follows? Why, improvements will then have reached such a height that the Lord can never come, and the Christian must bid farewell to his Bible, with all its precious promises, forever.

THE CHRISTIAN'S COMFORT.

The Lord *himself* shall quickly come,*
With mighty shout and trump of God,
To wake the dead that sleep in him,
And rule the nations with his rod.†

The righteous living, too, will rise;‡
Caught up to meet the Lord on high,
Sweet words of comfort to the wise:§
The saints of God no more will die.‖

*1 Thess. iv. 16. †Ps. ii. 9; Rev. ii. 27; xii. 5. ‡1 Thess. iv. 17. §ver. 18; Dan. xii. 3, 10, 12, 13. ‖1 Cor. xv. 54; Rev. xxi. 4.

"THE POOR HAVE THE GOSPEL."—This was the glory of the Christian dispensation, but the poor are shut out from some of the modern lectures against Christ's near coming. Thomas Y. Howe, D. D., has recently advertised a lecture, at Utica, in which, he says, "it will be shown that the assertions of Mr. Miller, as to the time, are expressly contradicted by facts." But this pleasing information must be well paid for,—25 cents being the price, to each person.—*Mid. Cry.*

☞We recommend to our readers a careful perusal of brother L. Hersey's *Reply* to Professor Chase's article, commencing on the first page.

☞Our next number will contain an article upon the "Inconsistencies of Colver's Literal Fulfilment of the Prophecies of Daniel."

Can Br. Israel Jones visit this place and deliver a course of Lectures?

Will he inform us by letter?

THE FORM OF GODLINESS WITHOUT THE POWER.—Paul places singing by the side of praying, and says: "I will sing with the spirit." We have a very different state of things now. The editor of the New York Observer says:

"The idea of praise to God as the object of singing in public worship, has in many churches become obsolete, while mere display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed *performers*. Pastors *might*, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject."

THE GOSPEL PREACHED IN ALL THE WORLD.—Dr. Skinner, in his sermon before the American Board of Commissioners for Foreign Missions, denotes the martyr Williams as saying "We do not know of any group or single island of importance within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

The last number of "The Voice of Elijah," a Second Advent paper published at Montreal, gives some letters which show a most interesting state of things in England, relative to this great subject. The editor says he has "scattered hundreds, if not thousands of copies of his paper through Yorkshire, and other parts of England." Letters which he has published, from Yorkshire, Devonshire, and from different parts of Ireland, speak of the people of God in those sections, as being gladdened with the joyful tidings of our blessed Lord's soon coming.

WHEN IS PRAYER A VAIN THING?—1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.

2. The prayers which men offer, while they resolve to continue in any sin, are vain prayers.

3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction not at all minding our profiting by, or the improvement of, an affliction.

4. Those prayers which we make in our own strength.

5. Those are vain prayers which we make in our own name, not in the name of Christ.

6. Angry, passionate prayers are vain prayers.—Caryl on Job 35: 13.—*Mid. Cry.*

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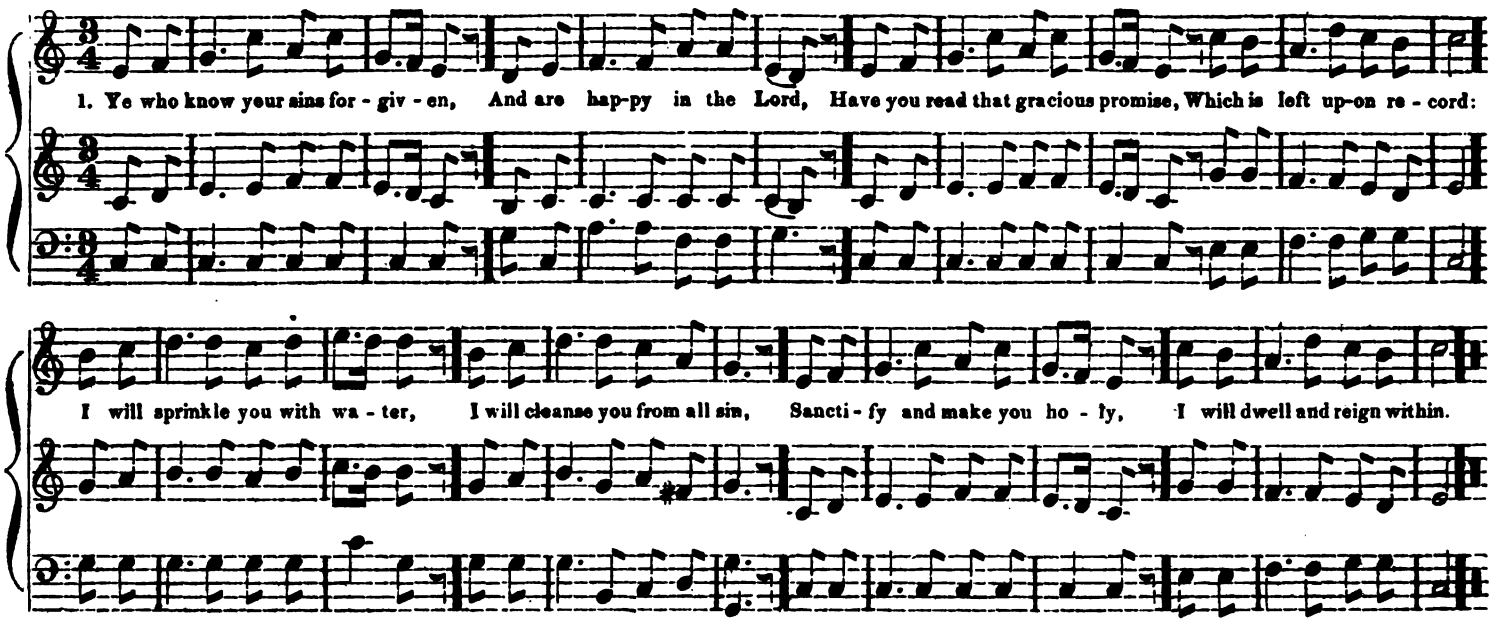
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BLESSING OF THE NEW COVENANT.



2 Though you have much peace and comfort,
Greater things you yet may find,
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered, groaned, and died,
On the cross the healing fountain
Gushed from his wounded side.

3 O ye tender babes in Jesus,
Hear your heavenly Father's will,
Claim your portion, plead his promise,
And he quickly will fulfil.
Pray, and the refining fire
Will come streaming from above;
Now believe and gain the blessing,
Nothing less than perfect love.

4 If you have obtained this treasure,
Search and you shall surely find
All the Christian marks and graces,
Planted, growing, in your mind.
Perfect faith, and perfect patience,
Perfect lowliness, and then
Perfect hope, and perfect meekness,
Perfect love for God and man.

5 But be sure to gain the witness,
Which abides both day and night;
This your God has plainly promised,
This is like a stream of light.
While you keep the blessed witness,
All is clear and calm within;
God himself assures you by it
That your heart is cleansed from sin.

6 Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure,
Jesus, only Jesus know.
Spread, O spread the holy fire,
Tell, O tell what God has done,
Till the nations are conformed
To the image of his Son.

7 Witnesses might be produced
Of this glorious work of love,
Paul and James, and John and Peter
Long before they went above.
Hundreds, thousands, tens of thousands.
Have, and do, and will appear;
Let me ask the solemn question,
Has the Lord a witness here?

8 Wake up brother, wake up sister,
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate.
Can you bear the thought of losing
All the joys that are above?
No, my brother, no, my sister,
God will perfect you in love.

9 May a mighty sound from heaven
Suddenly come rushing down,
Cloven tongues like as of fire,
May they sit on all around.
O may every soul be filled
With the Holy Ghost to-day,
It is coming, it is coming,
O prepare, prepare the way.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, DECEMBER 16, 1843. [No. 2.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

EXAMINATION OF

The Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecy.

THE Lectures of Rev. N. Colver, the substance of which were first preached in his own pulpit, and again in the Marlboro' Chapel, are now published in a small 24mo. tract, entitled, "The Prophecy of Daniel *literally fulfilled;* considered in three lectures." We listened to their delivery on both of those occasions, and intended to have reviewed them; but we are now satisfied that the tract carries within itself its own antidote. Our object at this time will be only to point out some of its many inconsistencies.

It is prefaced by a request for its publication from T. Gilbert, P. Gill, and N. Hill, that others may share in their "*increased pleasure* in reading the Scriptures." Doubtless it would add to the pleasure of many to have it proved that the Scriptures contain no intimation of Christ's coming.

The first lecture consists mostly in an attempt to show that if the days of Daniel are to be understood as years, that there are many instances in the Bible where days are used, which to understand as years, would lead to an absurdity. As no one claims that in *any* of those instances, days are to be so understood, we shall have no occasion to dwell on that argument. Because *days* are to be understood as *days*, where all admit they are to be so understood, and because there it would be absurd to understand them differently it does not follow, that where prophetic time can only be understood a day for a year, that it would be also absurd.

With regard to "prophetic time," we fully adopt the rule laid down by Prof. Stuart, in his "Hints," p. 68, that "*every* passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless *good reasons* can be given why it should be tropically understood." By this rule, a *day*, in Scripture, always denotes a *day*, and a *year* a *year*, unless such *good reason* can be given. If therefore we find that a series of events *were not*, and *could not* have been fulfilled in the *literal days* specified, we have *good reason* to prove that they are to be *tropically* understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 6, 6, we find that a day is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a *type*, they are a type of *years*.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under *types* and *symbols*, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal *days*, we know that the time, as well as the events, must also have been given by a *type;* and we accordingly interpret it by the *Bible rule* for all such cases. Also, when it can be demonstrated, that a part of any prophetic period has been fulfilled in *years*, the rational inference is, that the remainder of the same period will be fulfilled in *like manner*.

Mr. Colver says, of the prophetic *days*, in Daniel, that "If Daniel means *years* in these numbers, there may be some plausibility in the '1843 interpretation,' but only *some plausibility;* for the fixing of their date from the origin of the seventy weeks, in the night vision, is both gratuitous and arbitrary. But if, on the other hand, Daniel means what he *says*, '*days;*' then is the whole scheme as baseless as an uninspired vision of the night.'" When he delivered the same lecture on the Sabbath, to his own people, he stated that if they were *years*, the world would end in 1843; and that any school-boy could see it, for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and that then the world must end, unless it can be shown that some other event is then to take place, and he did not see how that can be done. He also admitted, at the same time, that the *great body of our standard Protestant commentators* had understood them as years; and gave as the reason, that some one had first so called them, and the "others had followed in the same track, until they had got the *cart rut* so deep that they could not get out." He also admits in his book, "From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors, 'that, in the prophetic writings, a *day* stands for a *year*.'" p. 12.

There is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are so many *years*. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a *settled question*. And the only way in which our modern theologians can defend themselves against the doctrine of Christ's coming, is by going back upon the old abandoned Popish ground, and finding in Antiochus Epiphanes the hero of Daniel's prophecy. Indeed, so universal has been this interpretation of these periods, that Prof. Stuart says in his "Hints on Prophecy," page 77, "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

To overturn, or set aside such an "UNIVERSAL CUSTOM," will require more than mere assertion. Even Mr. Colver admitted, in his second lecture, in the Marlboro' Chapel, that to prove his case, it would be as necessary for him to show their fulfilment in *literal days*, as it would for him to produce a *tally* with the same figures as those on the *tag* of his trunk, in order for him to get such trunk from the railroad depot; that if the tag of his trunk had the figures 1290, 1335 and 2300, he must produce *tallies* with PRECISELY THE SAME FIGURES, *or he could not get his trunk*, and that he must show those periods fulfilled in *days*, or he could not get his case. This, however with many other things which he uttered in his own desk, and at the chapel, he has wisely omitted to give in the printed *copy* (?) of those lectures. We shall endeavor to show that as he has produced no *tally* with those numbers, that he cannot have his "trunk," *and has not proved his case*. That the "seventy weeks" are weeks of *years*, he dare not deny, but says of them, "It is somewhat amusing to notice the peculiar process to which these "seventy weeks" are subjected. It is admitted by all that they cover a period of four hundred and ninety years. But still, it is insisted that the angel *meant* weeks of days, and that, to understand him, we must first reduce them to days; and, then, that we must consider each day the symbol of a year, giving four hundred and ninety years. That is, he did not mean weeks, but days,—that is, he did not mean days, but years." p. 15.

We admit that there is nothing said about *days*, at this time by the angel, neither is there anything said about *years*. The Hebrew is *seventy heptades*, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a *week;* and they had their weeks of years, and also weeks of days. It is, therefore, correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him *understand the vision;* and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If, therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they are 2300 years, then the seventy weeks are weeks of years.

When we reflect that the *vision*, (not a part of it,) was to be 2300 days long, and that Daniel is told that the sanctuary will then be cleansed; that when Daniel had seen, from the 25th of Jeremiah that the seventy years that they were to serve the king of Babylon were accomplished, and that he then prayed, (Daniel ix. 16, 17,) "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake:"—who does not see that he supposed that the 2300 days ended with the 70 years, and that the sanctuary would then be cleansed? for we find that he prayed for the very thing which he had promised to do at the end of the 2300 days. And when it is seen that, at the *beginning* of his supplications, the same angel GABRIEL explained all of the vision of the 2300 days, the time, to Daniel, is commissioned to fly *swiftly*, and informs Daniel that he "has *now* come forth to give him skill and understanding," and exhorts him to "understand the matter, and consider the vision," and then begins where he left off before, shows him that "*seventy sevens are cut off*," (for

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the best scholars admit that such is the original, to "anoint the Most Holy;" that after that the people of the prince that shall come, shall destroy the city and SANCTUARY, (not cleansed yet,) and that "for the overspreading of abominations he shall make it desolate till the CONSUMMATION, and that determined shall be poured upon the desolate,"—who cannot see that the sanctuary cannot be cleansed till it shall cease to be overspread by abominations at the consummation; that that determined must have reference to the 25th of Jeremiah, which Daniel was considering, which extends down to the end of the world; that the 2300 days must therefore extend to that time; and that therefore the "*seventy sevens are cut off*" from the 2300 days, are periods of the same length of time, and mark this commencement? When, therefore, it is proved that the seventy sevens are, years, will it not consequently follow that the 2300 days are years?

The title of Mr. Colver's book is, "The Prophecy of Daniel, *literally fulfilled.*" The question then is, has he shown a *literal* fulfilment of these prophecies, and that those *days* were fulfilled in *literal days?*

To prove its fulfilment in days, he makes *Antiochus* the HERO of Daniel's prophecy, and quotes largely from Rollin—a *Roman Catholic*—to prove that instead of the vision being fulfilled in 2300 days, a *single act* of Antiochus covered that length of time. Porphyry, a *heathen*, is also referred to, in support of the same views.

Mr. Colver admits that the 11th and 12th chapters cover the same ground that is covered by the 8th; and as those two bring us down to the resurrection, the "little horn" that waxed exceeding great, must exist to the same time, and the sanctuary will then be cleansed.

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*' Mark well *this inquiry*. It is not, How long shall be the time for everything that Daniel saw in the vision; but, 'How long shall be the vision *concerning the daily sacrifice*,' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original*, and are so noted in the translation, and that the question is literally, "How long the VISION, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11—13; so that it reads "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

These are the periods of which he says, "Let us now look for the events, and for the applicability to them of these numbers." He then proceeds as follows: "Maccabees i. 54: 'Now the fifteenth day of the month Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side;' and chap. iv. 52, 53: 'Now on the five and twentieth day of the ninth month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-offerings," which they had made.' These two dates, with the accompanying history, will give us a clew to the application of these numbers. It will be seen, that the two dates, in them, make their events just three years and ten days apart. The month Casleu answers to our December. The first of these dates is the time when the image of Jupiter Olympus was set up over the altar of God in the temple; and the latter is the time when the 'sanctuary was cleansed.' Here, then, we have three years and ten days." p. 34. Three years at 365 days, = 1095 days + 10 = 1105 days. This is all the time that Mr. Colver attempts to show, transpired *after* the abomination of desolation was set up, when the angel expressly informs Daniel, that "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Mr. Colver, or the "*angel*," has therefore *made a mistake* of ONE HUNDRED AND EIGHTY-FIVE days. To get over this insurmountable obstacle, he *assumes*, that there were "at least six months, 183 days, BEFORE the setting up of the abomination of desolation;" when the *angel* said the 1290 days should be *from that time*. He says: "But from Macc. i. 45, 46, 47, it appears, that 'the daily sacrifice was taken away,' the sanctuary polluted, altars set up, and groves and chapels of idols, and the sacrifice of swine's flesh and other unclean beasts performed, at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple, mentioned in the 54th verse. This, therefore, prefixed or added, gives us the 1290 days." p. 34. Unfortunately for him, there is nothing in Macc. i. 45, 46, 47, that has any allusion to six months, as the text itself will show. "And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts." The 185 days that he is minus, is a mere *assumption*, and according to his own admission were BEFORE the "abomination" was set up,—AFTER which the angel dated it. He therefore has no "*tally*" that corresponds with this "*tag*" in his prophecy "*literally fulfilled.*"

Let us see how "precisely" his "tally" and tag correspond.

Daniel's "Tag."	Mr. Colver's "Tally."
1290.	1105.

Will the angel give him his "trunk?" or will an intelligent community give him his case? He has come short ONE HUNDRED AND EIGHTY-FIVE days on this period. Having shown so "LITERAL *a fulfilment*" of this period, he says: "Now let us see if we can find in this catastrophe occasion for the largest number, 2300 days. It will be remembered, that this is given, in answer to a question involving the whole process of Israel's subversion, 'to give *both the host and the sanctuary* to be trodden under foot.' The inquiry then is, When did *this* work commence? We know when it terminated—at the cleansing of the sanctuary. It appears, Macc. i. 20, 21, that 'two full years' previous to the invasion of Israel, of which we have been speaking, 'Antiochus returned again, in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude. And he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.'" p. 35. Thus, the only *definite time* he has given us for the 2300 days, is "three years, ten days," and "*two full years*," making five years and ten days = 1836 days, or FOUR HUNDRED AND SIXTY-FOUR *days short*. To make out the balance, Mr. Colver *assumes* that, "The *commencement* of the apostacy, and of the utter subversion which followed, is narrated in the 11th verse: 'In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us,' &c. Verses 13, 14, and 15: 'Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen. Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.' This took place *some time previous* to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date *something more* than six years preceding the cleansing of the sanctuary. THIS, THEN, GIVES US THE '2300 DAYS,' COVERING THE WHOLE APOSTACY AND SUBVERSION." p. 35. How long Antiochus was in Egypt, Mr. Colver has not shown; and six years would be but 2191 days, which is still 109 days short, so that he makes his "SOMETHING MORE" his "*literal fulfilment.*"

Let us now see how this "tally" corresponds.

Angel's "Tag."	Mr. Colver's "Tally."
2300.	1836.

His "trunk" cannot be recovered with such a "tally." Of this period he has utterly failed to show a "*literal fulfilment.*"

With such success, he says: "We have now only to inquire after and settle the event reached by the 1335 days. Dan. xii. 12: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' This number ends forty-five days subsequent to the cleansing of the sanctuary. Did any event then occur, relative to the people of Daniel and to the scenes transpiring at Jerusalem, of sufficient interest to elicit this additional remark of the angel? History answers, *There did*,—the *death* of Antiochus Epiphanes, the author of their terrible calamities. Notwithstanding 'Michael stood up,'—'the great prince which standeth for the children of thy people,'—yet it was to them a time of trouble, 'such as there never was since there was a nation, even to that same time.' Dan. xii. 1. The cleansing of the sanctuary, by the victorious arms of the Michael-sustained host of Judas Maccabeus, was not the end of their calamities. Subsequent to this were fought by them two of the most remarkable battles, and victories gained, that are found recorded upon the pages of history. And the angry allies of Antiochus continued to rage upon them, until the news of his death abated their courage, arrested their career, and left the Jews to hail the bliss of returning peace and safety.

"The *precise date* of the death of Antiochus, or the *precise time* when the news of it took effect upon the affairs of the Jews, we *have not the means of knowing;* but enough is found in history to assure us, that this was the event to which allusion was had; and that it is MORE THAN PROBABLE that it occurred at the end of the 1335 days." p. 35. Here again, he fails to show an exact time, and acknowledges that he "HAS NO MEANS OF KNOWING," but *thinks* it "*more than probable*," that, "the distance the news had to travel to reach him at Ecbatana, and the subsequent account of his death, leave us little reason to doubt the accuracy of the angel, in fixing the time at

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forty-five days." He has, therefore, not shown the time that preceded or followed the 3 years and 10 days—or 1105 days; and the 1335 days must also be dated from the setting up of the abomination that maketh desolate; so that here he comes short TWO HUNDRED AND THIRTY days. We have therefore for the

Angel's "Tag,"	for Colver's "Tally,"
1335.	**1105.**

This makes quite a *variation* in the three periods, as the amount of Colver's "tallies," deducted from the angel's periods, will show.

Angel's Periods.	Colver's "Tallies."	Difference.
1290	1105	—4925
2300	1836	+4046
1335	1105	——
——	——	—879 days.
4925	4046	

He has, therefore, only come within EIGHT HUNDRED AND SEVENTY-NINE days of showing a "*literal fulfilment.*" Well did he exclaim: "By all the veneration which we feel for the Bible, as 'a sure word of prophecy,' as the light of the world, we protest against such TERRIBLE TRIPLING with the word of God. If we are ignorant of the fulfilment of any prophecy, let us be ignorant; but let us take heed how we wrest the Scriptures, lest we do it to our own destruction." p. 24.

He is even so *conscious himself* that he has made a most *signal failure*, that he says: "We say not that the various numbers under consideration are *all* or ANY of them mentioned in the history of the fulfilments of the predictions; but we DO SAY that their applicability and appropriateness to the events to which we have applied them, to us seem most manifest." p. 37. His questions, therefore, "Has this prophecy been *literally* fulfilled?—and can the use of these several numbers, in relation to such fulfilment, be satisfactorily accounted for?" are conclusively answered in the NEGATIVE.

Notwithstanding such *failures* and *admissions*, yet he claims that the prophecy of Daniel "has been shown to be most FAITHFULLY and most literally ACCOMPLISHED." "Indeed," he says, "it may be well QUESTIONED whether ANY other prophecy, in the whole volume of God's word, the account of the fulfilment of which depends upon history, can be shown with greater, if it can with EQUAL CLEARNESS, or with so much minutia of accomplishment. If *any* word of prophecy is sure, this is SURELY IT." p. 37. Again he says: "We have come to the very numbers themselves, and have examined the last objection, namely, 'that they do not admit of a *literal* interpretation or fulfilment;' and the result of our inquiry is, that *they admit of none but a literal interpretation*,—that any other than a literal fulfilment is impossible in the very nature of things. We have gone further, and have shown the literal fulfilment of that prediction, and the appropriateness and applicability of all those numbers to the events by which that prediction is fulfilled—yes, so *strikingly, circumstantially*, and *obviously* fulfilled, as to draw from the infidel the charge of its having been written subsequent to the events. Here, it would seem that we might rest the matter, with the conviction that our WORK *was done*, and that these numbers were FOREVER RESCUED from the strange use to which they have been recently subjected." p. 38.

He might not only as well "rest the matter," but might have "as well never have attempted," for all that he has done to prove his position; for such "monstrous absurdities," and "terrible trifling," will only open the eyes of the sincere inquirer after truth.

The third lecture he occupies in showing "the distinctness of the morning vision from the night vision."

Mr. Colver *attempts* to show this "distinctness" by drawing a parallel between the "little horn" of the 7th, and the EXCEEDING GREAT HORN of the 8th chap., which he says, "to avoid circumlocution and repetition, we shall call them *Antiochus* and *Nero*." He forgot, however, that *to call them so*, would not *make them so*. He then proceeds to show that the *origin, character*, &c. &c. of *Antiochus* and *Nero*, are not the same; and no one claims they are, or that even ROME was the same in every respect as *Papacy*. We shall not dwell on those points, as they do not touch the question, and we are not disposed to review, where he labors in vain.

It was predicted in Daniel vii. 25, that the "little horn" "shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Mr. Colver says, p. 44, "How strikingly is the *work* of this fulfilled in the persecution of the '*saints*' under Nero! Mark the prediction: 'He shall wear out the *saints* of the Most High.' Here is a new application of the term *saints* in the language of prophecy. The Jews, as a people, are nowhere so called. They are called the 'holy people,' the 'chosen people,' &c. &c.—terms which comport with their *typical* or *select* character; but not *saints*. It is quite obvious that a *new* people are in the eye of the prophet." Again, he says, p. 48, "The term 'saints' is never applied to the Jews, as a nation; and it will be remembered, that no such work, as *wearing out the saints*, is assigned to the little horn of the morning vision; all the terms used in it, such as, 'people of the covenant,' 'holy people,' the 'host,' &c., show, conclusively, that it had to do with the people under the Jewish polity. But, in this vision, the title of '*saints*' is given to the people of the *new* kingdom of the Messiah; with whom the little horn in it comes in contact. And it is asserted, that 'they shall be given into his hand, until a time, times and the dividing of time.' This was literally fulfilled. History informs us, that the persecution of the saints under Nero continued BETWEEN *three and four years;* and terminated with his tragic end."

Here again, he *utterly fails* to show any *time* from any history, and for a definite period of three and a half years, he only gets BETWEEN three and four years!! either of which is 180 days aside of the mark, and which, added to the difference of his previous "tallies" and Daniel's periods—879 days—makes ONLY ONE THOUSAND AND SIXTY-TWO days that he varies in all those prophetic numbers from a "literal fulfilment." His assertion that the *Jews* as a nation, are nowhere called *saints*, is a mere *quibble;* for if they were not, it does not follow that the pious Jews were not so called; and that they were, he will probably not deny, after consulting 1 Samuel ii. 9. 2 Chronicles vi. 41. Job v. 1; xv. 15. Psalm xvi. 3; xxx. 4; xxxiv. 9; xxxvii. 28; l. 5; lxxxix. 5, 7; xcvii. 10; cxvi. 15; &c. &c.

In his lecture at the Marlboro' Chapel, he stated that the term "*holy people*" was applied exclusively to the *Jews*, and that it did not imply *moral character*. Thus, he said, if a priest had a *straight back* and *straight nose*—by which we suppose he meant, free from any bodily defect—if he was the vilest man that ever lived, he was a *holy priest*. After showing CONCLUSIVELY that Antiochus and Nero were not twins, he says, p. 52, "With what clearness all this has been shown, every one of course will determine for himself. If we have succeeded, then the synopsis, which we gave in our first Lecture, is correct. And then, too, are the numbers '2300,' '1290,' and '1335 *days*,' connected with the morning vision; and had their accomplishment in its fulfilment. Yes, farther; then is the attempt to graft their date upon that of the seventy weeks, (or sevens,) in the night vision, fanciful, arbitrary, and erroneous; and the whole fabric built upon the perversion of these numbers falls."

It may not be here amiss to show the opinions of Dowling and Stuart on the literal fulfilment of these periods, and their admissions, that they cannot be shown to have been fulfilled in the *literal days*.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "*we are not informed by any historian* EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has *no doubt*, however, that if we *could find* such historian, it would be the exact time; the *nearest* he can come to it, according to his own admission, is 55 days.

The 1260, 1290 and 1335 days, Mr. D. admits to be years, and, while he rejects Mr. Miller's interpretation, says, he does not feel bound to furnish any other.

Prof. Stuart admits that the three and a half times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was *just three years*. But Prof. Stuart only claims to show an *almost exact* fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A *little more*, or a *little less*, than three and a half years, would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S., God in prophetic time does not always *aim to tell the truth*.

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the *only place* where he admits that God did speak the *exact* truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the *latter part of May*."

Of the 1335 days of Dan. xii., he only proves their exactness by "*supposing* now that Appolonius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire *about* the middle of February, in the year B. C. 164." The only way that he finds the commencement, is by "assuming that the *terminus a quo* of the 1335 days, is the same as that of the 1290 days;" and then he says, "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B. C. 164." p. 97.

The 2300 days, Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "*counting back*" from December 25th, 195 B. C., which he assumes as their "*terminus ad quem*, and we come to Aug. 5, B. C. 171." p. 101. Here he does not attempt to prove an *exact* fulfilment from any history.

The "70 weeks," which all admit to be so

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plain, the Professor calls a "*locus vexatissimus*," gives them a hard name, and leaves them. p. 105.

The prophetic periods in the Apocalypse are despatched by the Professor in the same summary manner. Of the "*five months*," (Rev. ix. 10,) he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with, "If we *suppose* now that the *former part* of Feb. was the month when war was declared," &c. p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled *exactly*, with "*only* a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or *could be aimed at?* Enough that only a few days at most can be considered as supernumerary." p. 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us admit that these periods *cannot* be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

Having thus *cleared the way*, he says, "Let us now attend to some other considerations, which go to confirm these views.

"As an introduction to the explanation of the morning vision, the angel says to Daniel, (chap. x. 14,) 'Now I am come to make thee understand what shall befall *thy people* in the latter days; for yet the vision is for many days.' Proof positive this, that the matters of the vision pertained to *Daniel's people, the Jews!* After this intimation, for the angel to talk to Daniel of the little horn of *Popery;* and what it should do, a thousand years after *his people* and the place of their sanctuary should be destroyed; would be, to say the least, to preach a sermon very foreign to his text. If the matters of the vision did not befall the Jews, Daniel was imposed upon; for his people are no more concerned with the doings of Popery, than any others of the Gentile world." p. 52.

That the "*latter days*" denote the *gospel days*, is the uniform opinion of all commentators. "Kimki," says Owen, "gives it for a rule, that the expression, in the latter days, always denotes the times of the Messiah, which I suppose is not liable to any exception." [*Owen* on Hebrews, Vol. I, page 157.]

Professor Stuart says, "but last days, in particular, is used to denote the future period in which the Messiah was to appear. Isaiah ii. 2; Hosea iii. 5; Micah iv. 1. This phrase, (as it would seem from its usage in these places,) early passed into a kind of technical designation of the time of the Messiah, or rather, of the new dispensation under him. Thus Rabbi Nachmanides, on Gen. xlix. 1, says, 'all our doctors agree that last days mean the times of the Messiah.'" [*Stuart* on Hebrews, Vol. 2, page 44.] p. 13.

It therefore follows that the angel had reference to the people of Daniel, under the *gospel dispensation*, notwithstanding Mr. Colver thinks "Daniel was *imposed upon*."

He says, "It might have been expected by some, that we should have noticed more particularly the opposing views of others to our interpretations. But for several reasons we have not done it. Among them are, *First*, They are so numerous and various, that the task would have been endless. *Second*, Those views are entertained by many whom we love in the Lord; and we desire to shun even the appearance of a personal conflict with them. But, *Third*, our main reason is, that a blow at the root is better than many among the branches. The error which we have been combatting, is a radical one. If we have done anything to correct it, we shall rejoice; and in so far as we may have failed, we have no doubt that the year 1843 will prove effectual in its removal, even should our Lord come before its close. For, come when he may, we have no idea that he will sanction such a rule of interpretation, as that which we have opposed." p. 53.

We would inquire of Mr. Colver if he has any idea that such a rule of interpretation will be sanctioned as he has advocated? And although some may "regard the Bible with increased pleasure," does it follow that he has done anything to prove it an inspired book? We greatly fear that such interpretations will do much to bring discredit upon God's holy word and advance the cause of infidelity.

He says, "Two objections to our interpretation and application of these prophecies are urged, on each of which it may be well, in this place, to offer a few remarks.

"*Obj.* 1. *That the 'throne' and the 'judgment,' seen in the night vision, warrant the conclusion that this vision extends to the end of the world.*" p. 56.

This he gets over by a quibble, and proceeds to the "*Obj.* 2. *A resurrection is mentioned.* (See Dan. xii. 2.) 'And many of them that sleep in the dust,' &c." p. 57.

Here he thinks is "pretty strong evidence that a literal resurrection is not intended;" p. 58; and says, "We fully believe that the language in the text is to be understood as FIGURATIVE." Thus much for "the prophecy of Daniel literally fulfilled: considered in three lectures, by N. Colver."

There is however one other idea which he has advanced, viz., that the *midnight* cry will not be given by *man*, (see p. 60,) but that it will be given by the descending Judge. We would like to enquire, if it was usual for the Bridegroom to give notice of his own approach, and if so, if he would say "go ye out to meet him?"

We will now offer some objections, which are fatal to Mr. Colver's "*literal exposition.*"

I. THE "LITTLE HORN" IN DANIEL VII. 8, CANNOT BE NERO.

1st. The ten horns of the fourth beast denote the ten kingdoms that were to arise out of the Roman empire, the last of which, the Lombards, did not arise till A. D. 483. The little horn was to arise AFTER them, (v. 24;) whereas Nero died in A. D. 68, which was 288 years before Hungary, the first of those horns, arose, A. D. 356.

2. Taking Colver's own ground, that the ten horns were ten *individual* kings, then the little horn must be the ELEVENTH Cæsar. But according to Prof. Stuart, Nero was the SIXTH. ("Hints," p. 121.)

3. Three of the first ten horns were to be plucked up *before* the little horn. The Ostrogoth, the third subverted division of the Roman kingdom, was not conquered by Justinian till A. D. 508, after Nero had been dead 440 years.

4. Upon Colver's own ground, there were no three individual kings plucked up *to make way* for him. He says, "three were plucked up by the roots to make way for Nero to the throne. Tiberius was strangled, Caligula was assassinated, and Claudius, husband to the mother of Nero, Agrippina, was poisoned." p. 42. Those three, however, could not be said to be plucked up by the roots *to make way for* NERO; because Nero was not born till A. D. 37, whereas Tiberius was strangled A. D. 36, one year before Nero was born; and Caligula was assassinated A. D. 40, when Nero was only three years old; so that in those acts no reference whatever could have been had to Nero. If they were to be included because they were assassinated, then it would be necessary to include Julius Cæsar, and which would make FOUR horns plucked up; and Prof. Stuart says, in his Hints, there were "*five fallen;*" (p. 121;) but a variation of two is probably of little consequence with Mr. Colver's "*literal interpretation,*" if we may judge from the *exactness* of his "tallies."

5. The little horn was to come up AMONG the ten horns, (v. 8;) showing that the ten horns were to be in existence as horns when it should first arise. But of the twelve Cæsars only one was in existence as a horn or king at the same time; and Nero, instead of reigning *among* them, reigned *alone*.

6. The little horn was to be DIVERSE from the other horns, (v. 24.) But Nero was not diverse from the other Cæsars.

7. "He shall SUBDUE three kings," (v. 24;) but *Nero* did not subdue any of his predecessors, or any king whatever.

8. The little horn was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (verses 21, 22.) But Mr. Colver has not attempted to show that Nero reigned till those events. Upon his own hypothesis, Nero must be still alive, and waging war, for the time has not yet come that the saints POSSESS the kingdom.

9. The saints of the Most High were to be given into the hand of the little horn. But there was no power on earth who could give them into Nero's hands; and will he claim that GOD gave his *saints* into *Nero's* hands?

10. "But the judgment shall sit, and they shall take away *his dominion*, to consume and destroy it unto the end." But the dominion of Nero was not taken away before his death.

11. The saints of the Most High were to be given into the hands of the "little horn" "until a time, times, and the dividing of time," or 1260 days; but according to Prof. Stuart, Nero persecuted the Christians from the middle of Nov. A. D. 64, till the 9th of June, A. D. 68, which was 1302 days, or an excess of FORTY-TWO days. Hints, p. 127. Probably, however, Mr. Colver will unite with Prof. Stuart in saying, that, "By this SMALL EXCESS of *only a few days*, no one of course can be *stumbled;* for how is it *reasonable* to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a *statistical exactness* would or *could be aimed at?*" Hints, p. 128.

12. The little horn had "eyes like the eyes of a man, and a mouth speaking great things," (v. 8.) "And he shall speak great words against the Most High." v. 25. Nero was in no respect distinguished for these characteristics above his predecessors; but, on the contrary, while some of them were truly great, he was one of the *lowest* and vilest men that sat upon the throne of the Cæsars, and was only noted for acts of meanness and cruelty.

13. The little horn was to be the last horn of the beast, and was to continue till the death of the beast; and the beast itself could have but

(To be continued.)

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WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 16, 1843.

THE PAPER.

We sincerely hope our friends from abroad will make no delay in collecting and forwarding funds for the paper, as the burden is now falling heavily upon a few.

THE CAUSE IN THIS PLACE.

Our meetings continue to increase in interest. Some are daily coming into the faith of the Bible, which teaches that the Lord is *at the door*.

On Sabbath last, the Lawrence Street church was crowded with apparently deeply interested congregations. We lectured in the morning upon the Seven Churches, Rev. 2: and in the P. M. gave the scripture History of Babylon, and in the evening, lectured upon its *Fall*. We were told that the house had never before been so crowded. At the close of the lecture *twenty-five* came forward for prayers, and some obtained pardon from the Lord. On Monday evening we concluded the lecture upon the Seven Churches, which was commenced on Sabbath morning. The house was full, and the interest great. In the prayer meeting *twenty-four* came forward for prayers, including almost a whole class of Sabbath School scholars, eight or nine in number. O what an interesting scene! There was the parent and the child—the grey headed, the middle aged and the youth, all imploring mercy at the hand of the Lord. An aged man, as he was led to the place of prayer by his companion exclaimed, "I have come at the eleventh hour." Overflowing joy filled every heart, as one after another bore their testimony to the power of God to forgive sins.

"What heavenly music *did* we hear,
Salvation sounding free!
The souls in bondage *lent* an ear;
While near the Jubilee."

Brother Kent from Connecticut, arrived on Monday, and lectured on Tuesday evening, from 1st Peter ii. 7. An animating discourse, at the close of which, eighteen came forward for prayers, six or seven of whom obtained peace. Wednesday evening we lectured upon the "taking away of the dominion of Papacy," forty-five years after which, Daniel is to stand in his lot. At the close of the lecture 24 came forward for prayers, filling all the seats that were provided: some were blessed. Our sheet goes to press too soon to give an account of the meeting on Thursday P. M. and evening. The present prospects are, that we shall have one of the greatest revivals with which this city has ever been visited.

BROTHER J. B. COOK.

Reports have been in circulation here, that this brother had abandoned the doctrine of the Second Advent in 1843, (Jewish year) and some of the friends feared that it might be true.

A letter from him, dated at Pittsburgh Nov. 23d, is published in the last Eastern "Midnight Cry," in which he rejoices at having found a brother "Wheeler," that had believed the Saviour would come in 1843, for the last *twenty years*.

Br. Cook has since written to the "Cry," from Warren O., Dec. 1st, in which he says, "the friends here are trying to detain us, but, as we are well, and have means to travel, we feel that we should go every where, Preaching the word of the Kingdom." Who next will these troubled Watchmen misrepresent?

Our friends at the east must excuse us in neglecting to forward private communications, as the intense interest that is awakened in the meetings, in connection with the management of the paper, has hitherto taken all our time.

Will brother J. B. Cook direct how brother Kent can make a remittance to him from this place?

LAST RESORT.

We copy the following from the "*Watchmen of the Valley*," of December 7th, a paper published in this City, said to be "devoted to the *promotion of experimental religion*, the maintainance of *essential truth*, and the advancement of the benevolent enterprises of the age," edited by one *Mr. Goodman*, who, we believe, is also a minister of the Congregational Church. He too, it appears, has copied from another Christian paper, equally interested with himself in the "maintainance of *essential truth*"

MILLERISM AND ITS FRUITS.—Some weeks since the Christian Mirror published a note which an *undeceived* Millerite, sent to one of the churches in Portland, to be read on the Sabbath, confessing his error, and stating he had given away all he was worth, some four hundred dollars, to the cause; he was thus reduced to poverty, and solicited public charity if such folly could be forgiven. He has since sent a statement to one of the papers, showing how he was deluded and sponged. Let others read it and be *wise*.

PORTLAND, November 10, 1843.

To the people called Millerites:—

This is to show that I am in want of help. I have been a believer, and spent all my money in promulgating the doctrine. I did as I thought would be for the best good of the cause; some of the brethren thought I was *going too fast*, but *I did not*. The end of the world looked so near to me that I was afraid to have any money—so I got rid of it as fast as my wife would let me. She was opposed to my doing as I did, and is now at work in a Lowell Factory. She thinks she should have some of the money back, which I gave away while *not in my right mind; and those that took it* thought I was not. There were many of the Millerites thought I was not in my right mind, and when Mr. French came here, I became worse in mind than before. There were many who thought Christ would come on the fourteenth of April. I was one. So Mr. French taught us. When the day arrived I was afraid I should be lost if I had any money about me. I have heard them say they would not want a dollar when the Lord came. I gave brother ——— $5. I had an impression on Sabbath morning to go and give ——— $5. I went to Portsmouth where I had another impression to give brother ——— $5. [And so on and so forth. It is unnecessary to continue the catalogue.—ED.] The end of the world has not come—but *the end of my money has come*. REUBEN H. BROWN.

We have given place to the above article entire, in order that our readers may see the final resort to which these professed advocates of "*essential truth*" are driven, to prove that *Christ will not soon come*.—This article is emblazoned before the world, in the columns of the "Watchman," over the bold signature of REUBEN H. BROWN, an individual that the Millerites endeavored to save from his folly: if we may judge from his own statement. Just as though the deception of Reuben H. Brown, affected the "essential truths" of the Bible, upon which the doctrine of the Second Advent is based! Look at it! Reuben H. Brown has been deceived; not by the Millerites, for they told him, they thought he "was going too fast," but he did not, and now laments his course, which he would not have done, had he trusted in the naked word of God, as all true Second Advent believers do, in the room of what *men* told him. That this Reuben H. Brown, never was a true Second Advent believer, seems clear from the fact, that when Mr. French came along, he was worse in mind than before." If like a Second Advent believer, he had read his Bible, he would have found a *curse* pronounced upon him *that trusteth in man*; and then Mr. French would have failed to make him "worse in mind than before." But this Reuben H. Brown has given away $15, "and so on and so forth;" not to the Millerites, for they "*that* TOOK *it*, thought he was not in his right mind, AND MANY OF THE MILLERITES thought he was not. But he did it because "many thought (not because the Bible said so) Christ would come on the 14th of April, and he was one"—he became "afraid," which is another proof that he was no true Second Advent believer, for they "love the appearing of Christ," and "rejoice in hope of the glory of God"

Look again! Reuben H. Brown has been deceived by *somebody*; therefore his folly and faithlessness, as to what the prophets and apostles have spoken, is a sufficient reason for the Lord's not coming at the end of the 2300 days. Dan. viii. 14. O what an argument, for a Christian minister. But judging from the hundreds of *false reports* that we have seen circulated in professedly "experimental religious" papers, relative to Second Advent believers, we doubt not, the whole story, self condemned as it is, has *been gotten up* as a kind of scare crow, to shield these Christian editors from the force of "essential truth."

Since the above was in type, a copy of the "Western *Christian* Advocate," of December 15th, has been placed in our hands, which contains the same *valuable* article, signed "Reuben H. Brown." Arranged by the side of this article, in the same paper, is another under the head of "Pray for your Minister," for several reasons which are given. One of which is, "That his hands may be strengthened; by God's providence *restraining the wicked*—his grace *renewing* and *comforting penitent believers* —and his power preserving his spiritual children in TRUTH, righteousness and peace." Our readers ought to know that this editor a few weeks since, had placed in his hands for publication, a series of questions relating to "essential" Bible "truths" among which were the following:

"I wish you to prove that the 2300 days in Dan. viii. 14, do not mean years. Also, that those 2300 days do not begin at the same time with the 70 weeks or 490 years, Dan. ix. 24. Also, that these 70 weeks did not begin in the seventh year of the reign of Artaxerxes. Also, that the 70 weeks did not end at the death of Christ; and also to prove that *the end*, spoken of in Dan. viii. 19, does not mean the end of the world." These questions being called forth by some remarks of this editor against Millerism, before a public congregation; he DID PROMISE to publish them, and if he could not satisfactorily answer them, to let them stand in the form in which he received them. Two numbers of his paper has since been published, and said questions have not appeared, but the "essential" letter of Reuben H. Brown has. We have "read it, and are wiser" than we were before, for we now see what arts an editor can practice to get rid of *truth*.

Will this Mr. Elliot answer the two following questions? 1st. Before we pray for a man to be "preserved in the *truth*," ought we not first to pray that he be brought into it? 2d. To what age of the world did the prophet intend the following language to apply? Isa. 66: 5, "Your brethren that hated you, that cast you out for my name's sake, said let the Lord be g'o ified: but he shall *appear to your joy*, and they shall be *ashamed*."

The Watchman of the Valley, and some other papers, in this city have copied from a Boston paper the *low slang* in an article headed "Old Nick and Young Nick," relative to the Tabernacle. O for shame! *Christian* editors and *ministers!!* Go and learn a lesson from the Saviour of mankind, and then see if you cannot blush at such consummate meanness. The truth relative to the circumstance may be found on our last page, under the head "Tabernacle."

FOREIGN NEWS.

The Acadia arrived at Boston the 6th inst. The news reached here the morning of the 13th. There is nothing of importance except the agitation in Ireland, which seems to be increasing. Nothing from Italy.

NEW PLACE OF WORSHIP.

The Second Advent brethren are making arrangements to open another place for Lectures in the western part of the city. When the arrangement is concluded, notice will be given in the Saturday daily papers.

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THE MILLENNIUM.

I. IS THE DOCTRINE OF A THOUSAND YEARS OF PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD, CONSISTENT WITH THE SCRIPTURES?

In the parable of the Sower, Matt. xiii. 3–8, our Lord shows the general effect of the preaching of the gospel in this world: I say the general effect, because he mentions no particular age in which the parable is to be applied. Four kinds of ground are spoken of, only one of which brought forth good fruit, and a portion of that, only about one third as much as other portions.

These three kinds of ground, or as we suppose, three-fourths of the inhabitants of the earth bring forth no fruit to the glory of God, as is shown in verses 19–23, while "he that received seed into the good ground, is he that heareth the word, and *understandeth it:* which also beareth fruit, and bringeth forth, some one hundred fold, some sixty, some thirty," not they that hear and practice every thing that claims to be gospel, but "the word of the kingdom." Again, in Matt. xiii. 24–30, in the parable of the tares, the effect, and final result of gospel preaching is shown. The field, which is the world, (v. 38,) is sown with good seed, which are the children of the kingdom. Every child of man is placed in this world a subject of God's kingdom, see Matt. xix. 14, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," but the enemy comes and sows tares, which, according to the previous parable, occupy three-fourths of the world, and Jesus says, verse 30, "let both grow together until the harvest," and, verse 39, the harvest is the end of the world, (or age,) not the Jewish age, but the age when the gospel is preached: we then see what Jesus says of the condition of our world, at the time all the children of the wicked one, verse 45, are to be cast into a furnace of fire. Then, at that time, shall the righteous shine forth as the sun in the kingdom of their Father, verse 43. That this kingdom is in the renovated earth, see Dan. vii. 18, 27. "But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever." What kingdom?—the one possessed by the four kings, verse 17. "And the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the most high." Ps. xxxvii. 3, 9, 11, 18, 22, 29, 34. "Trust in the Lord, and do good; so shalt thou *dwell in the land*, and verily thou shalt be fed." "For evil doers shall be cut off: but those that wait upon the Lord, they shall *inherit the earth*." "But the meek shall *inherit the earth;* and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright and their inheritance shall be *forever*." [He has told us what the inheritance is, and here tells how long it shall last.] "For such as be blessed of him shall *inherit the earth;* and they that be cursed of him, shall be cut off." "The righteous shall *inherit the land* and dwell therein *forever*." "Wait on the Lord, and keep his way, and he shall exalt thee to *inherit the land: when the wicked are* CUT OFF *thou shalt see it*." No promise of it before. Mat. v. 5. "Blessed are the meek: for they shall *inherit the earth*." Isa. lvii. 13. "The wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall *possess the land*, and shall *inherit my holy mountain*." Prov. ii. 21, 22. "For the upright shall *dwell in the land*, and the perfect shall *remain in it*. But the wicked shall be *cut off from the earth*, and the transgressors shall be *rooted out of it*. Rev. v. 10. "And hast made us unto our God kings and priests: and we *we shall reign on the earth*." Rev. xxi. 1. "And I saw a new heaven and a *new earth*," verse 4, "And I heard a great voice out of heaven, saying, the tabernacle of God is *with men*, and he will *dwell with them*," &c.

Again, our Lord told his disciples, John xv. 20, The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. If this was intended only for the apostles, as some affirm, he has no where given an intimation, that their successors would share any better fate in this world. Again, in Dan. vii. 21, 22, the persecuting power brought to view by the prophet, is to prevail against the saints, until the Ancient of Days comes, and judgment is given to the saints of the Most High. See Matt. xix. 28. "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel*." Luke xxii. 30. "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." 1 Cor. vi. 2. "Do ye not know that the saints shall judge the world?" This is the time that the saints possess the kingdom promised in Psa. ii. 8. Again, the destruction of the Man of Sin is represented as being sudden, and not gradual; see 2 Thess. ii. 8; "then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," & that coming is as the lightning that cometh out of the east, and shineth even unto the west, Matt. xxiv. 27. Again, when the Son of man cometh, it is to be as it was in the days of Noah, and Lot; if the world was converted then, so it will be when Christ comes. But there are texts, which are supposed strongly to favor the doctrine of the triumph of Christianity in this present world, for instance in Heb. viii. 11, They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. If this is supposed to relate to a state of things in the present world, before its renovation, where is the proof? There is to be no sin, for (verse 23) their sins and their iniquities will I remember no more. *All*, from the least to the greatest, are to be perfected in the knowledge of God, and that without instruction, for "none shall teach:" Nothing short of a new dispensation, can bring about such a state of things. It is also said in Isa. xi. 9, after a brief description of the happy condition of the earth at the time, "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As there is not a spot in the sea that the waters do not cover, so there is not to be a spot upon the earth, where the knowledge of God is not to exist, and the existence of this universal knowledge is given as the reason why nothing is to *hurt or destroy*. While death reigns in the world, there will always be something to hurt and destroy—but after the earth has "cast out her dead and no more covers her slain," we may then look for the fulfilment of this prophecy.

In Isa. ii. 4, it is said nation shall not lift up sword against nation, neither shall they learn war any more; then there can be no *falling away* at the end of a thousand years for the great battle of Armageddon to be fought, for they are to learn war no more. In Isa. xlix. 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" this much of the text is quoted, while the remaining part, which explains the whole, is generally left out: "they shall bow down to thee with their face towards the earth, and *lick up the dust* of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that *wait for me*." The strongest kind of comfort for a believer in the Lord's soon coming! Where then is the propriety of kings being termed nursing fathers, when their final doom is presented in such dark colors, in Rev. vi. 15, and other places? Isa. lx. 16, gives an explanation. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." In both these texts, by clear inference, we are brought down to the coming of the Lord. The state of things at that time is shown in verse 21, of the last quoted chapter: "Thy people also shall be *all* righteous; they shall *inherit* the land forever, the branch of my planting," &c. The earth is to be possessed by the saints of the Most High. It is now possessed by the Kings of the earth, who are represented as having eaten out their substance. This is the only way in which we can discover from Scripture that kings are to be our nursing fathers; when the saints possess in renovated form what they now possess in corrupted form.

It requires an unnatural straining of the Scriptures to apply any of these texts to such a state as has been expected by the nominal Church in this world, under the anticipated triumph of Christianity for one thousand years, while they perfectly harmonize with that state of things that the Scriptures bring to view after the first resurrection, and the earth's renovation.

When all things are made new, see Rev. xxi. 1, 5, we can discover how the earth is to be filled with the knowledge and glory of God—no human teachers of *religion* are needed—the brute creation dwelling in peace with each other—nothing to hurt or destroy. The reason of all this peace and harmony is obvious, for Christ, who is the life of the world, will then sit upon the throne of his father David, forever. Acts ii. 30; Isa. xxiv. 23; Ps. cxxxii. 11, &c. How often have we heard the promise of God to give his Son the heathen for his inheritance, and the utmost parts of the earth for a possession, plead at the throne of grace, without the least intimation that the rest of the promise would ever be fulfilled; that is "to break them with a rod of iron, and dash them in pieces like a potter's vessel."

So also the declaration, "The Kingdoms of this world are become the Kingdom of our Lord and his Christ, and he shall reign forever." This has been said, prayed, and sung, as proof of the millennium and world's conversion, without a hint that it was a voice from heaven in the ears of the revelator, at the time of the sounding of the Seventh Trump, or third woe; the time, according to Paul, when the righteous dead are raised, &c., 1 Cor. xv. 52; and according to the revelator, when the dead are judged, God's servants rewarded, and the wicked punished. Rev. xi. 15, 18. These patches of sackcloth that have so long covered the two witnesses, (Old and New Testament,) have at length been torn aside, and the word of God is permitted to shine forth in its true glory. The spirit that thus enshrouded in darkness that blessed word, has kept it there until these last days, and that spirit is Papacy The spirit which denies the right of reading and understanding for ourselves—the spirit that denounces, without rhyme or reason, everybody that is unwilling to wear the mark of the beast. The doctrine of the Lord's soon coming to set up his everlasting kingdom, will *now* stand or fall, upon the testimony of Scripture. It is that, which has sustained it, which still sustains, and will soon prove its glorious truth. Before the advocate of the modern millennium theory can say this much, he must bring one solitary text at least, from the whole Bible, that either directly or by fair inference, proves the triumph of Christianity in this present world for one thousand years, or even for *one* year. When efforts fail on Scripture ground, to disprove the doctrine of Christ's coming about 1843, resort is had to reasoning; and we are told that it is unreasonable to suppose that God is about to destroy the present world and bring in a new dispensation, just at the time when our benevolent and religious institutions are in the height of their prosperity; and then declarations are made that the world will stand at least 1000 years, and very probably 365,000 years. The only place in the whole Bible where the thousand years millennium is found, is in Rev. xx. and that period commences with the resurrection of the righteous dead, ver. 4, and terminates with the resurrection and final destruction of the wicked, verses 5, 12, 14, but not the least intimation is given of any change in the happy condition of the saints at the expiration of that period. There being no Scripture to sustain the theory of a thousand years triumph of Christianity before the first resurrection and the renovation of the earth, I ask, if its advocate is

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spot—aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning?

II. IS THE DOCTRINE OF A THOUSAND YEARS' PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD CONSISTENT WITH REASON?

I do not introduce this proposition, supposing that it will amount to any thing against the theory, if the Scripture sustains it; for thus to use human wisdom would be to take the infidel's part. I do not bring it forward because Scripture has failed, as in the case of our opponents, but to show that the testimony of the prophets is in perfect keeping with reason, that great leading faculty of man, to which the word of God commends itself. About 6000 years ago, according to the history God has given us, there were two inhabitants on the face of the earth these multiplied till the earth was filled with violence, Gen. vi. 11, and God destroyed them for their wickedness at the expiration of about 1656 years from the creation.

About 4344 years ago, we find from the same history, the earth to be peopled with only eight individuals.

This population has increased until the earth is now computed to contain 900,000,000 of inhabitants, which would be doubling on an average of about once in 148 years. Let it be remembered, that in reaching this enormous population we have come through what is generally supposed to be a darker period of the world's history, than she will ever again experience: a period in which whole countries have been almost depopulated by the sword, famine, and pestilence; and premature deaths have been visited upon millions and millions of our race, in ten thousand horrid forms, such as are not to be known in that supposed millennium state, when the nations are to "learn war no more." During this period also, the immense amount of moral evil, such as Intemperance, Licentiousness, and Debauchery, has contributed more than any other means to waste and depopulate the earth. These means have decreased the average of human life to a mere span of about 30 years, and yet, wading through these polluting scenes of misery and death, by Fire, Famine, Pestilence, the Sword, and Intemperance, in the space of 4344 years, we have an increase of 900,000,000 *added* to our population. According to the millenium theory, moral, as well as political evils are to be greatly decreased, if not entirely done away, when all human governments give their influence in favor of Christianity. The average length of human life will then be vastly increased, and there will be nothing to hinder the earth being filled with inhabitants, and even the "wilderness and the solitary place" becoming like the garden of Eden, when all moral and political evils are done away. Let us then see whether God has made provision for such a state of things. The population of our own country has increased, as appears from official returns, so as to double once in twenty-four years, since 1790. The increase by emigration within the same period, has not overbalanced the number destroyed in the last war, and the number that have migrated to various other lands; so we may safely take this country for a guide in this matter, and if there are existing causes in other countries that prevent the rapid increase in the population as in our own country, those causes are all supposed to be removed in the anticipated millennium state.

Suppose the anticipated millennium to commence with the present year, which its advocates do not generally claim; to reach the end of 1000 years, or to the year 2843, we must double the population of the earth 41⅔ times, which will give the following result:

Commencing with the present population,	900,000,000
24 years hence,	1,800,000,000
48 " "	3,600,000,000
Carry this calculation down to the close of 1000 years, and we have the following enormous sum;	2,638,827,906,662,400,000,000

Figures cannot lie, so if there is no mistake in the millennium theory, there can be no mistake but that the number of *living* inhabitants on the earth at the end of the one thousand years will at least equal the above, for we have made but a trifling allowance, if any, for the removal of the causes of human miseries which now exist. But what kind of accommodation does the earth furnish for this number of inhabitants? It contains fifty million square miles of surface, including all the Lakes, Mountains, Rivers, Swamps, Deserts, &c.

Reduced to acres would be	32,000,000,000
" rods " "	5,120,000,000,000
" square yards	154,880,000,000,000
The number of square yards on the entire face of the globe,	464,644,000,000,000
Divide the number of inhabitants on the earth at the end of the one thousand years by the number of square yards which its surface contains, and we have for each square yard,	17,037,886

Reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants *ten hundred and seventy five miles deep*, and the graves of the previous generation only, upward of five hundred miles deep on the entire surface of the land. It would also amount to 5,679,295 individuals to every square yard on the entire surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean. If we are told, when the millennium commences, that generation is to cease,—there will be neither marrying, nor giving in marriage,—why not at once admit the point, that the new dispensation, soon to be brought in, is the first resurrection and the earth's renovation, for it is "in the *resurrection* that they neither marry nor are given in marriage." We may be told that we entirely misapprehend the views of those that believe, and teach the doctrine of the millenium—that they are contemplating a great change, soon to take place in the earth, for it is evident that the earth cannot contain her inhabitants, even at the end of one hundred and fifty years, the way things are moving at the present. We then call upon the advocates of this theory to give us light on what kind of a state of things is expected, when the millenuium comes, for some of them have stated, not long since, that they *knew* Christianity would triumph in *this very* world for one thousand years before the Lord comes.

If the doctrine of a thousand years millennium in this present world is still to be taught, we again say to its advocates, speak out! for it is high time the world knew something of its principles. If we are to remain as thick on the earth as our calculation shows, we doubt not but that these modern spiritualisers will very soon begin to pray for the nations and kingdoms to be "dashed like a potter's vessel," as well as given to Christ for his inheritance.

Before I close these remarks there is one thing more worthy of note: that is, the animals will require no inconsiderable portion of the earth's surface during this supposed thousand years of prosperity. If things were to move on in the world for seventy-two years to come, no more prosperously than they have done for the last fifty years, yet equally so, the earth would fail to sustain her burden. These results may be considered a reason why the earth, in its renovated form, cannot be the inheritance of the saints; for we are told if one thousand years to come produces such results, of course those that have died during the six thousand years past, together with the present generation, cannot stand upon the earth in the resurrection at the same time.

Mathematical calculation shall answer this objection Suppose the earth to have been peopled with 900,000,000 of inhabitants at the creation, and such a population to have passed away every thirty years until the present time, or for the period of six thousand years, the aggregate would be 180,000,000,000. There are 5,120,000,000,000 square rods of land on the earth's surface, which would be just thirty-two rods for each individual. We will bring our calculation into a smaller space. There are in 220 miles square, 161,075,200,000 square yards; so all the people that ever lived on the earth can stand on a space of two hundred and twenty miles square, and at the same time give each individual a little over one square yard. None can doubt that we have the aggregate of inhabitants, in this calculation, much larger than it really is.

The doctrine of the Lord's speedy coming to set up his everlasting kingdom, like all other scripture truth, commends itself to the candor and sound judgment of reasoning men; but to what faculty does the modern millennium theory address itse f?

Judging from the past we have no expectation of meeting with a candid reply to this article. Our antagonists understand the unsoundness of their theory too well to venture an exposure in the open field of investigation. Sin and delusion, prosper best in some secluded cloister, and are content to *remain* in darkness if they can but receive the honors of the great, and be fostered with Popish or sectarian influence. But not so with truth! She dreads nothing so much as the corrupting influence of sin. She is not only willing but anxious to be searched through and through in the open light of day, by the eye of Omniscience, to have her dross discovered that she may put it away.

In meeting her enemy she scorns the gilded armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sling of truth, walks forth; and although derided by those that ought to be brethren, and scorned by a proud enemy, yet the Goliath of error is sure to fall before her.

COMMUNICATIONS.

Letter from Br. Chaplin.

This brother expresses his regret that there is a prospect of the "Western Midnight Cry" being discontinued. He is informed that the paper will probably be published regularly each week hereafter. He can therefore send on subscribers names, and funds. After some business matters, he proceeds

"Dear Brother,—You would now perhaps like to know something concerning the state of the cause. I would say, but little has been done. No experienced Lecturer has sounded the trump of warning here. I have myself tried occasionally to raise the cry '*behold he cometh*,' in some of the surrounding neighborhoods. But I am young in years, and a babe in the work of the ministry. I have never had a chart* to lecture from, and I do not feel able to buy a good one; and if I were, I do not know as one could be sent by mail—I wrote to Br. Cook about coming into Western Indiana, but it seems he was pre-engaged. Could he have come, I think good would have resulted. Perhaps he or some other brother may yet come if time continue into, or through the winter. If no one comes, I intend to try and do a little in giving the alarm—I have much to learn and but limited means available to procure light or do good with. When my Saviour comes I want to meet him in peace, but I still have fears. O for perfect love! the papers are doing good, and there are many opposers. Farewell.

S. A. Chaplin."

N. B. My address is Oswego, Kosciuske Co., Ind.
Nov. 27, 1843. S. A. C.

*The Bible is the best chart.

Brother A. C. Kingsley writes from Rochester, December 3d.

Dear Br. Southard,—I have just closed a meeting which continued four weeks, in Ontario, Wayne County, N. Y. Many of the church, with their pastor, are looking for the Saviour. Saints were greatly revived and consecrated to God. There were some 40 conversions.
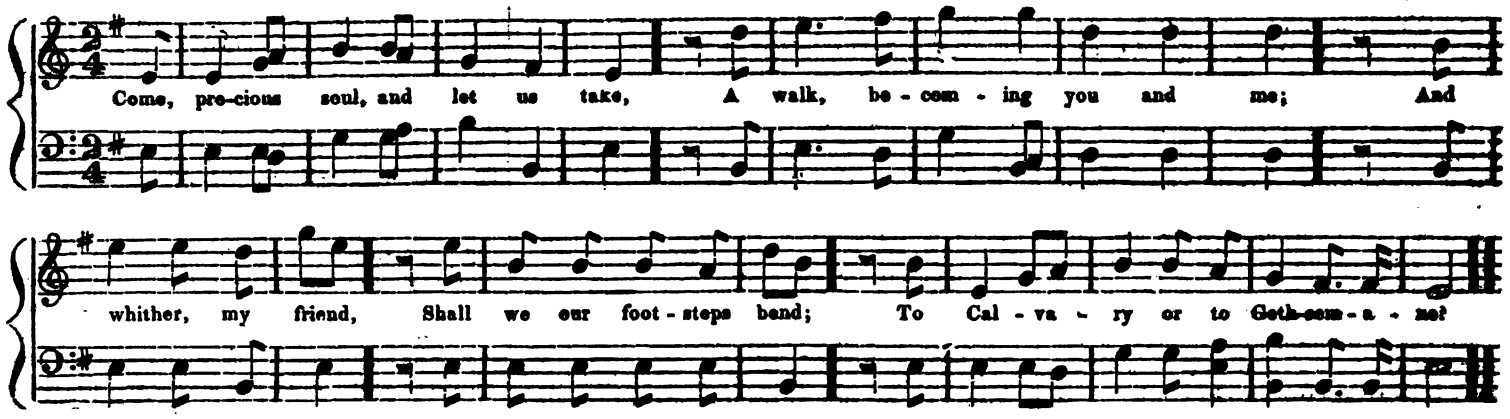
The blessed doctrine of the Second Advent opens to my mind a field of thought and argument that I never had before.

The Bible now, to me is a plain book. I find the doctrine of a spiritual reign of Christ is giving way and yielding to the truth. May the Lord prosper his own word. Next week I expect to commence a meeting at Baldwinville, Cayuga Co.—*Mid. Cry.*

Br. Kent lectured in Covington, (across the river) on Thursday evening.

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MOUNT CALVARY.



2. "O Calvary is a mountain high,
T is much too hard a task for me!
And I had rather stay
In the broad and pleasant way,
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high
Nor such a task, dear sinner, for thee,
If you lov'd the Man
Who first laid the plan
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,
My gay and merry friends to see;
And tarry awhile
In the joys of the world,
Than to climb up the mountain Calvary"

5. Your gay companions must lie in the dust:
Their souls are bound for misery;
And if you ever stand
On Canaan's happy land,
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,
And it is a lonely way to me;
For I have heard them say
There are lions in the way,
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,
Poor wand'ring soul, could you but see;
And you shall have a guard,
Yea, the angels of God,
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,
Than to be afflicted thus by thee;
When blooming youth is gone,
And when old age comes on,
I will climb up the mountain Calvary."

9. There is no better time than youth,
To travel the mountain, as you see;
When old age comes on,
You are burden'd with sin;
Then how can you climb up Calvary?

10. "O leave this melancholy theme!
I cannot enjoy any peace for thee;
There is time enough yet,
And the journey's not so great;
I can soon climb the mountain Calvary."

11. O hark, I hear a doleful sound!
You greatly should alarmed be;
A blooming youth is gone,
And is laid in the tomb,
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!
You greatly have alarmed me,
For in sin I've gone on,
Till I fear I'm undone;
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,
Lest it prove a dangerous snare to thee!
But look to the Man,
Who was slain for your sin,
And he'll help you to climb up Calvary.

Reports have been industriously circulated in this section, that the Tabernacle at Boston, had been sold for a Theatre. There are many that would no doubt be glad to have it so. To such, false reports are more acceptable than *truth*. To such as prefer the truth, we recommend the following article from the "Signs of the Times."

THE TABERNACLE.

The following article was published by us in one of the city papers last week, in consequence of the agent of the Tabernacle, letting the house for a concert, &c., which proved to be very obnoxious to our views and feelings.

The religious papers of the city have made the most of it, to injure, and to destroy our influence at home and abroad.

Our friends everywhere, may depend that the brethren in this city have done, and are still doing all they can to sustain the cause. And that nothing inconsistent with the Holiest principles of our faith are tolerated among them. The representations of lying prints have been such, that the truth even is so distorted, that they turn it into a lie. The time has now come when they seem disposed to make capital of any thing to destroy our influence.

THE TABERNACLE.—It will be seen by some of the public prints and placards in the city, that the tabernacle has been occupied recently for a series of concerts, imitations, &c. The representation given of the nature and character of these performances, to the agent, and a part of the committee, were so understood, that they were not inconsistent with the design of letting the house. But it seems that they wholly misapprehended the nature and design of the performances, besides some offensive things were added. When the advertisement came out we were shocked, and the committee unanimously resolved to remove it as soon as it could be done. This they did, remitting the rent, except the mere expenses of the house, not willing to receive money from such (to them) sinful proceedings. We regard the whole circle of amusements, from the Theatre down to the Olio, and even the Museum, as it is now conducted, only in the light of deceptive schools of vice and infamy, so that we could not consent to any exhibition of the kind in the Tabernacle, under any circumstances, nor for any equivalent.

It is due to the gentlemen who engaged the house, to say that we attach no blame to them. They explained things as they understood them. And further, while they occupied the house, every thing was conducted with decorum. But the design and nature of the whole performance being wrong, order and propriety cannot justify or sanctify it.

As Christian men, and citizens, we feel that we owe an apology to the friends and supporters of public morals, and especially to the friends of the advent cause, for having given any countenance, (even by misapprehension) to sinful diversions.

A word more. It is well known that there has been a great deal of gossip about the Tabernacle. We wish to say to the candid of all parties, that it was built chiefly by a few individuals for advent lectures. It was not expected they would occupy it all the time. The committee therefore advertised to let the house for moral and religious purposes when they did not want it for themselves. The rent to be appropriated to the support of the meeting. The rent and taxes are $1.080; other expenses for lectures, &c. are $1,000. A collection is taken at each service. This, with the rent thus far, has not met our current expenses. A few individuals have to subscribe largely to sustain the meeting.

J. V. HIMES.

Boston, Nov. 29, 1843.

PERILOUS TIMES.

A Pennsylvania paper says, "the increase of crimes for the last few years, is truly lamentable. We hear daily of Murders, Burglaries, Robberies, and other high crimes, committed with impunity in every part of our country, and in the very heart of society itself; and in almost every case, the perpetrator escapes from arrest and punishment." Sad proof of a millenium before the earth's renovation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Bover. The Bible is the only book studied. Parents and guardians are invited to send their children.

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IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, DECEMBER 23, 1843. [No. 3.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 23, 1843.

THE CAUSE IN THIS PLACE.

The interest is still on the increase. "No *dying away*," as our account shall show.

On Sabbath morning last, we lectured at the Lawrence Street Church, to a large congregation, from Zeph. i. 14—18. At the close of the lecture, the ordinance of baptism was administered at the foot of Plum Street, to nine individuals, the most of which had experienced religion within the last few days. It was an interesting time. In the afternoon at 3 o'clock, a conference meeting was held at the church, at the close of which the Lord's Supper was administered to between *four* and *five hundred* persons.

The Lord was with us of a truth. The brethren and sisters spoke "in demonstration of the spirit, and with power." In the evening, notwithstanding the weather was very unpleasant, the house was crowded, *as usual*. Our discourse was directed particularly to the unconverted, in view of the awfully solemn account, which they, most assuredly, must *soon* render at the judgment seat of Christ.

The feeling was intense, and convictions were powerful. At the close of the lecture, forty came forward for prayers, including 10 or 12 of the scholars of the Sabbath School. We judge that about half of the whole number that came forward experienced religion. We have never before seen more universal harmony among Christians, in laboring for the salvation of souls; than that which prevails among the Second Advent believers in this place. And it is admitted by the friends, that the general excitement upon the subject of the Lord's soon coming, has never been so great as at this time.

MEETINGS IN FIFTH STREET.

A large convenient room in the Engine House in Fifth Street, in the western part of the city, was opened for lectures on Sabbath last for the first time. Br. Jones, formerly a local preacher of the Methodist Episcopal Church, lectured for them in the morning, and Br. Taylor from Louisville, in the evening.]

The house was full—the congregation interested, and prospects are that the meeting will be well sustained in that place. Br. Komble, an interesting local preacher, in connection with the Asbury Chapel, (Methodist Episcopal) has recently come into the full belief of the doctrine. With God's blessing, he cannot fail to be useful in proclaiming the "glad tidings of the kingdom."

While the joyful news of our coming Lord has been rapidly spreading here, Br. Kent has been raising the "Midnight Cry" on the Kentucky side of the river. For his success, the reader is referred to an interesting communication from him in another column.

We leave this week for New York. It is possible, therefore, that our subscribers will not receive their paper next week. They can, however, rely upon it the week following, Providence permitting.

Bro. Caleb Hanchett, P. M. at Price Creek, Calhoun county, Mich., encloses $1 00 for the Western Midnight Cry, and requests that any old numbers of Second Advent papers may be sent to him, as he thinks they would be useful.

A brother writes from Jacksonburgh, Preble county, Ohio, that the lectures upon the Second Advent in that place, by Bro. Hicklin, have been well received. The congregations were interesting and attentive. He wishes us prosperity, and sends the names and money for four subscribers to the paper.

COMMUNICATIONS.

AURORA, Ind., Dec. 12, 1843.

Dear Bro. Jacobs: Please inquire and get a true statement of the character and standing of Bro. GOODRICH, a Second Advent Lecturer, formerly of the M. E. Church at Cincinnati. It is somewhat important for the cause of truth, as it has been stated here by some that pretend to know, that he has been *expelled*, or *turned out* of the church for immoral conduct, and a breach of the rules of said church; and that he was a troublesome man, etc.

I hope, soon as convenient, to hear a plain statement of facts from good authority.

Most respectfully,

D. BARTHOLOMEW, P. M.

We have had but little time to make inquiry about *Bro. Goodrich;* but so far as we have inquired, we believe HE IS "A TROUBLESOME MAN," (Luke viii. 37.) So far as his standing before community as a "*moral*" man is concerned, we believe it is fair. We shall not pledge ourselves for the "goodness" of the following "authority," but such as it is, the people of Aurora can have it.

"H. Goodrich, the bearer, is hereby licensed as an exhorter in the Methodist Episcopal Church, by order of the Quarterly Meeting Conference, held for Fourth Street Church.

"July 7th, 1843. W. H. RAPER, P. E."

"This certifies that Henry Goodrich has been an acceptable member of the Methodist E. Church in the Fourth Street charge in this city.

"WM. YOUNG, Pastor.

"Cincinnati, Oct. 18, 1843."

LETTER FROM BRO. CHITENDEN.

ST. LOUIS, Mo., Dec. 12, 1843.

Dear Bro. Jacobs: We raise the "Macedonian cry" to you in behalf of this city. "Come over and help us." We have held meetings here for the last ten days, and the Lord has blessed them wonderfully. Many are anxious.

We have a good place for our meetings, and *come* YOU MUST. The place of worship is thronged, and a much more promising field of labor is here presented, than in any other place that I am acquainted with. * * * This city has had but little done for it, comparatively speaking. * * * The Lord calls for you at St. Louis. Come along, without delay, and you will be blessed.

H. A. CHITENDEN.

It would give us exceeding pleasure to comply with this pressing call—possibly we may. But we cannot *see the time*, as Br. Chitenden does.—ED.

LETTER FROM BRO. KENT.

NEWPORT, Ky., Dec. 13, 1843.

Bro. Jacobs: I commenced preaching the glad tidings of the kingdom in this place on Thursday evening of last week. Our place of worship was crowded with attentive hearers, who received the word of the Lord with all readiness of mind. The meeting was unusually solemn and interesting. After the exercises closed, I presented to the congregation a *Second Advent Library*, granting them the privilege to read and return them on some future evening. They were all soon distributed. The next evening many of the books were returned and placed in the hands of others. Thus the *poor* have the gospel preached unto them. On each succeeding evening, until Sabbath evening, we received fresh tokens of good; old soldiers of the cross begin to feel the importance of putting on the whole armor of God—the shield of faith—the sword of the Spirit, &c., and of coming up to the help of the Lord against the mighty—believing that their time of conflict is short, and that the Lord himself will soon descend from heaven, and shout the victory for all Israel—over every opposing, oppressing power, and take them home to glory. Backsliders are also coming home to their father's house, while the unconverted are inquiring what they shall do to be saved. Last evening was a solemn and most deeply interesting season. Five came forward for prayer, and resolved to serve the Lord.

J. H. KENT.

LETTER FROM BRO. HICKLIN.

HAMILTON, O., Dec. 13, 1843.

Dear Brother Jacobs: I have just finished a course of lectures at Jacksonburgh in Preble county. The people were much interested in the subject, and still anxious to hear more.

The influence of the "midnight cry" is taking a deep hold on the minds of the reflecting portion of the community. In conversation with a venerable professor of religion, he said he had not read much on the subject, and was not prepared to say the Lord would come this year; but he thought the preaching of it could do no harm. And though he could not say he was a believer in the doctrine, yet he found himself frequently *looking up* to see if the Lord was not coming. This dear old brother, taught of the Lord, fulfills unconsciously the Savior's command, Luke xii. 36, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him *immediately*. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Also, 1 Thess. v. 6, "Therefore, let us not sleep, as do others; but let us watch and be sober." 2 Pet. iii. 12, "Looking for and hasting unto the coming of the day of God."

This blessed doctrine has an influence on, and stirs up to watchfulness and diligence, many who say but little about it. Perhaps, even those who make it a subject of railing and scoffing, may in the moments of sober reflection listen to catch the still small voice of reason whispering in their ears, "Prepare! for the great day of the Lord's coming." O may a slumbering church hear it! not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." 1 Thess. ii. 13.

I am acquainted with some ministers who acknowledge that the coming of the Lord is near, *even at the door;* yet will not venture to declare it to their congregations. They admit that the sword of vengeance is unsheathed, glittering in the moral heavens, and ready to cut down the ungodly, yet never cry to warn a perishing world. Ezek. xxxiii. 7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." The Lord have mercy on them!

Others say, that they have not time to study it. But they have time to visit, talk, laugh, etc.—to cut, corner, dress, trim, and varnish over their pretty little texts, for the popular ear. They have time to hunt up far off or ancient sins to preach against, so as not to give offence to the dear people and their household gods. They have forgotten that the question of the Lord's coming, like Aaron's rod, swallows up all the rest. If it be true, it is a paramount, absorbing truth; the *greatest truth* in the world: and if it be not true, they should not sleep over it, but examine the "Scriptures daily whether these things be so." Alas! they are asleep. They love to slumber.

Some suppose Pride to be the sin of the devil. "Lest being lifted up with pride, they fall into the condemnation of the devil." Whether pride be his leading sin or not, we leave for others to determine; one thing is certain, that many of our brethren in the ministry are full of it.

He swore, in sight of God to preach Jesus Christ, yet preached *himself*. He swore, that love of souls alone had drawn him to the church; yet strewed the path that led to hell with tempting flowers. And in the ear of sinners, as they took the way of death, he whispered *peace*.

Yours, waiting for the redemption of Israel,

LEWIS HICKLIN.

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ELEVEN horns in all. Consequently, if Nero was the little horn, he was the last king of Rome, which could have had but eleven kings, instead of the FORTY-ONE which reigned previous to its division in 364. And when Nero died, Rome must have come to an end with him.

14. The look of the little horn "was more stout than his FELLOWS; consequently, if Nero was the little horn the other horns must have co-existed with him, or they could not have been his fellows.

15. The saints were to "possess the kingdom forever, even forever and ever." Mr. Colver claims it was given to the saints on the death of Nero, A. D. 68, when his persecution ceased. But the next persecution, under Domitian, commenced A. D. 93; so that the saints possessed the kingdom only 25 years, which must therefore be the length of Mr. Colver's "forever, even forever and ever."

; The above characteristics, which were to mark the little horn, are none of them found in Nero; and prove conclusively, not only that he is NOT brought to view by this little horn, but that a cause must be desperate, and a man hard pushed indeed, who is obliged to resort to such a "*faux pas*," in support of his "visionary vagary."

II. THE LITTLE HORN OF THE 8TH OF DANIEL, WHICH CAME FROM TOWARDS ONE OF THE FOUR WINDS OF HEAVEN, AND WAXED EXCEEDING GREAT, COULD NOT HAVE BEEN ANTIOCHUS EPIPHANES.

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of ROME in Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the END *of the earth*," or from one of the four winds of heaven. *Antiochus*, on the contrary, did not come from a distance to Judea; neither did he *come out* of one of the *four horns*, for he did not cease to be a part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

3. Antiochus reigned over one of the four horns. But the little horn was a *fifth*, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

4. The little horn was to arise in the *latter* time of the kingdom of the four horns. But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

5. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus; nor did it, till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. xxviii. 49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus. On the contrary, Rollin says of him, that "He used frequently to go out of his palace, accompanied only by two or three domestics, and ramble up and down the streets of Antioch.; He would spend his time in talking with goldsmiths and engravers, in their shops, and in disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the *dregs* of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions, he would sit and drink with foreigners of the meanest condition in life. Whenever he heard of any party of pleasure between young people, he used to go (without saying a word to any person) and join in all their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe; and in that garb would go from street to street, as he had seen the candidates at Rome do at an election for magistrates. He asked the citizens to favor him with their votes, by giving his hand to one and by embracing another; and sometimes would canvass for the office of ædile, and at other times for that of tribune. After having got himself elected, he would call for the curule chair, and seating himself in it, would judge the petty suits relating to contracts of buying or selling, and pronounce sentence with as much seriousness and gravity as if he directed affairs of the utmost importance. We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying "Catch as catch can." At other times, he would leave his palace (dressed in a Roman robe, with a crown of roses on his head) and walk without attendants about the street; on which occasions, if any persons offered to follow him, he used to pelt them with stones, always carrying a great quantity under his robe, for that purpose. He often used to go and bathe himself in the public baths with the common people, where he committed such extravagances as made everybody despise him. After what has been said, (and I omit a great many other particulars,) I submit to the reader's judgment, whether Antiochus did not merit the title of *madman* rather than that of *illustrious*." [Roll. An. His. B. 19. Chap. 2. Sect. 2.]

Thus speaks Rollin of Antiochus Epiphanes, one of Nathaniel Colver's HEROES of Daniel's prophecy.

7. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of ROME, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

9. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This HORN was to DESTROY the mighty and holy people, which Mr. Colver says are the Jews; and yet, according to his own assumption, p. 49, that nation was destroyed by the ROMANS, A.D. 70, after Antiochus had been dead 234 years.

11. This HORN magnified himself even to the PRINCE of the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born, while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

12. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But in Dan. ix. 26, Gabriel informs Daniel that after the seventy weeks the people of the prince that shall come shall destroy the city and the *sanctuary*, and which Mr. Colver, on p. 50, acknowledges was done by the ROMANS.

13. To give both the sanctuary and the host to be trodden under foot, by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. Even Colver's famous tally of 1836 days varies from it 464 days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes, for to Messiah the prince there was to be but 69 weeks.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

17. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT—even greater than the preceding powers. The natural gradation would therefore be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome and paid tribute to the Romans all his days; but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

III. ANTIOCHUS IS NOT THE HERO OF THE 10TH, 11TH AND 12TH CHAPTERS OF DANIEL.

1. Gabriel informed Daniel that he had come to make him understand what should befall his people in the *latter days*; (x. 14;) which the most distinguished commentators admit are the *gospel days*. But Antiochus died 164 years before the gospel days commenced.

2. If the king of the *north*, in xi. 15, is Syria, as all commentators agree, then the one that cometh against him cannot be Antiochus, who was also king of Syria, unless Antiochus could come against himself.

3. The Prince of the covenant was to be broken before him, (xi. 22.) And St. Paul says, Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a man's cove-

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nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Prince of the covenant must therefore be Christ, who was not broken before Antiochus; but was crucified by the Romans during the reign of Tiberius, one of the vilest men that ever lived, and who succeeded Augustus Cæsar, the "raiser of taxes," of whom it is said, Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed."

4. The ships of Chittim were to come against him, v. 30, as they did against Rome; but did not against Antiochus.

5. They were to take away the daily, and place the abomination that maketh desolate. But this had not been done in St. Paul's day, 200 years after Antiochus' death; for he says, 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

6. They that did understand among the people were to fall by the sword and by flame and by captivity and by spoil many days, v. 33, as they did by Roman fury; but Antiochus persecuted the Jews but about three years.

7. The king was to do according to his will, v. 36. But Antiochus was *subject* to the Romans, and when advancing to Egypt the Roman ambassador met him, commanded him to withdraw his troops, drew a circle around him in the sand, and *obliged* him to give an answer before he left that circle. And Antiochus *obeyed*.

8. He was to prosper till the indignation be accomplished. But the indignation is not yet accomplished, and Antiochus has been dead above 2000 years!!

9. At the time of the end, the king of the north was to come against him like a whirlwind. But Antiochus was king of the north, and could not come against himself.

10. He was to have power over all the precious things of Egypt, v. 43; as did NOT Antiochus.

11. When he was to come to his end, Michael was to "stand up, the GREAT PRINCE that standeth for the children of thy people;" and the resurrection of the dead was to take place; but no such events occurred on the death of Antiochus; neither have these events yet occurred.

12. The wise—those who are to shine as the brightness of the firmament—were to understand at the time of the end; but none of the wicked were to understand. And yet nothing transpired on the death of Antiochus but what the wicked also could understand.

13. They that waited and came to the end of the 1335 days were pronounced blessed; but the death of Antiochus was no more of a blessing to the pious than it was to the wicked.

14. Daniel was to stand in his lot at the end of those days. He has not yet stood in his lot; consequently those days are not yet ended.

15. It has never yet been shown that the 1290 and 1335 days have been fulfilled in literal days, in any event. And even Mr. Colver, with all his "LITERAL EXACTNESS," only gets within ONE HUNDRED EIGHTY-FIVE days in the one case, and TWO HUNDRED THIRTY days in the other!!!

IV. THE NINTH CHAPTER OF DANIEL CANNOT BE A SUPPLEMENT TO THE SEVENTH. See p. 10.

1. Daniel does not need a supplement of that chapter, for he says, "one of them that stood by" "told me, and made me know the interpretation of the thing," vii. 16, and Daniel "wrote the dream, and told the sum of the matters," v. 1.

2. Daniel did need a further explanation of the time in the 8th chapter, and that was the only unexplained portion of the vision, for he says he "was astonished at the vision, but none understood it," viii. 27.

3. Daniel says, in the 9th chapter, that the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said that he had *now* come forth to give him skill and understanding. But the only previous vision in which Daniel mentions the name of Gabriel, is in the 8th chapter.

4. When Gabriel thus came to Daniel, that prophet was praying for the cleansing of the sanctuary, which in the 8th chapter was promised to be done at the end of 2300 days, and to which no allusion is made in the seventh. Daniel prayed, ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

5. The angel had finished the explanation of the 7th chapter, and here he commences precisely where he closed the explanation of the 8th chapter, and explains what was then left unexplained.

6. He informs Daniel that "seventy sevens are determined" (cut off) to the anointing of the Most Holy. This period could not be "*cut off*" from the three and a half times in the seventh chapter; for none claim the 1260 days to have commenced before the end of the 70 weeks. But the Medo-Persian empire was in just the condition as symbolized by the horns being high and the ram pushing at the commencement of the vision of the 2300 days.

7. The angel also informed Daniel that the sanctuary could not then be cleansed, as Daniel prayed, because, after the 70 weeks were ended, the people of the prince that should come would destroy the city and the *sanctuary*, and for the overspreading of abominations it was to be desolated till the consummation, and that determined shall be poured upon the desolate. It therefore cannot be *cleansed* till that event.

8. There is no information given in this interview of the angel on any subject that is alluded to in the vision of the 7th chapter. But allusion is made to the "Prince," and the sanctuary, both of which are mentioned in the 8th.

The above considerations show that if the 9th chapter is an explanation of any previous vision, it must be the one in the 8th chapter.

V. THE VISION OF THE 2300 DAYS EXTENDS TO THE END OF THE WORLD. This will be seen by an attentive examination of the vision and explanation.

DANIEL'S VISION OF THE 8TH CHAPTER.

Verses 3, 4. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became *great*.

Verse 5. And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground.

THE ANGEL'S EXPLANATION, IN THE 8TH AND 9TH CHAPTERS, OF DANIEL'S VISION OF THE 8TH.

Verse 20. The ram which thou sawest having two horns, are the kings of Media and Persia.

NOTE. The Medo-Persian kingdom reached its greatest glory—as symbolized by the two horns being *high*, and the ram *pushing in every direction*—in the reign of Artaxerxes Longimanus.

Verse 21. And the rough goat is the king of Grecia.

NOTE. The he-goat is literally a *kid of the goats*—not of full strength when he first appeared, as was the ram.

Verse 21. And the great horn that is between his eyes is the first king.

Verses 5—8. And the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed VERY GREAT.

Verse 8. And when he was strong, the great horn was broken, and for it came up four notable ones, towards the FOUR WINDS OF HEAVEN.

NOTE. After the death of Alexander the Great, his kingdom was divided among his four generals, towards the four winds of heaven; viz., Egypt, Syria, Thrace and Macedonia.

Verses 9—12. And out of one of them came forth a little horn, which WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the PRINCE *of the host*, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

Verse 22. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power.

Verses 23—26. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.

Verses 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—the daily and the transgression of desolation—to give both the sanctuary and the host to be trodden under foot?

And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Dan. ix. 24—27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, (or, more literally, *Holiest of Holies.*) Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

NOTE. The word consummation is from the Hebrew word kalah, and signifies *completion, consumption, destruction.* It also comes from a root which signifies *to finish, to complete, to waste, to destroy*; and when employed with the Hebrew *veneheratah*, they together denote *destruction* and *decree*, or *destruction decreed.* [See Gesenius' Hebrew and English Lexicon.]

The connection between the 8th and 9th chapters is rendered more evident when taken in connection with the 25th chapter of Jeremiah.

The vision of the 8th chapter was seen in the third year of the reign of the king Belshazzar. And when it was all explained but the *time*, Daniel fainted and was sick certain days, and was astonished at the vision, but *none understood it*. The want of an explanation of the time, could be the only reason why it was not understood.

Fifteen years after this, in the last year of Belshazzar, that king made a great feast to a thousand of his lords, and drank wine before the thousand out of the golden vessels that were taken out of the temple of the house of God in Jerusalem—the king and his princes, his wives and his concubines, drank in them. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and

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his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." "In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom."

Thus was fulfilled the prophecy in Jer. xxv. 11, 12. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy Daniel had been considering, and saw that the 70 years terminated that night in which the king of Babylon was slain; for he says, (ix. 1—3,) "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackloth, and ashes." He then prayed for the cleansing of the sanctuary —the very thing that was predicted should be accomplished at the end of the 2300 days,—showing that Daniel expected that those days were literal days, and that they terminated with the 70 years; and that the sanctuary would *then be cleansed*. He prayed, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. ix. 16—19.

While Daniel was thus praying, the angel Gabriel, that had explained all of the vision in the previous chapter, but the *time*, came to him, and corrected his error with regard to the cleansing of the sanctuary, and length of the 2300 days, which were to extend to that cleansing. Daniel says, (ix. 20—23,) "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

What vision was he to understand? Daniel says he made him know the interpretation of the 7th, and there is no vision in the 9th; it must therefore be the vision in the 8th chapter. That vision Gabriel was commanded to make Daniel understand; and he told Daniel he would make him know what should be in the last end of the indignation; but Daniel says, after he fainted, that none understood it. The angel therefore must fulfil his promise and the command at some future time; and he says he is *now* come to make him understand the vision. He must therefore give the information on those points, at *this time*, which would remove the obscurity from Daniel's mind, and fulfil the angel's commission; and the *time* being the *only* unexplained point, the information must respect the commencement and duration of the 2300 days, and the time of the cleansing of the sanctuary, respecting which Daniel prayed.

The angel then informs him that "seventy sevens are cut off," &c., "to the anointing of the Most Holy; that those seventy sevens commence with the command to restore and build Jerusalem, which, according to the chronology in the margin of the 7th of Ezra, was B. C. 457; that after the seventy sevens the people of the prince that should come should destroy the city and the sanctuary, instead of its being then or previously cleansed,—and that it should not be cleansed till the consummation; for till then the overspreading of abominations should make it desolate, and that that was determined should be poured upon the desolate.

Until what consummation? and what was determined that should be poured upon the desolate? Daniel says, before he prayed, he "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." That prediction is found in the 25th of Jeremiah; and in the same chapter that Daniel says he was considering, it is also predicted that a desolation should go forth upon *all nations*, beginning with *Jerusalem*, and ending upon *all the nations of the world*.

Jeremiah says, (xxv. 15—37,) "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."

As this was what Daniel was considering, he would understand by "the consummation, and that determined shall be poured upon the desolate," as having reference to the predictions in this chapter. The "consummation," therefore, must be the end of the world, when the slain of the Lord will be from one end of the earth even to the other; and that which is "determined to be poured upon the desolate," must be the "wine-cup of God's fury," which is to be poured upon "all the kingdoms of the world which are upon the face of the earth," and they shall "fall to rise no more." As the sanctuary is to be desolated by the overspreading of abominations till that time, it cannot be previously cleansed, and the 2300 days must then terminate. And as the "seventy sevens" which were cut off to the Messiah, were fulfilled in so many years, and are admitted to be years, therefore, the 2300 days from which they were cut off, must also be years, and must commence at the same time when the decree went forth, B. C. 457, which leave A. D. 1843 years.

It is farther shown that the 2300 days commence at that time; for the vision commenced with the ram; and when the ram was first seen, its horns were both high, and it was pushing in every direction; so that the vision must have commenced with the meridian glory of the Medo-Persian kingdom, which was at the very time the decree was given by Artaxerxes Longimanus, and it began to decline in the reign of that monarch.

These days are also proved to be years, from the fact that all the events predicted in them, could not be fulfilled in literal days.

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The above considerations seem to demonstrate that the 2300 days are symbols of years, begin B. C. 457, and extend to A. D. 1843, when the sanctuary will be cleansed, and this world be consummated.

VI. THE 1260 DAYS OF DAN. VII. 25, THAT THE SAINTS WERE TO BE GIVEN INTO THE HANDS OF THE LITTLE HORN, ARE ALSO PROVED TO BE YEARS; for the little horn was to continue till the final judgment, and it has been repeatedly shown, that from A. D. 538, when the Pope first had dominion over the lives of others, to the time when that dominion was taken away, A. D. 1798, was just as many years as the predicted *days*. The Pope is also still making war with the saints, and prevailing against them, as it was predicted he should till the Ancient of Days came.

VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40—45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact, that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

VIII. THE PERIOD HAS NOW ARRIVED WHEN THESE PREDICTIONS CAN BE UNDERSTOOD.

Till the time of the end they were to be *closed up* and *sealed*. Daniel asked, "O my Lord, what shall be the end of these things?" But he is told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The words that were closed up and sealed, were the end of these things, and which reached to the resurrection of the dead; and although they that are to shine as the brightness of the firmament "shall understand," yet "the wicked will do wickedly, and none of the wicked shall understand."

As Mr. Colver has made an utter failure of showing a single point of resemblance between his literal exposition and Daniel's prophecy, and as there is a direct disagreement between the two, in FIFTY-FOUR particulars, in each of which they should correspond, to say nothing of the variation of the ONE THOUSAND AND SIXTY-TWO days in his four prophetic periods, all candid enquirers after truth—whatever they may think of the theory which he indirectly attempts to overthrow,—will never be satisfied with his "PROPHECY OF DANIEL LITERALLY FULFILLED."

NOTE.

ANOTHER SAMPLE OF COLVER'S LITERAL FULFILMENT.

SINCE writing the above, our attention has been called more fully to his *literal fulfilment* of the 1335 days. These days he BEGINS *six months* before the fifteenth day of the month Casleu, in the *hundred and forty and fifth year*; see p. 34: and to prove their END, he says that on the news of the death of Antiochus, "as appears from 2 Macc. 1, they sent a letter of congratulation on account of it to their brethren in Egypt." See p. 37. But according to 2 Macc. i. 10, it will be seen that this letter was written from the Jews of Jerusalem to those of Egypt, "in the *hundred fourscore and eighth year*" of the kingdom of the Grecians, or FORTY-THREE years after the *hundred and forty-fifth* of 1 Macc. i. 54, when he claims the abomination was *set up*. In this letter was written, "Inasmuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king; for he cast them out that fought within the holy city;" verses 11, 12. There is also allusion made to the time "Demetrious reigned, in the *hundred threescore and ninth year*," when they wrote to Egypt; but that was "in the *extremity of trouble*." "See 7th verse."

If therefore Mr. Colver is *correct*, and the 1335 days end with the writing of this letter, on their deliverance from peril, it must have been 43 years from the setting up of the abomination, and which, added to the *six months* before the "setting up," when he claims those days began, amount to 15,888 days, or an *excess* of 14,553 days. So here we have for the

Angel's Tag,	Colver's Tally,
1335	15,888

We would here inquire of Mr. Colver, whether this was an *honest* mistake?

The above review is respectfully dedicated to Timothy Gilbert, Perez Gill, and Nathaniel Hill, who say, in their letter to Mr. Colver:

"Regarding your argument as conclusive, that the numbers in Daniel, which others have interpreted to prove '*the second coming of Christ in* 1843,' have had their literal accomplishment, and, therefore, have now no reference to this event,—and having the *mystery*, which has hung over this subject, entirely removed from our minds, by your plain, simple, and common sense expositions in these Lectures,—we desire their publication, that others, who had not the privilege of hearing, may, by reading them, be enabled to share in our increased pleasure in reading the Scriptures."

We should have appended to the above the entire work of Mr. Colver, were it not that they have secured the copy-right. But such quotations have been made from the work as fairly present the points under review.

It will be seen that occasionally allusions have been made to some of the expressions made use of by Mr. Colver in the delivery of his lectures, which do not appear in the printed copy, they having, previous to their publication, passed through a thorough and very "*grave*" review.

THE MILLENNIUM.

Continued.

Lest some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810 and 811. Article, "Millennium."

Following a quotation from Rev. xx. 1—6, the writer says:

"This passage *the ancients* took in a sense grossly *literal*, and taught that, during the millennium, the saints of the earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, as the very next verse but one assures us; for we are there told, that 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth;' and we have no reason to believe that he will have such power in the 'New Heavens and the new Earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving and his "fanatical" followers, and adds:

"Respecting the *real* millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the Church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. xx. 4, 7; Ps. lxxii. 11; Isa. ii. 2, 4; xi. 9; xlix. 23, 60; Dan. vii. 27.

"2d. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be accomplished in the utmost extent and glory of it. In this time, in which the world will *soon* be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world; there will be *many thousands born and live on the earth, to* EACH ONE *that has been born and lived in the* 6000 *preceding years;* so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3d. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, *perhaps*, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, *perhaps*, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Government placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in Churches, shall act with principle, and be forward to promote the best interests of men: Tyranny, oppression, persecution, bigotry and cruelty shall cease. Business will be attended to without contention, dishonesty and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, *perhaps*, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship-building, navigation, electricity, medicine, &c., 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmonies perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

"4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the Seven-thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the overthrow which Papacy has had in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the *falling away* of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant;—who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"

"How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness, is blended with the glories on high. 'The mystery of God on earth is finished,' 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; 'and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.' 'The kingdoms of this world are become the kingdoms of our Lord and his Christ.' 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell

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with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. xix. 6, xi. 15; xxi. 1—4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the "harmony of its parts."

Here, then, is a fair impartial view of the millennium doctrine, resting, according to the same author, upon the following authorities, viz.: "Hopkins on the Millennium; Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament; Scott's Commentary; How's Christian Register for 1816; Bishop Newton on the Prophecies; Bellamy's Treatise on the Millennium; Theol. Miscellany, 6th vol.; Lardner's Cred., 4th, 5th, 7th and 9th vols.; Taylor's Sermons on the Millennium; Illustrations of Prophecy, ch. 31; Bogue, and Emmerson, on the Millennium; Wardlaw's Sermon on the Millennium; Fuller's Works; Jones' Lectures on the Apocalypse, Jones' Bible Cyclopedia; Natural History of Enthusiasm; Works of Rev. Robert Hall; Watson; Henderson's edition of Buck; Jones." Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines; of course, endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above, every lover of truth, reason and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John xvii. 17,) and if this be truth, let us cherish it for this important reason: if not, let us cast it away, as not only unprofitable, but destructive to our best interests; for says the apostle, Eph v. 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford ground" for it, and are referred first, to Rev. xx. 4—7, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: AND THEY LIVED and reigned with Christ a thousand years." In the first clause of this verse, we have all the righteous that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. xxi. 24, sitting on thrones—judgment in their hands—living—reigning, &c They are then particularized as embracing, 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshiped the *beast*, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan vii. 26; and Rev. 13: 10. 3d. Those that had not worshiped his image, see Rev. xiii. 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capacity of a civil ruler, has come to this end. 5th. "Neither had received his mark upon their foreheads, or in their hands." Who *these* are, will be considered in another place. These all *lived* and *reigned* with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can never change the declaration of God, "This is the first resurrection." What work is here made of the Scripture by this theory! Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is *thrown in the dust.* We are next referred to Psa. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him" The same injustice is here done to the Scripture as in the other case; for it would seem that the writer must have seen in immediate connexion with this text, (verse 4,) that then God "shall *break in pieces* the oppressor," and (verse 9,) "his enemies shall lick the dust." In Isa. 49: 23, another millennium quotation "and kings shall be thy nursing fathers, and their queens thy nursing mothers." A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, *and lick up the dust of thy feet.*" The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15—17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will soon *be filled* with real Christians, and *continue full* by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such discovery is made, we wish to be pointed to it.

"There will be MANY THONSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempest losing *half* its force, and the lightning *half* its terrors," and the "human frame not near as much exposed to danger," we may, without doing violence to the theory, suppose that death will lose *half* its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "*many thousands* to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "many thousands," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about one *half* as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would leave at the end of 960 years,	589,824,000,000,000
Number of persons to each acre of land on the earth's surface.	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea, that population is to increase *twice* as fast, in the room of *half* as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder" —"war is to be entirely ended"—bigotry and cruelty are to cease"—great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression "*thousands born* and live on the earth to *each one* that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "ten hundred and seventy-miles deep of LIVING inhabitants" on the entire surface of the earth; but "many" hundred times that depth. Under such a state of things the following lofty strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eye of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene MINGLES WITH THE HEAVENS, and rising in brightness, is blended with the glories on high." And the worst of all is, that, when this takes place, the millennium advocates will have to turn literalists, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue.

(To be continued.)

THE PERSONAL COMING OF CHRIST.

John xiv. 3—"And if I go and prepare a place for you, I will come again." Acts i. 11—"*This same* Jesus, which is taken up from you into heaven, *shall* come in like manner as you have seen him go into heaven." Matt. xxiv. 30—"*And* they shall see the Son of Man *coming* in the *clouds* of heaven with power and great glory." Titus ii. 13—"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." 1 Pet. i. 7—"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Thess. iv. 15—"For the Lord HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 2 Thess. i. 7—"And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels."

Can the English language convey the idea of a *personal coming* of the Savior, if the above passages do not? It seems strange that any who profess a belief in the Bible, with such positive assurances, should deny a personal coming of our Savior.

As to the time of his appearing, does not the 24th chapter of Matthew give us signs when we may know that it is near, even at the doors? I know some say he came at the destruction of Jerusalem; but he there says, after certain signs, "shall ye see the Son of Man coming in the clouds of heaven, with power and great glory." Now, in what sense can it be said that he came at the destruction of Jerusalem? Some say spiritually. I should be glad to be informed what the spiritual clouds of heaven are. When Peter was with the Savior at the transfiguration, a bright cloud overshadowed them: and in reference to this event, Peter says he "followed not cunningly devised fables," when he made known the power and coming of our Lord Jesus Christ, but was an eye-witness of his majesty, &c. I believe Peter means to be understood that he actually saw the Lord with his own eyes.

I believe there is not a single place in Matthew, where the "Son of Man" means any thing but the blessed Savior's person; and if we admit it means the Savior in all places, except in the 24th chapter, why deny the application there? Is it not because we must admit the Second Advent to be near, when we once admit that? F. E. B.

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VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, i required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.
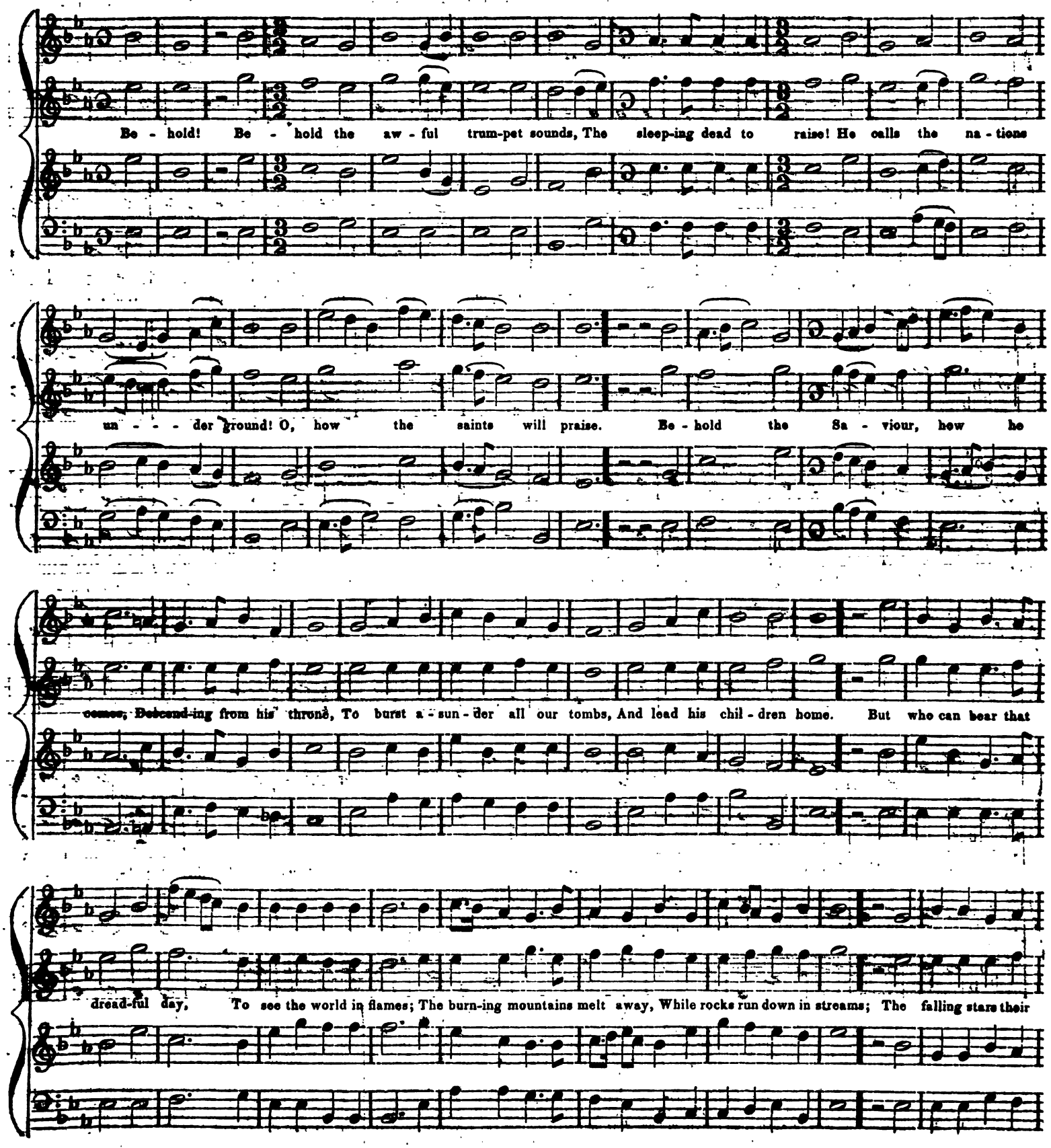
LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Bover. The Bible is the only book studied. Parents and guardians are invited to send their children.

JUDGMENT ANTHEM.



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orbits leave, The sun in darkness hide; The el - e-ments a - sunder cleave, The moon turn'd into blood! Be - hold the u - ni-

ver - sal world, In con-ster - na - tion stand; The wick - - ed in - to hell are turn'd; The saints at God's right hand.—

The wicked in - to hell are turn'd; The saints at God's right hand, The saints at God's right hand. O, then the mu - sic

will be-gin, Their Saviour God to praise; They are all free from ev'ry sin, And there they'll spend their days, And there they'll spend their days.

The celebrated article signed Reuben H. Brown, with which our readers were *edified* last week, has turned out about as we expected. It has had its day, and accomplished an object that all such articles have not failed to do, viz. to show the people where the *truth* lies, and the arts that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from other columns of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. Goodhue and Ezekiel Hale, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of $400. *His name was carefully kept back*, that the public (as we believe,) might the more effectually be deceived. Now, as *we know the man*, and have inquired into this affair, we will inform you how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could *specify* was fifteen dollars, and this was given to one or two of his friends without solicitation. We learn that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and wants *somebody to pay it back to him!* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our *pity* only as a sinner still in the gall of bitterness and bonds of iniquity: for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, JANUARY 6, 1844. [No. 4.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

EVIDENCE,

FROM SCRIPTURE AND HISTORY, OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR 1843.

EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

INTRODUCTION.

IN presenting these Lectures to the public, the writer is only complying with the solicitations of some of his friends, who have requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid perusal, and compare every part with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetical Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts*, *birds*, *air*, or *wind*, *water*, *fire*, *candlesticks*, *lamps*, *mountains*, *islands*, &c., are used to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xlvi. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "people or nations." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 22, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to any one who will compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the same events in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to Peter, (see Acts x. 16;) also Isaiah and John. Then, to get the whole truth, all those visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that in those events, visions, and prophecies which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that I can learn, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, life or death of any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, Alexander, Julius Cæsar, destruction of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy seems to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring in an everlasting righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His first coming was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his divine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent his forerunner was spoken of—"one crying in the wilderness;" the manner of his birth—"a child born of a virgin;" the place where—"Bethlehem of Judea;" the time of his death—"when seventy weeks should be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The *star* that appeared, the *stripes* he received, the *miracles* he performed, the *tauntings* of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by reading the Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead, change the righteous living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (meaning years,) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "a thousand two hundred and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last wo pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but never fully accomplished until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of past events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; there-

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fore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16—18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New? Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement, "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

HAMPTON, *Washington County, N. Y.*

LECTURE I.

THE SECOND APPEARING OF CHRIST.

TITUS II. 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "Where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;" for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hasting unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The *end* is not yet." Now, if this *end* was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called *Son of man*. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the *end;* and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

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have no more sin, or afterwards would be "without sin." ¶ Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come *again*, as some supposed. Let this, then, suffice to prove, that the *glorious appearing*," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. The certainty of it:

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this?" See Numbers xxiv. 17—23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l. 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.") And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in *the clouds of heaven*." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yes, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv. 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the New Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." ¶ 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xcvii. 2, 3 "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk iii. 3—5, "God came from Teman, (*south*) and the Holy One from Mount Paran, (*from glory.*) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40, "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." ¶ Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet if Scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples: witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

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erusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, "that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," Heb. xii. 27—29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will "come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," Rev. xxi. 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Savior Jesus Christ;" even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the "glorious appearing of the great God and our Savior Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ?" Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Savior the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? *No.* I ask you for holy conversation. Is this wrong? *No.* I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." *Amen.*

LECTURE II.

THE FIRST RESURRECTION.

REV. xx. 6.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The term "blessed and holy" is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxii. 11, 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The *holy* people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Isa. xxx. 18, "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him." Daniel says, xii. 12, "*Blessed* is he that waiteth, and cometh to the 1335 days." John says, Rev. xiv. 13, "*Blessed* are the dead which die in the Lord." "Write, *Blessed* are they which are called to the marriage supper of the Lamb." "Behold, I come quickly; *blessed* is he that keepeth the sayings of the prophecy of this book." "*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life *again*, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave*. I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave*, and pass to the word *first*. "The first resurrection." The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 2, "Some to everlasting life, and some to shame and everlasting contempt;" John v. 29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, "Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end." And again, 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and

(To be continued.)

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WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 6, 1844.

LETTER FROM THE EDITOR.

STEAM BOAT "U. S. MAIL," OHIO RIVER.

Near Marietta, Friday December 22d, 1843.

DEAR BROTHER,—It would be a difficult task indeed to describe to you all my exercises since leaving you. I have not realized how much the friends of Cincinnati are endeared to me, until since I have been deprived of their society. The pleasing associations formed in my brief interview, I think are destined to cling around my heart.

"While life and thought and being last,
Or immortality endures."

If any occupy more of my prayerful thoughts than others, it is those that found an interest in the Saviour, and those that were humble penitents during my brief labors among you. O how highly they are blessed! privileged as they are, in attending the house of prayer each successive evening, and with God's people, uniting their petitions at the throne of grace; while my situation is a *little better* than that of Daniel's in the den of lions. The boat is crowded with passengers, and only one of them sympathises with me in the glorious truth of the Lord's soon coming. I have faithfully distributed the numbers of the "Western Midnight Cry" that I took with me. The steerage passengers received them the most readily.

Last evening I succeeded in getting the attention of the passengers for about three quarters of an hour, while I lectured to them, proving that the time of the Second Advent was given in the Bible, and answering the objections to this position. At the close, a company gathered around me, like hungry wolves, eager for their prey. They were led on by a Roman Catholic, who is also an editor of a political paper not a hundred miles from Cincinnati. Reason and argument were out of the question. What they would have done, I know not, but for two or three gentlemen who professed no religion, who stept forward and demanded that I should be treated as a gentleman, inasmuch as I had *thus* treated them. The whole affair gained me many friends, and during the present day many have been inquiring into the *reasons of my hope*, which I have not been backward in giving. This evening *fiddling*, *gambling*, and politics is the order of the day; a game of cards is going on upon the table on which I am writing. It seems to me that the ungodly are ripe for destruction. Let us lift up our heads, for our redemption, most assuredly, is drawing nigh. If ever there was a time in which Christians ought to throw off all fear of the world and do their duty, that time is the present, for it is the world's *last warning*.

In my heart, I pity that man who fears to warn his fellow-men, and yet I myself sometimes shrink from the duty. There is a Congregational preacher on board, whom I chanced to find out, as such, by inquiring, who, and what he was. I have tried to get him to preach this evening, as it is thought it will be dangerous to preach any more about the Second Advent, but he declines. He did not, however, decline to vote among the rest of the passengers, for a candidate for the next President.

Please give my warmest regards to all the members of your family, and to all the brethren and sisters; and tell them, on each evening to invite the poor sinner to come to Christ and be saved.

Tell Br. Boyer to do his best to get out another number of the paper week after next, if I should not return, and time should last so long.

Yours in the blessed hope,

E. JACOBS.

By a letter received from brother J. J. M. Lane, dated Warren, Trumbell co. O, Dec. 20th, we learn that Br. J. B. Cook was laboring in that place at that time.

THE CAUSE IN THIS PLACE.

The Lord is still making rich displays of his grace in the conversion of sinners, and in opening the eyes of his people to "Behold the Bridegroom cometh—that the day hasteth greatly—that it is nigh even at the door." And notwithstanding the cry of peace and safety is unceasingly sounded in their ears; yet to them it is the voice of strangers, they heed it not, for having heard the voice of the good Shepherd, they know it, and follow him.

Br. Jacobs took leave of us for New York Wednesday the 30th inst. Since that time Br. Kent has been laboring with us. We expect he will remain in the city until Br. Jacobs return. We heard a discourse from him Friday evening, the 22d inst., from Heb. x. 22, after which, twenty-three precious souls came forward requesting an interest in the prayers of God's people, that they might be prepared to meet the Lord in peace.—Most of them, before the exercise closed, gave evidence that they had obtained the blessing—that they had yielded themselves the willing subject of Jesus.

Sunday the 24th inst., a large and attentive congregation was present—the meeting was solemn and interesting. Brother Kent preached about the Kingdom of Heaven at Hand. And from the evidence adduced from the word of the Lord, it is indeed clearly to be seen, that it is now at hand. Therefore we will lift up our heads and rejoice—knowing that our redemption draweth nigh. We believe he is faithful who hath promised. Therefore we will hold fast our profession without wavering—hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. For yet a little while and he that shall come, will come, and sit up his everlasting kingdom. In the evening about twenty-five came forward for prayers. Most of whom, we have reason to believe, were truly converted to God. They speak the language of Canaan.

Monday 25th inst., we had religious exercises in the morning, afternoon and evening. The subject in the morning was "The time, manner and object of the First Advent of our Saviour." In the afternoon the "time, manner and object of his Second Advent." In the morning, many of the congregation were bathed in tears, while by faith they beheld the Son of God in the fullness of time leave his Father's bosom—lay aside his robe of glory—descend to earth—lead a suffering life—die the death of the cross—the just for the unjust, that he might impart life and immortality to all, who believe on him, and exercise repentance towards God. But, in the afternoon, we heard their shouts of joy and triumph while beholding this same Jesus," coming again, the second time without sin unto salvation, with all the glory of the father—with the mighty angels, to be glorified in his saints, and to be admired in all them that believe in that day. Some, who until then, had been doubting, being overcome by the united testimony of Father, Son and Holy Ghost—came out strong in faith, that at the end of the 2300 days their blessed Lord will come.

In the evening the house was crowded to overflowing. Br. Kent was not present (until after 8 o'clock,) having an appointment that evening to fill in Newport Ky., but the Lord was present, and that to bless. The first part of the evening was occupied by the brethren and sisters in speaking. Many of whom testified to what God through infinite mercy had done for them, in awaking them from their slumbers by the sound of the midnight cry, "Behold the Bridegroom cometh; go ye out to meet him." It was truly and most deeply interesting, to see those out of almost every denomination of professed Christians in the place, together harmoniously worshiping God in spirit and in truth, and rejoicing in hope of the glory of God, soon to be revealed. At the close of the meeting we had a season of prayer with, and for those who desired an interest in Jesus. A number of them found peace in believing, and went home happy in the Lord.

In addition to the remarks with reference to the cause in thie place, I would say, that our meetings since Monday evening, Dec. 25th, have gradually increased in interest—have been solemn, powerful, and glorious. Surely the Lord is in the midst of his people, and is yet on the giving hand. Scores of precious souls have been converted to God during the past week, and our prayer is that the work may not cease, till the Master appear. The band who are preparing and looking for the Coming One, are increasing—are steadfast—unwavering—strong in faith—abounding in the work of the Lord. Their labors are crowned with the divine blessing, and souls given them for their hire.

Last evening between fifty and sixty desired an interest in the Savior. They presented themselves for prayer, and many of them before the meeting closed (which on account of its being the last evening of the year did not close until after 12 o'clock,) arose and testified before that immense congregation, that Jesus had pardoned their sins—had given them peace in believing, and that their life should be spent in His service.

"O, how happy are they,
Who their Savior obey,
And have laid up their treasure above:
Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love."

Br. Frederick Glasserch, in a letter dated Hillsboro, Dec. 23, 1843, says, I once hoped we should get a lecturer to this place, as Br Cook promised to try to send us one. But it seems we are to be left destitute. Yet I still hope and pray that some means may be sanctified to open the eyes of the people here.

We hope God in his providence will soon direct some of his servants to Hillsboro. Truly the harvest is great but laborers few. But let us heed the command of the Saviour, viz. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

GO THOU AND DO LIKEWISE.—We received this morning in a letter from John H. Thomas, Jacksonburg, O., the names of six subscribers for the Western Mid. Cry. And this was in addition to ten names which he sent us a few days before, making in all sixteen subscribers. Thus he is not only benefitting the individuals who subscribe, but likewise furnishing *means* for the dissemination of truth in other places.

Just as the paper was going to press we received another letter from Br. Jacobs, dated New York, Dec. 27th, in which he writes as follows:

DEAR BROTHER,—I arrived at home last evening, and found my family in tolerable health, and the friends generally well. If time continues, I expect to start with my family for Cincinnati on Thursday next week, but shall not probably arrive until the Sabbath following. Br. Brewer and wife expect to accompany us, to fill some of those western fields of labor, where the Lord may open the way.

MR. MILLER IN BUFFALO.—Father Miller is creating quite a sensation in this town. Not that there are a great number who have been converted to his way of thinking, but the earnestness and sincerity, and deep research withal, with which he urges his doctrines, causes all to have a curiosity to hear him. The theatre on Sunday evening was crowded to a jam from pit to gallery, and hundreds could not find admittance. But notwithstanding this large and miscellaneous audience, there were perfect order and decorum manifested throughout, which we are glad to see. Let all speak freely their sentiments upon all questions without let or hinderance, is our motto.—Buffalo Gaz.

O'CONNELL.—It is a fact, curious in its own nature and still more, under the consideration how utterly it seems to have been forgotten in 1843 by the newspaper press, that the Liberator of Ireland is going through precisely the same course of political events now, which he went through in 1831, twelve years ago. He was "agitating" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Repeal, and then, as now, arrested by the Government.

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COMMUNICATIONS.

RISING SUN, Indiana, Dec. 10th, 1843.

MR. EDITOR,—I have just received the first number of the Second Vol. of the "Western Midnight Cry," and am glad you have sent it to me, for I wish to be in possession of all the knowledge that I can get, on the subject of the "glorious appearing of the great God, and our Savior Jesus Christ." I was opposed to what is called Millerism, until last summer, when brother Hall came here and gave two Lectures; but I was not yet convinced that the coming of the Lord was nigh, for it was published all through the land that Millerites had set the day, and Mr. Miller had published books and secured copy rights for years to come; and that they had received subscriptions for longer time than they expected it would continue. And therefore, I would not believe for I thought the Jews must return, the world be converted, and all this.

Well, to the law and testimony. I then went to see what God had said about this matter, and I found that the word of God and D. D's. did not agree. Therefore I wished to know more about those things. In August brother Porter came here and Lectured, and by the time he got through I was convinced that the day of God *was at hand*. I then, Berean like, "searched" to see if those things were so. I procured Judaism Overthrow, by J. Litch; Dowlings Reply to Miller; Review of Dr. Pond; Bible Readers, No. 1 and 2; Litches Prophetic Expositions, and a Chart: and went to work. I next attendod the Tent Meeting at Cincinnati, and have spoken at different times since on the subject of the speedy coming of our Lord. And by so doing have brought no little contempt on my defenceless head. On the 12th of last month, I spoke on the 7th chapter of Daniel, and after I got through, a brother rose and said, "the *ancient* of *days* was the POPE."

Extract of a letter from Br. J. J. Porter, dated Boston, December 13, 1843.

BR. BOYER,—It rejoices my heart to hear of the success of the advent cause in the west. May the good Lord still prosper you. The friends in Cincinnati and vicinity seem very near to my heart. I hope soon to meet them in the kingdom of God. I long to see you, we have had many seasons of joy together, and though such seasons may not be enjoyed again on this polluted earth, yet I look to the world to come, to the new earth, to have one uninterrupted meeting, in the presence of the king of kings. My soul is happy when I think the Bridegroom is so nigh.

The cause in this city is prospering, but opposition is increasing. The clergy are now reaping the fruit of their labors in their opposition to the Second Advent cause; but being dissatisfied with the harvest, (which is coldless and spiritual death) they lay all the blame to the Millerites. But God will vindicate his own cause, and his people in due time. We do not look for justice or right in this world. Yours in hope,

J. J. PORTER.

Extract from a letter dated Marysville, O. Dec. 23.

BR. JACOBS,—We have long been promised a lecturer n this place, but it has not pleased the Lord to send us one yet. This place is now ripe for this subject. We have Second Advent prayer meetings, they are well attended. Where is Br. Cook and Br. Hall? Please direct them this way. Yours in the glorious hope,

GEO. W. CHERRY

LETTER FROM BR. KENT.

NEWPORT, Ky., Dec. 28, 1843.

Br. Jacobs,—The good Lord is still carrying forward the blessed cause of truth and salvation in this place. Our house of worship is crowded with attentive hearers. Meetings are solemn and interesting. Some are enquiring what they shall do to be saved—others have already yielded themselves the willing subjects of Jesus, and like the Eunuch are on their way rejoicing. Last Sunday, December 24th, three were baptized in the Ohio river, and there are others, I trust, who will soon go and do likewise. J. H. KENT.

We clip the following from the Republican Times, published in Mount Vernon, O., Dec. 19th, 1843.

SECOND ADVENT.—Mr. Hall, a young gentleman who about 18 months since resided in this place for a short time, is now delivering a course of lectures in the Court House, on the subject of Christ's second advent, which he believes will take place in the course of a few months. Whether Mr. H. is right or wrong as to the time of the advent, his lectures are well worth hearing for the instruction they contain in relation to matters of history and chronology.

LETTER FROM BR. LITCH.

BALTIMORE, MD., Dec. 16, 1843.

"I am yet in Baltimore, sounding the midnight cry. I came here on the 29th of November, and commenced lecturing the next day; and have given since then, twenty-seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no place of worship open for lectures. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Odd Fellows' hall, (a most splendid room,) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exceedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word. We now have a prospect, if we have time before our Lord comes, of fairly sounding the cry in this *monumental* city. The Lord's people are already rallying around us, and rejoicing in hope of the Lord's coming speedily in the clouds of heaven. There is a Spirit of inquiry abroad, and the people begin to study their Bibles, to see if these things are so. Sinners also are growing very uneasy, and backsliders tremble for their safety. We are looking for a glorious work of God among the people. We shall keep up our meetings all next week, each evening. [E. Mid. Cry.

LETTER FROM WM. MILLER.

Dear Brother Himes:—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and bar-room declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843 and March 21, 1844. I have never for the space of more than twenty-three years, had any other time, preached or published by me; I have never fixed on any one month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the BIBLE IS TRUE, and the the WORD of GOD, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to wordly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y., my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any account: "I owe no man any thing;" I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours respectfully, WM. MILLER.
Philadelphia, Feb. 4.

LETTER FROM ENGLAND.

BELOVED BRETHREN,—Although I am a stranger to you, yet not so to your interesting publications. I acknowledge the kindness that has been manifested by you, in sending so many of the works relating to the Second Advent of our Lord and Saviour Jesus Christ; and were it in my powor, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of man. I am an unworthy member of a portion of the Redeemer's Church; who meet simply in his dear name, and who, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things, the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volume ever seen or read in England, of Miller's Lectures. I received them from a Capt. Blanchard, of the "Calisto," and have since then been endeavoring to extend to all around the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation; and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be ready when the Savior comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some, if the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received of him with joy, and be crowned with glory. Suffer a word of exhortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm in the camp—proclaim the holy gospel, be "instant in season and out of season," look forward to the recompence of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty. JOSEPH CURRY.

Princes Place, Flat St. Liverpool, Nov. 7th, 1843.

FOREIGN NEWS.

The Royal Mail Steamship Hibernia, Capt. JUDKINS, arrived a Boston last Wednesday. She left Liverpool on the 5th inst., at 7 o'clock, P. M., arrived at Halifax on the 18th, at 1½ P. M., and left that port for Boston, at 4¼ same P. M. The Hibernia has made her passage from Liverpool to Boston, via Halifax, in just 14¼ days, which may be esteemed a very good winter passage. She brought 50 passengers through from Liverpool to Halifax—7 from Halifax to Boston.

By the Hibernia, we receive London and Liverpool dates to the 5th inst.—being 15 days later than the last advices.

The position and prospects of trade remained much the same, at the last accounts. Cotton maintained its former price, and passed over a shade higher.

Every thing seemed to remain in *statu quo; nothing* of much general interest having occurred. We select the following items:

The following notice has just been issued by the Bank of England:—"The Governor and Company of the Bank of England are ready, until further notice, to receive applications for loans upon the deposit of Bills of Exchange not having more than six months to run, Exchequer Bills, and East India Bonds; such loans to be repaid on or before the 17th of January next, with interest at the rate of 3 per cent. per annum, and to be for sums of not less than £2000 each."

IRELAND.—The State Trials have been adjourned until the 15th of January, and O'Connell, weary of agitation, has retired for a while to his "mountain home," at Derrynane. He is to take Limerick on his way to the "far west," where a dinner is to be given to Mr. W. S. O'Brien, one of the members for the county, a recent convert to Repeal, at which the agitator presides. Reports are in circulation that the trials will be abandoned; and amongst the parties who have hazarded that opinion, not once but frequently, is Mr. Shiel—no bad authority, as far as opinion goes, on the subject. Sir Robert Peel, it is said, seeing the prorracted time over which the trials will extend—several months probably—and the uncertainty, from the nature of the circumstances, respecting a conviction, has determined to apply to Parliament for summary powers to put down the agitation. That measures of amelioration are in progress, is undeniable. The commission which will commence its sittings in Dublin immediately, to inquire into and sift the workings of the landlord and tenant question, is, in its appointment, a proof that the Government means to do something in the way of redressing all practical grievances.

The "rent" was collected in the Churches and Chapels on Sunday, the 19th. The produce, so far as known, is immense—about three times the average; in the Dublin district it amounted to more than £4000.

GREECE.—The Malta mail of the 15th November announces some changes in the Grecian Government; Mavrocordato and Colletti having been appointed Ministers, but without distinct offices. Bavaria had acquiesced in the new regime; and all the Allied Powers, except Russia, are said to be of accord in suffering Greece to reap the benefit of its energetic move. Russia is sulky, but confines herself to the negative policy of withdrawing from all interference.

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THE MILLENNIUM.

Continued.

To show that some men in the ranks of the millennium advocates, have thought on the subject, I will here introduce an extract from an article entitled, "A Thought for the Thoughtful," published in the New York Evangelist, of January 12, 1843. It is from the pen of

REV. JOHN S. C. ABBOTT.

"No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?

"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births in the world, exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparative slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. Humboldt estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions; that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming?

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be beaten into the ploughshare, and the spear into the pruning hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, *as they are now progressing*, ~~in this world, two hundred years longer~~—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the thousand myriads, struggling for a foothold upon the earth; or THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the new heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy and of providence.

"If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid.

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

Some may think it spending time to bad purpose, thus to pursue an "old exploded theory," as it is sometimes termed; but I am persuaded, that, however many times it has been "exploded," it still lives, and is the means of lulling thousands to sleep, who must perish when the Lord comes to "take vengeance," unless some warning voice is speedily made to reach them. Some idea of the extent of the influence of this doctrine may be formed from the thousands of experiences of Second Advent people, a large majority of whom, we hear saying, "I had imbibed the opinion, that the world was to be converted *before* the Lord come." Seeing how busy and successful the enemy of souls has been in promulgating this most effectual and delusive cry of "peace and safety," I have felt it a duty, since God has opened the way, to send these thoughts forth to the world, accompanied with a fervent prayer to God, that they may be the means of clearing away the mists of darkness that becloud so many minds, and that some precious souls may be led to "seek the Lord *while he may be found*, and call upon him *while he is near*."

From the Missouri Republican.

MR. EDITOR,—Taking up the Evening Gazette, I read that "a crazy fanatical disciple of the renowned Miller, had arrived in our city." With this not very flattering introduction, I attended at Lyceum Hall to hear this Second Advent Lecturer, that I might judge for myself. Imagine my astonishment when I learned that this "fanatic," this bugbear of the Gazette, was no other than Mr. Chittenden, a worthy young gentleman of Hartford, Conn., whose character as a man and a Christian, was well and favorably known to many of our most respectable citizens. Surely, said I to my friend who sat near me, these newspapers do sometimes sadly depart from the truth, for if this be "fanaticism," if this man be "crazy," we may cast away our Bibles and be content to grope our way in the dark. Never, Mr. Editor, have I listened to purer or more eloquent language from the pulpit, than flowed from the lips of this despised and denounced disciple of the Lord; and if the editor of the Gazette had been present, methinks he would have relented and been inclined to make the *amende honorable*. There was no fanaticism, no ranting, no illogical deductions or torturing of the word of God, but the gospel was preached in its purity, with great force and eloquence; and I am not singular in this conclusion, for such was confessedly the decision of very many who were present. The churches having been closed against Mr. Chittenden, he at length succeeded, through the kindness of Mr. Rea, in procuring the use of the large upper room of the State Tobacco Wharehouse, where he has for several days addressed immense multitudes of the people on the second advent of the Saviour. Throughout the whole of Sunday morning, noon and night, Mr. Chittenden preached to very large and attentive congregations. On the latter occasion, (Sunday night,) the concourse of persons present numbered nearly two thousand. His discourse, which embraced a portion of the prophecies of Daniel, enchained the attention of the vast assemblage. The utmost solemnity and good order prevailed, and those who were not convinced of the glorious truths uttered, were at least constrained to acknowledge that they could not be successfully combatted. I regretted that the ministers of the gospel in our city were not present to hear, that they might, if they could, answer and show that these things are not so, or else adopt and preach them to their respective flocks.

But, Mr. Editor, it was not my purpose, in this brief notice, to go into details. Let all who feel interested attend these lectures and judge for themselves. They will at least hear the gospel preached with great power and true pulpit eloquence. Thus much for Mr. Chittenden, who at the close of the services on Sunday night, gave notice that the next lecture would be delivered on the succeeding evening, by Mr. Stevens, late of Yale College. Accordingly, on Monday evening, Mr. S. addressed a crowded congregation on the "*Signs of the Times.*" Like Mr. Chittenden, Mr. Stevens is truly an eloquent and impressive speaker, exhibiting talent of a high order, and an acquaintance with the Scriptures of truth, that might put to the blush many of the boasted divines of half a century. His language is chaste, and his argumentative powers truly surprising, when it is recollected that less than a year ago, he was engaged in the ordinary studies of college.

In conclusion Mr. Editor, permit me to remark, that very many of our citizens cannot understand why our churches are denied to these servants of Christ. Are they less worthy than those who profess his name—or do they preach a new gospel, and so are deemed unworthy a place in our cushioned places of worship? Let those who hear them answer. A CITIZEN.

BIBLES.—Having occasion to get a lot of Bibles at the Bible House, I asked the salesman if he sold many. He said he retailed $300 worth last week. "We have sold more this year than any previous year." When I told him I was buying for the Millerites, he enquired why they mark their Bibles so much. He seemed to know that we love the Bible, and make it our constant study.

Is it "*pestilent fanaticism*" to read, mark, learn, inwardly digest, and fearlessly preach the truths of this blessed book? [Eastern Mid. Cry.

From the Signs of the Times.

SECOND BAPTIST CHURCH IN NEWTON.

BROTHER HIMES:—We find in the Minutes of the Boston Baptist Association, held Sept. 20 & 21st, 1843, the following statement headed Second Newton. "This Church parted with their Pastor in February last, since which time their pulpit has been supplied from the Theological Institution. They speak of the introduction of the *Second Advent* doctrine as the occasion of intercepting their harmony and stopping the progress of a work of grace, to which has succeeded a lamentable apathy."

Now we know the above statement, so far as the Second Advent doctrine is concerned, to be utterly untrue. There was no appearance of any revival during the winter, until our pastor obtained brother N. Hervey, to give a course of lectures on the Second Coming of Christ. His labors were much blessed, both to the Church and to the awakening of sinners. The seats for the anxious were crowded, and there was a prospect of a glorious revival. At this time, our pastor who had been absent some days returned, bringing with him a quantity of *Mr. Colver's* Literal Fulfilment of the Book of Daniel, which he offered for sale at one of the meetings, after brother Hervey left. Some members of the Society offered to buy these books to lay aside, but he would not sell to them for that purpose. They had a most unhappy effect. Those who were opposed to the preaching of the Second Advent doctrine, were strengthened and encouraged in this opposition; the attention of the anxious were drawn from the concerns of their souls, and the Holy Spirit, who like a "peaceful dove leaves the abode of noise and strife," left the Church to that "state of apathy" of which they now complain.

AARON HASTINGS,
FRANCIS F. KEYES,
JOSHUA RAMSDELL,
LIBERTY BULLOUGH,
CHARLES BULLOUGH.

Newton, Oct. 17, 1843.

GREAT CATHOLIC MOVEMENT.—Intelligence has been received from the head quarters of Romanism, which indicate new and extensive plans for the subjugation of this country to the Papal power. It is announced that *nine* new Catholic bishops have been appointed, principally for the West, who, of course, are to go forth as apostles of Popery in that new and forming region. So if Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. Mr. O'Conner, D. D., Bishop of Pittsburg; Rt. Rev. Wm. Quarters, D. D., Bishop of Chicago; Rt. Rev. Andw. Byrnes, D. D., Bishop of Arkansas; Rt. Rev. John McClusky, D. D., Assistant Bishop of New York; Rt. Rev. Mr. Henrie, D. D., Bishop of

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Milwaukie; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John Fi zpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Tyler, D. D., Bishop of Hartford: Rt. Rev. Mr. Reynolds, D. D., Bishop of Charleston.

We perfectly accord with the editors of the N. Y. Evangelist, who say,—there is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question, whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without effort; and sure we may be, that without an amount of prayer and effort on the part of the friends of religion vastly exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. These are no times for indifference or slumber.—N. E. Puritan.

ERUPTION OF MOUNT ÆTNA.—By the Neapolitan steamer Francesco I, which arrived yesterday morning (Nov. 22), we having received an account of the breaking forth of Mount Ætna. The mountain had been for some days heavily capped with dense clouds; some rumblings were heard at times, resembling distant thunder; and many persons, especially on the west side near Bronte, imagined they felt at intervals slight shocks of earthquake, or tremblings of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend from near the mouth of the old crater. The stream or lava gradually increased in extent, and took a course toward the town of Bronte; luckily a few hillocks to its left served to turn the direction which then flowed on towards the road to Palermo. On Monday the stream of liquid fire had attained the destructive breadth of upward of two miles; it still flowed on destroying everything in its path. The road to Palermo is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It bids fair to be the most magnificent eruption of the last century. Pray heaven it may not be more destructive; as yet its damages have been confined to a few houses and vineyards.—Malta paper, Nov. 26.

From the Eastern Midnight Cry.

A MESSAGE.

To any who have become somewhat weary in looking for the Lord.

And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying the days are prolonged and every vision faileth? Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Behold the Judge standeth before the door. Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. For the foregoing passages, see Ezek. 12: 21, 22. Heb. 10: 32—38. Jas. 5: 7—9. 1 Peter 1: 13. Hab. 2: 4. Mat. 24: 48—51.

One who does not mean to be weary in watching.

The celebrated article signed Reuben H. Brown, with which our readers were *edified* last week, has turned out about as we expected. It has had *its* day, and accomplished an object that all such articles have not failed to do, viz. to show the people where the *truth* lies, and the arts that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from other columns of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. GOODHUE and EZEKIEL HALE, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of $400. *His name was carefully kept back*, that the public (as we believe,) might the more effectually be deceived. Now, as *we know the man*, and have inquired into this affair, we will inform you how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could *specify* was fifteen dollars, and this was given to one or two of his friends without solicitation. We learn that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and wants *somebody to pay it back to him!* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our pity only as a sinner still in the gall of bitterness and bonds of iniquity: for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians are invited to send their children.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

		Price
1.	Miller's Life and Views,	37½
2.	Lectures on the Second Coming of Christ,	37½
3.	Exposition of Matthew xxiv. and Hosea vi. 1–3,	18¾
4.	Spaulding's Lectures on the Second Coming of Christ,	37½
5.	Litch's Address to the Clergy on the Second Advent,	18¾
6.	Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John,	12½
7.	Fitch's Letter on the Advent in 1843,	12½
8.	The Present Crisis, by Rev. John Hooper, of England,	10
9.	Miller on the Cleansing of the Sanctuary,	6¼
10.	Letter to Every Body, by an English Author,—"Behold I come quickly,"	6¼
11.	Refutation of Dowling's Reply to Miller, by J. Litch,	15
12.	The Midnight Cry, by L. D. Fleming,	12½
13.	Miller's Review of Dimmeik's Discourse, "The End Not Yet,"	10
14.	Miller on the Typical Sabbaths and Great Jubilee,	10
15.	The Glory of God in the Earth, by C. Fitch,	10
16.	A Wonderful and Horrible Thing, by C. Fitch,	6¼
17.	Cox's Letters on the Second Coming of Christ,	18¾
18.	The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19.	Prophetic Expositions, by J. Litch, Vol. 1,	31¼
20.	" " " Vol. 2,	27½
21.	The Kingdom of God, by William Miller,	6¼
22.	Miller's Reply to Stuart,	12½
23.	Millennial Harp, or Second Advent Hymns,	12½
24.	Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25.	Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26.	Bliss' Exposition of Matthew xxiv.,	12½
27.	Synopsis of Miller's Views,	6¼
28.	Judaism Overthrown, by J. Litch,	10
29.	Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey,	18¾
30.	New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey,	12½
31.	Starkweather's Narrative,	10
32.	Brown's Experience,	12½
33.	Bible Examiner, by George Storrs,	18¾
34.	The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35.	A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36.	Second Advent Manual, by A. Hale,	18¾
37.	Millennial Harp, Second Part,	12½
38.	Chronology of the Bible, by S. Bliss,	6¼
	Review of Dr. Pond, by A. Hale,	12½
	Exposition of Zechariah xiv., by S. Bliss,	4
	Miller's Life and Views, bound,	50
	" Lectures, "	50
	Spaulding's Lectures, "	50
	Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
	Millennial Harp and Musings, "	37½
	German Tract, by J. Litch, pp. 16,	6¼
	Bibles, Charts, Tracts, &c. &c.	

Letters received to January 2d, 1844.

P. M. Bethel, O., T. J. Morris, $1; P. M. Warren, J. J. M. Lane, $3; P. M. Jackson, John H. Thomas, $3; P. M. Wanesville, Geo. W. Cherry, $1; J. Woodworth, by P. M. $1; P. M. Jacksonburg, John H. Thomas, $4; Davis Crane, by P. M. $1; P. M. Juliet, Ind., A. W. Bowen, $2; Lexington, Jonathan H. Hardy, by P. M. $1; J. B. Cook, $5; Frederick Classeck, $2; E. Jacobs; J. Porter; J. V. Himes; Charles Fitch; Samuel S. Molton, by P. M. $1.

SECOND ADVENT DEPOTS.

BOSTON, Mass.—No. 16, Devonshire street; address J. V. Himes.

NEW YORK CITY,—No. 9 Spruce street; address J. V. Himes.

ALBANY, N. Y.—No. 67 Greene street; address G. S. Miles.

ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.

BUFFALO, N. Y.—No. 8 Niagara street; address H. B. Skinner.

UTICA, N. Y.—Address Horace Patten.

PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade; address J. Litch.

CINCINNATI, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.

ST. LOUIS, Mo.—No. 88 Market street; address H. A. Chittenden.

LOUISVILLE, Ky.—Jefferson House; address Dr. Nath'l. Field.

MONTREAL, C. W.—No. 152 Notre Dame street; address R. Hutchinson.

PORTLAND, Me.—Casco street; address J. Pearson.

AKRON, O.—Address C. Clapp.

THE WESTERN MIDNIGHT CRY

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Office,—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, JANUARY 13, 1844. [No. 5.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 13, 1844.

LECTURES.

Br. Kent will Lecture at the Engine House, on Fifth street, near Smith, Sabbath next, at 11 o'clock A. M., and 3 P. M. Br. Kent will also Lecture Sabbath evening next at the new Baptist Church, on Webster street, opposite the Asbury Chapel, north of the Canal.

Brother Jacobs will Lecture at the Lawrence Street Church, on Sabbath next, at 11 A. M., 3 P. M., and half past 6 in the evening.

Lectures will be continued at the two last named places, each evening the coming week, except Saturday.

"WESTERN MIDNIGHT CRY."

We would make one more appeal in behalf this paper. We have sustained it chiefly from the commencement. But little aid has been given. But now our brethren are numerous, and devoted to the cause, and withal able to sustain the paper, we expect they will do it—yes, we know that nothing that they can give, or do, for the cause will be withheld. Let every brother then, come directly to the work of *giving* and *doing*. In this way the truth will be quickly spread over the entire West. What is done, must be done quickly.

JOSHUA V. HIMES.

Boston, Dec. 15, 1843.

RETURN OF THE EDITOR.

After an absence of about twenty days, during which time we have spent a Sabbath with our family and numerous friends in the city of New York, we are again in the "Queen City of the West," comfortably situated *with our family*, in a "hired house," where we shall probably tarry till the Lord comes, or as long as we can be useful to others. We found the undertaking of removing a family, composed in part, of four small children, a distance of *nine hundred miles*, at this season of the year, to be an arduous one. We were upset in the stage coach, on the Alleghany Mountains, about 24 miles this side of Cumberland, in the middle of the night, while the snow was falling rapidly, and the wind blowing almost a hurricane. After extricating ourselves from the wreck, we were compelled to climb the hills about a mile through the storm, before we found a house. But when we had found it we could neither procure a physicians nor relief. After warming, we proceeded in our broken coach as far as Uniontown, and at Brownsville, laid by twenty-four hours, in which time we found some relief from fatigue, and from our bruises. We spent the last Sabbath in Wheeling, and lectured in the evening to the Methodist Protestant congregation in that place.

On Monday morning we took the steamboat Zanesville for this place, lectured twice on board to an interesting company of passengers—encountered a Presbyterian preacher from Alabama, in a very friendly public debate, upon the "Saints inheritance," which, if I could judge correctly, had a very strong tendency to do away prejudice against the Second Advent doctrine in many minds. We arrived on Wednesday morning, and found the friends all alive in the glorious hope of soon seeing our blessed Lord. During our absence, the cause has progressed under the faithful labors of Br. Kent, more rapidly than at any former time.

We are not able, from our limited space, to make a full statement of the glorious triumphs of truth over error, during our brief absence. Br. White, another Local preacher in connection with the Asbury Chapel, a young man of excellent spirit and talent, has come out fully in the doctrine. Scores of souls have been converted, and the work is still going on.

OUR LAST NUMBER.

This number was gotten up in our absence by brethren Kent, and Boyer; and in a manner which deserves credit. An apology is however due to our readers for the introduction of private matters, in the "Letter from the Editor." The letter *was not* designed for publication.

From the increasing spirit of inquiry after truth in this section, it was judged best by the brethren, to republish the Lectures of Mr. Miller. They were accordingly commenced in the last number, and we purpose to continue them until completed.

THE TIME.

"The times have all gone by," is a declaration that we hear from every direction but one; and that is, where the truth may be had.

In speaking upon the subject of the Lord's coming in 1843, many people of much professed intelligence, seem to think the ushering in of the year 1844, has furnished them an argument against the doctrine which all the wise men have been unable to do. Just as though commencing the year on the first of January, was a custom which had been handed down from time immemorial. It would seem that the fact should be familiar to almost every one, that *one hundred years* have not yet passed since a law was passed, changing the commencement of the year in this country and in England, from the 25th of March, to the first of January. Mark the following from the "History of Revolutions in Europe," by M Schoell, Vol. I, p. 97.

"In England, the year used to commence on the 25th of March, and the old style was there observed until 1753; when, by virtue of an act of Parliament, passed in 1752, *the beginning of the year was* TRANSFERRED TO THE FIRST OF JANUARY. It was decreed also, at the same time, that in order to accommodate the English chronology to the new style, the 3d of September, 1752, should be reckoned the 14th of the same month."

If there are any that require further proof of this fact, they may consult Stat. 24, George II, ch. 23, where they will find the Act in question. Whether the devil has had his hand in this thing, purposely to dupe those men that are crying out "the times have all passed by," or not, onething is sure; they are thus fulfilling a most important prophecy in immediate connection with a prediction of the last days. Ez. 12: 22 and 13: 10. Why, O why!! will men bound for the judgment seat of Christ, fly to such subterfuges, rather than bow at the feet of Jesus and seek a preparation for that surely approaching day?

The "Watchman of the Valley," and the "Western Christian Advocate," have, very honorably, copied the article explanatory of the letter of Reuben H. Brown; the latter without note or comment.

The "Watchman," the paper devoted to *essential* truth, adds:

"We have only to remark, that the publication of the letter was designed to prove a single fact; viz. that a Millerite, convinced of the delusion as he professed, had renounced his faith in the scheme. This the reply admits by admitting the genuineness of the letter. All it attempts is to destroy the force of his example by destroying his character, and affirming that the amount of funds which his fanaticism constrained him to throw away, was much less than he pretended. We attach very little importance to either the letter or the reply.—Whether Millerism is a delusion or the truth, must be decided by other evidence."

Since the letter would not answer his purpose, he "attaches very little importance to the letter *or the reply*." Yet we have "destroyed his character," viz. all the character that the editor of the Watchman had given him, and we thank him for having published the *essential truth*."

The last number of the "Midnight Cry" came to hand two days behind the time. It is, however, a double number, and the editor says "it is sent to every Post Office in the United States. This is the way our friends at the *East* spread the "glad tidings." We shall soon see what the *West* will do.

We perceive by the last Midnight Cry, that Br. Stod dard purposes to "go west or south," come this way—wide fields are open on every side.

The friends this way are anxiously waiting the arrival of Br. Brewer.

Will Br. Tullock send the Eastern Midnight Cry to THOMAS P. HEDRICK, Laurel, Franklin Co., Ind., and charge this office?

Will Br. Tullock send two dozen Pollyglot Bibles in the box that is to be forwarded by Br. Gordon?

Br. Bartholomew writes from Aurora, Ia., January 4 1844, that there are many dear brethren and sisters in that place, that are trimming their lamps and waiting for the coming of the Bridegroom. They all seem steadfast in the faith, though they have much opposition. But this tends to unite them still more strong in the bonds of union and love; knowing that when Christ who is our life shall appear, then shall we also appear with him in glory.

Br. Othniel Taylor writes from Sodus Center, N. Y., Dec. 28th, 1843—"There are a few here that are looking up, feeling that their redemption draweth nigh. They would be glad to receive the paper, but are too poor to pay for it, and the rich are not expecting Christ for 1000 years, and the probability is they do not wish to see him this year."

COMMUNICATIONS.

LETTER FROM BR. FITCH.

Cleveland, Dec. 27, 1843.

DEAR BR. BOYER,—I received your letter while one of my dear children was lying lifeless in the house, and to-day another has died. Two dear boys are thus taken in a single month. But thanks to God, he who has the power of death is now to be destroyed.

With regard to coming to your city I do not see the way open at present. The cause of truth with us advances, though against great opposition. Doors are open to me in this part of the State, but should there be any special reasons for coming to Cincinnati, possibly I may in the course of the winter.

Yours in the glorious hope,

CHARLES FITCH.

We deeply sympathise with our dear brother Fitch in his affliction, having been called in time past to pass similar ones. His presence and labors would be cheering and profitable to the friends in this place.

The Steamboat "Shepherdess," from this port, was lost in the Mississippi River, the 4th inst., by striking a snag. Forty-one passengers lost their lives.

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LETTER FROM BR. COOK.

WARREN, December 19th, 1843.

DEAR BR. JACOBS,—As the following view of '*the kingdom*,' satisfied those who heard it, and as it has been desired for the public eye, it is furnished with the hope that it may do good. Many who opposed Mr. Campbell's view, that the kingdom was set up on the day of Pentecost, now strenuously maintain it. It seems to them an argument against the Second Advent, When our Lord will set up his kingdom. 2 Tim. iv. 1.

Text: John xviii. 36; My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, &c.

If his kingdom *were* of this world it would be subject to the varied changes to which all things in this world are exposed. It would be filled with the 'tribulation' which the crucified One bequeathed to his most favored followers. 'In this world,' so long as you, my people, live in the present state, 'ye shall have tribulation'—'Satan who goeth about as a roaring lion seeking whom he may devour'—'the God of this world will occasion trials to believers till its end'—'they who live godly in Christ Jesus shall suffer persecution'—'in this tabernacle we groan being burdened.' If the kingdom were in this world, Paul was in it. If he were in it, he longed to get *out of it*. This is all daylight if understood in harmony with the text. The kingdom of Christ 'is not of this world,' but of 'the *world* to come.' Satan is the God of this world, but the world to come is, in the Divine purpose, subjected to Christ. There was Paul's citizenship—there is ours. The eye of faith rests there—hope anchors there; clear beyond *this world*, which 'is reserved unto fire, against the day of judgment.' The kingdom will be in the better—the heavenly country, Heb. xi. 16; where Abraham and 'the nations of them which are saved, will enjoy it.'

Every reflecting mind may see that 'this world' is not reconcilable with the purity, glory, or duration of the kingdom of God. Let us refer 'to the law and the testimony,' that we may ascertain

I. The nature of the kingdom of God.

The purity of it will vie with heaven. Our leading prayer should be 'thy kingdom come.' But what is the import of this prayer? 'Thy will be done in earth as it is in heaven.' The kingdom for which we pray has all the purity of heaven. The presence and glory of God will pervade and encircle it, so that nothing opposed to the purity of heaven can find a place in it. The glory of the kingdom will be divine, 'when Christ who is our life shall appear then shall we also appear with him in glory.' For the chief shepherd, will give 'a crown of glory' to his people, when he comes in his kingdom. 2 Tim. iv. 1—8. 'Then shall the righteous shine forth as the sun in *the kingdom of their Father*.' They shall be like the glorified son of God, who is the most glorious being ever embodied to the conception of mortals.—'We shall bear the image of the heavenly,' for 'we know that when He shall appear we shall be like Him, for we shall see Him as He is,' 1 John iii. 2. We have a representation of it in the transfiguration as explained, 2 Pet. i. 18, 'we made known unto you the *power* and *coming* of our Lord Jesus Christ—we were eye witnesses of his majesty.' The coming of one thing in his kingdom will be like that. An honest man does not bring to market a better article in order to make sale, than he can furnish to purchasers after sale is made. All the redeemed will then appear in a glory like that of Moses and Elijah, they will be heirs of God and joint heirs with Christ. Indifference to this kingdom can be occasioned by nothing but infidelity. The prospect should set our souls on fire with love for the appearing and kingdom of Jesus.

Its duration will be Eternity. 'It shall never be destroyed—it shall fill the whole earth and stand forever,' Dan. 2,—'this kingdom is an Everlasting Kingdom,' 'He shall reign forever and ever.' 'Of his kingdom there shall be *no end*.' Luke 1—33. Its purity and glory make it worthy of immortality. Death and him that has the power of death, that is the devil, will be destroyed; the earth and heavens will he made new. 'The wilderness will be like Eden, and the desert like the garden of the Lord.' 'The glory of the Lord will fill the earth as the waters do the sea.' When the glory of the Lord shall thus cover the earth as it did the 'Holy Mount,' when the elect are made 'like angels,' as were Moses and Elijah, *then* '*the kingdom*' will have come, then God's will, 'will be done in earth as it is in heaven.'

II. The kingdom is future.

This conclusion is inevitable, from the scriptural account of its nature; for we have had nothing—can have nothing like it 'in this world,' where 'tribulation' more or less severe is the lot of believers.

True there is a people, an organization, at least authorized, a state of things, denominated the kingdom of God's dear Son, the kingdom of God and the kingdom of heaven; but two considerations may serve to shed light on this subject.

1. The word translated kingdom in the New Testament, has in the Greek language a primary and a secondary signification. Its primary signification is kingdom, its secondary is reign, or administration. It is used in both senses yet we need be at no loss to distinguish *the sense* in any given instance. When applied to the present state, where christians are subjects of trial, temptation and death, it must be used in its secondary sense, because Jesus said 'my kingdom is not of this world.' The trials of God's people are all 'in this world;' but when they enter *the kingdom* they shall 'shine forth as the sun'—'they shall be like angels, neither can they die any more.' The reign of Jesus we may submit to. This administration (or reign) by the word and ordinances of God, we may enjoy 'in this world.' In this sense, however, it belonged to the Jews as really as to us. Mat. xi. 43. 'The kingdom of God shall be taken from you, (the Jews) and given to a nation bringing forth the fruits thereof.' This was prior to the crucifixion, of course it was not set up on the day of Pentecost. The kingdom thus explained by the Saviour is synonymous with the vineyard which was to be taken from the Jews, and given to others who would render him the fruits in their seasons. The Greeks had no word like our word reign, or administration; therefore they used the word translated kingdom, to indicate that idea. The kingdom in this its secondary sense, signifying the Divine government, as maintained over his people by the word and ordinances of religion, belonged to the Jews. It did not begin in the days of the Cæsars, but extends back to the days of Abel. This reign of heaven, is coextensive with the worship of the living God. Its privileges may be forfeited and lost, like other blessings, as was the case with the Jews.

2. The second consideration is, that 'in this world' we are 'of the earth earthy,' and we are assured 'that flesh and blood can not inherit the kingdom of God.' We must 'bear the image of the Heavenly Adam' ere we can bear the glory; for the apostles thus honored with personal intercourse with Jesus on their way to the Holy Mount, were overwhelmed by the representation of his power and coming. All must see that human nature could not, in its present state, inherit the kingdom of God. Nothing is more clear therefore, than that the phrase kingdom of God, does not apply to any thing in this world except in its secondary sense—in the *sense* in which it was taken from the Jews, when they 'the children of the kingdom' had forfeited the privileges of being God's peculiar people.

The kingdom, properly so called—the kingdom seen by the prophet Daniel, and preached by Jesus and his holy twelve, is not of this world. It lies beyond the resurrection, in the world renewed; where the will of God will be done perfectly and perpetually as in heaven. An argument for this view is found in the language of our Lord, Mar. 1—15, 'The kingdom of heaven is at hand,' or approaches, but in Mar. xiii. 29, we learn that after the signs should be witnessed, this coming would be 'nigh, even at the door.' The signs of his coming and 'the end of the world,' belong to the last generation. 'When ye see these things come to pass, know ye that *the kingdom* of God is nigh at hand.' Luke xxi. 31; Luke xix. 11. The disciples thought that the kingdom should immediately appear; Jesus corrected them by the parable of the nobleman who 'went into a *far country* to receive for himself a kingdom and to return.' Our Lord represents '*the kingdom*' as distant, He has gone into heaven itself, now to appear in the presence of God for us. He is our interceding High Priest—a Prince on his father's throne, Acts v. 31. But at the harvest, the end of the world, when He comes in his kingdom, He will appear with a golden crown on his head, to sit on David's throne; the kingdom will be set up at the Second Advent, Acts xiv. 22. The disciples were exhorted 'to continue in the faith,' and 'through much tribulation,' they were 'to enter into the kingdom of God.' It was then future. How far? as far as the last trumpet, 1 Cor. xv. 50; Rev. xi. 15.

Jesus is our prophet, priest and king. Our faith embraces Him in each of these offices; but as they have reference to time, there must be a period for the discharge of the duties of each. He was our prophet like unto Moses during his ministry. He as priest 'offered himself without spot unto God,' and 'entered in once into the holy place, having obtained eternal redemption for us.' During the period that He is there, the whole church is to wait or look for his return, and unto them who look for Him shall He appear a second time, without a sin offering (not in his priestly character but in his kingly) to salvation, Heb. iii. 28. There was a time for him to suffer, there is a time fixed for him to reign, 2 Tim. iv. 1. His second coming is 'in his kingdom,' Rev. xi. 15. He is no more on the throne of David now than he is on the judgment seat. Both have the same date, He '*shall judge* the quick and the dead at his appearing and his kingdom,' therefore as the judgment is future so is his kingdom. As the judgment will set at the end of this world, his kingdom can not be of this world; it belongs necessarily to 'the world to come.' The administration, or reign of Jesus, in the hearts of believers, is not questioned. No, no more than I question his atonement. As his atonement reaches back as far as Abel, so does his gracious 'reign. Abel's faith embraced that as Job's hope anchored in this. Still there was a time appointed for the atonement, there is a period as definitely marked for the kingdom. Ez. xxi. 25, 27. Hag. ii. 21, 22. Heb. xii. 27. To this 'heavenly kingdom' Paul is preserved, 2 Tim. iv. 18.

III. How far in the future is the date of this kingdom?

In the prophetic chart we have a connected chain of events from the time of the prophet to the kingdom of God. Four great kingdoms are noted—the last is to be divided—ten sovereignties were to rise. Among them, or behind them, a little one appears, before whom three of the ten are 'plucked up.' He has by a formal act the saints given into his hand—they continue there for a time times and a half. Then its dominion is taken away to be destroyed unto the end, at the date of Christ's kingdom. As the three were plucked up in 538, and the dominion taken away from Papacy in 1798, just 1260 years from the events identified with its rise, that is the government pointed out in the prophecy, and we *know* where we are; for we can get from prophecy but 45 to add to 1798, which brings us to 'the end' 1843. We may then be within a very few days of the burning glories of the day of God. Fellow sinner repent, for the kingdom of heaven is just at hand. Let us all be diligent 'looking for and hasting unto the day of God.' Amen! Yours,

J. B. COOK.

TO BR. LEWIS HICKLIN:—

Not knowing where to address a line to you, I now do so through the Western Midnight Cry. Can our old friend and brother pay a visit to Richwood, Union co., O.? If you can, you will find a few warm hearted Second Advent believers, who will be glad to see you; some of us have set under the sound of your voice in years that have past. I would say come Brother, if it is in your power, the opposition here is great, but I have a hope, if a good lecturer would visit our village, something might yet be done. I remain yours in the gospel hope, &c.

JOHN P. BROOKINS.

Richwood, O., Dec. 30, 1843.

LETTER FROM BR. M. A. CHITTENDEN.

Dear Br. Southard,—We arrived safe in this city about the 1st inst., and were happy in finding a few faithful and devoted brethren looking for their Saviour this year. After considerable difficulty, we succeeded in procuring a place to commence our lectures. The attendance has been large, and the audiences solemn and attentive. Never have we lectured to people more disposed to examine the evidences presented impartially—and never have good results been more apparent. Many declare their faith in the speedy coming of the Saviour. Christians have been revived. Men who, for years have denounced the Bible as a fable, now declare their belief in the Scriptures of truth—some are rejoicing in Christ, and many anxiously inquiring what they shall do to be saved. The meeting was crowded, people standing and sitting as best they could, until nearly ten o'clock—many being forward for prayers. It looked very much as it did when I lectured in Bridgeport last winter. To God be all the glory. I forward a few names for the Midnight Cry.

Br. Stevens and myself wish to push forward. The fields are ripe for harvest in every direction. We think of going to New Orleans. Mid. Cry.

St. Louis, Mo., Dec. 12, 1843.

POPERY PREVAILING.

In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary to the Presbyterian Board, says:

"From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attract a new comer's attention, more money has been expended on them, during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us, the number of accessions scarcely equals the diminution by death and removals. While a *single* Protestant missionary was struggling to maintain himself in Chusan, during the last year, *nine* Roman Catholic priests came, and settled there at one time! When I was in Manilla, in Sep-

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tember, *fifty-two* Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their ways to China. There are hundreds, aye, thousands of Roman Catholic priests in the Philippine islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the words of our Lord Jesus Christ. 'It is more blessed to give than to receive.'" [Boston Recorder.

We have frequently been accused of believing in a Mahomedan paradise, because we have held forth what the Bible teaches relative to the restoration of this earth to its Eden state. Many of the professed followers of John Wesley, in these last days, have taken upon themselves to burlesque what is taught upon this subject in the 8th Psalm, and Paul's comments upon it in Heb. ii. 5—8. Before these men go further in their opposition, we hope they will place in due form their objections to the following discourse of Mr. Wesley, found in his works, Vol. 2, Ser. 69, published by B. Waugh, and T. Mason, at the Conference Office, 1835.

THE NEW CREATION.

BY JOHN WESLEY.

"*Behold I make all things new.*" Rev. xxi. 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it; but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] "Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe: "Behold, I make all things new"—all which are included in that expression of the apostle; "A new heaven and a new earth." *A new heaven:* the original word in Genesis, chap. 1, is in the plural number: and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great Inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parchment scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "flee from the face of him that sitteth on the throne, and there shall be found no place for it"

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the meanwhile the lower, or sublunary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness" 2 Pet. 3, &c.

8. One considerable difference there will undoubtedly be in the starry heaven when it is created anew. There will be no blazing stars—no comets there. Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation; but they are above our apprehension. We must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

> "There like a trumpet loud and strong,
> Thy thunder shakes our coast;
> While the red lightnings wave along
> The banners of thy host."

No; all will then be light, fair, serene—a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destruction wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it now is in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential, component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. ii. 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

> "Shattering the graceful looks of yon fair trees;"

but only pleasing, healthful breezes,

> "Fanning the earth with odoriferous wings."

12. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. xxi. 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. i. 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

> "Omnis feret omnia tellus;"

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels: on a level with them in swiftness, as well as strength; so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But, it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing.—Certainly it cannot be inferred from the text in Revelation, chap. iv. 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

> "Bid his angels turn askance
> This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position: so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

> "The rage of Arctos and eternal frost."

15 And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveller. There will, doubtless, be inequalities on the surface of the earth; which are not blemishes but beauties. And though I will not affirm, that

> "Earth hath this variety from heaven,
> Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament of the new made earth. And doubtless we shall then likewise have occasion to say:

> "Lo, there his wondrous skill arrays
> The fields in cheerful green!
> A thousand herbs his hand displays,
> A thousand flowers between!"

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16. And what will the general product of the earth be? Not thorns, briers, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestial paradise, or sigh at that well devised description of our great poet:

> "Then shall this mount
> Of paradise by might of waves, be moved
> Out his place, push'd by the horned flood,
> With all its verdure spoiled and trees adrift,
> Down the great river to the opening gulf,
> And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probable not only two-thirds of the animal creation, but ninety-nine parts of a hundred, are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction, seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood,) "and the leopard shall lie down with the kid; they shall not hurt or destroy," from the rising up of the sun, to the going down of the same.

18. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of creation. But they shall hear a great voice out of heaven, saying, Behold the tabernacle of God is with men: and he will dwell with them; and they shall be his people; and God himself shall be their God," Rev. xxi. 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

"BEHOLD HE COMETH WITH CLOUDS."

Reader, in what state do you suppose the Lord Jesus Christ will find this world, when he comes in the clouds? Will the "earth be filled with the knowledge of the Lord?" Will "all know him, from the least unto the greatest?" You may have been taught so, and perhaps will be disappointed to learn that the Bible gives no countenance to such teaching. It does indeed teach that the earth will be "full of the knowledge of the Lord," &c., but not at his coming. Far otherwise.

The Bible teaches that a wicked persecuting and blasphemous power will exist and prevail *until the judgment shall set—until the Ancient of days shall come—until the saints of the Most High shall take the kingdom and possess it.* See Dan. vii. 21—22. In chap. viii. 9, 15, the same power is described, and its duration measured It shall defile the sanctuary 2300 days (or years) *until* it be cleansed or purified by fire, and the saints take and possess the kingdom forever.

When will the saints take and possess the kingdom? At the coming of the Son of Man, in power and great glory, with all the holy angels. Matt. xvi. 27, when the wheat and tares are separated. Matt. xiii. 30. When all nations are separated as a shepherd divideth his sheep from the goats—then shall the King say to them on his right hand, inherit the kingdom prepared for you. Matt. xxv. 34. Then, and not until then, this wicked power will cease. Paul describes this same power, 2 Thess. ii. 7—9, as destroyed only by the coming of the Lord. In chap. i. 7—9, this coming of the Lord is said to be in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. So you see the world will not be converted, for some will be ignorant of God—and some disobedient.

When the Lord "comes in the clouds," the mass of the world will be irreligious. "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. xxiv. 37. Then the earth was filled with violence, and all flesh had corrupted his way before the Lord. Gen. vi. 10, 11. So shall it be when the Son of Man cometh.

As it was in the days of Lot—even thus shall it be when the Son of Man is revealed. Luke xvii. 29, 30. Long had Lot been vexed with the filthy conversation, (2 Pet. ii. 8,) When in the midst of a holiday of sensuality and violence, Gen. xix.—in an awful flaming storm God swept the Sodomites at once, from life and hope forever. So will it be when the Son of Man is revealed! When he comes in the clouds, "every eye shall see him,—and all the kindreds of the earth shall wail because of him." Rev. i. 7. This wailing is not to be the employment of those "who love his appearing." There will therefore be wicked on the earth, in such multitudes, that they are styled "all the kindreds of the earth." The scene of the coming of the Son of Man, described in Rev. vi. 12—leaves no doubt on this subject. When the sun becomes black as sackcloth of hair, and the moon turns to blood—the stars of heaven fall—and the heavens themselves depart as a scroll, when rolled together. When every mountain and island is moved out of its place; then the great men and the rich men, the chief captains and the mighty men—and every bond-man and every free man, will seek, in sudden consternation, to avoid the awful presence of the Judge. They will call upon mountains and rocks to fall upon them, and hide them.

How different this state of things, from that taught by the popular churches, and expected by a wicked world! O may the fatal charm be broken, before a corrupt church and ruined world together, be swept away with their "refuges of lies." *Reader, now is an accepted time!* to-morrow may be too late! O, fly to Christ your only hope, tarry not, lest the storm overtake you.

What writhings must that heart know—what anguish unutterable, whose doom is sealed—never more to know hope! Then sinners will pray—but such prayers were never heard before. Prov. i. 26—31.

Scoffers will cease to scoff—and triflers to trifle.

The infidel believes, but like "devils" to "tremble."

But O, what language can describe the scene, in the contemplation of which, imagination fails? Awake! O sleeper and call upon thy God!—awake *now!*—then you *must* awake—then the roar of a thousand thunders, and the crash of falling worlds—will reveal a God in grandeur, and a world on fire. Come Lord Jesus.

I. C. G.

[Mid. Cry.

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LECTURES.

Lectures are continued at the Lawrence Street Church as usual. The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time. If the meetings in that place are sustained, Lectures will be given regularly each evening, and three times on each Sabbath.

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the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "*And I saw an angel come down from heaven;*"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"*having the key of the bottomless pit and a great chain in his hand.*" See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil," Heb. ii. 14. 2d verse: "*And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.*" I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: "*And cast him into the bottomless pit;*"—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18;—"*and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*" This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "*And I saw thrones, and they set on them, and judgment was given unto them;*"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"*and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*" In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*" The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "*And when the thousand years are expired, Satan shall be loosed out of his prison.*" We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "*And shall go out*"—that is, Satan—"*to deceive the nations which are in the four quarters of the earth,*"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts,"—"*Gog and Magog*"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"*to gather them together to battle;*"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "*the number of whom is as the sand of the sea;*" evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "*And they went up on the breadth of the earth;*"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"*and compassed the camp of the saints about, and the beloved city;*"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial walls of heaven—no; for it says, "*and fire came down from God out of heaven and devoured them.*" This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire." Heb. xii. 29. 10th verse: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.*" In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. *And I saw*, always implies a new view, or another vision. 11th verse: "*And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.*" This is the same throne that Daniel saw, vii. 9—14: "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." 12th verse: "*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.*" This is the same as Daniel saw, vii. 10: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*" I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved, so as by fire." We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "*And they were judged every man according to their works.*" They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "*And death and hell were cast into the lake of fire. This is the second death.*" By *death and hell* I understand the body and spirit. 15th verse: "*And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.*" "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 14, 15. Then our text says, "*Blessed and holy is he that hath part in the first resurrection.*" This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "*but they shall be priests of God and of Christ, and shall reign with him a thousand years.*"

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign, neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the *earth*. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen

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sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium? And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day,—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again: while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language? I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." *Amen.*

LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL viii. 13, 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed;" or justified, as it might have been translated.

The hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the prophet? And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily sacrifice vision" is; and,

III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "*daily sacrifice.*" This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—"to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host." By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations!" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "*vision*," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 20—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the

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ead wounded to death, and Papal Rome, the deadly wound healed, both "mixing themselves with the seed of men," that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. ii. 37—45. This dream was in the second year of Nebuchadnezzar's reign, 603 B. C. Forty-eight years afterwards, in the first year of Belshazzar's reign and 555 B. C., Daniel had another dream, yet the same in substance. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 1—14.

This ends Daniel's night vision, except the instruction he received from some one standing by. "So he told me, and made me know 'the truth of all this,' or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." We see in this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; "forever and ever" shows us that it is an immortal state in everlasting life; "the saints" evidently includes all saints, "for they shall live and reign with him on the earth," Revelation v. 10, 20. iv. 6. Then," Daniel says, vii. 19, 20, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals,—"France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome," (*E. Irwin*,) and became the States of the Church, governed by the Papal chair,—the little horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. "Had eyes," showing that they made pretence at least to be the household of faith,—"eyes" meaning faith; and "mouth that spake very great things," showing that the church would claim infallibility;" "whose look would be more stout than his fellows," showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. xvii. 18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." That the little horn is a part of the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel? "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel vii. 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, judgment must first begin at the house of God;" and "whom he shall destroy with the brightness of his coming;" when the Ancient of days shall come in the clouds of heaven with power and great glory, "to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth," described next verse, 23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vs. 24—26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: "He shall speak great words," &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles And we are again brought down to the time when the judgment shall sit: "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him." It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete "in the greatness of the kingdom." Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. "Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel vii., he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

"Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the "ram with two horns," and says, "The ram which thou sawest, having two horns, are the kings of Media and Persia." We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." In the 21st verse the angel says, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under his control and that conquered the world. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. "And out of one of them (that is, out of Europe) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: "And in the latter time of their kingdom, (that is, the four kingdoms, (when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening (in the first year of Belshazzar, Daniel vii.,) and the morning (in the third year of Belshazzar,

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Daniel viii.) which was told, is true; wherefore shut thou up the vision, for it shall be for many days." How many days? Our text answers, "Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man, for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then comes the instruction of Gabriel, which we have before given.

III. *The time or length of the vision*—the 2,300 days.

What must we understand by *days?* In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. xiv. 34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. iv. 5, 6, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. xxix. 27: "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel ix. 21, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, Daniel viii. 16, 17, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined should be poured upon the desolate."

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand *the vision*. You may inquire what vision? I answer, The one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; sixty-two weeks, or four hundred and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years,—which makes the seventy weeks, or four hundred and ninety years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy weeks were four hundred and ninety years?" I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra vii. 11—13: "Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God: perfect peace, and at such a time." I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." This is the decree given when the walls of Jerusalem were built in troublous times. See, also, Neh. iv. 17—23; Ezra and Nehemiah being contemporary, see Neh. viii. 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra vii. 7, and that to Nehemiah in the twentieth year, Neh. ii. 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra viii. 31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct,—and I think no one can doubt it,—then the seventy weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of *the vision*. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ: take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

I. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his dominion to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

II. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast to be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, by saying that it was after (or like) the one which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision,) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the morning, 8th chapter, and says, "The vision of the evening and morning, which was told, is true."

III. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years—1st, By the command of God; 2d By, the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, JANUARY 20, 1844. [No. 6.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 20, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time, where Lectures will be given regularly each evening, and three times on each Sabbath.

The Lectures at the Engine House, on Fifth Street, will be continued on Sabbath next, at 11 o'clock, A. M. and 3 P. M.

There will also be a Lecture at the Wesleyan Methodist Church, on Ninth street, on Tuesday evening next.

THE MEETINGS.

The Lectures on Sabbath last were attended with their usual interest. The Lawrence Street Church was filled with attentive hearers throughout the day. In the evening a goodly number came forward for prayers. The house on Fifth street was well filled in the morning and afternoon, and the new Baptist Church on Webster street was crowded in the evening. The meetings each evening, so far in the week, have been well attended. The Lord is still with us. Souls are awakened and converted; to God be all the glory.

TO CORRESPONDENTS.

We have some lengthy articles which we have not had time to examine. They will be carefully considered before our next number is issued.

CONVENTION.

The last "Midnight Cry" contains a call of the Second Advent brethren in the city of New York, for a Convention about the last week in January; but the time was not yet positively fixed.

THE WESTERN CHRISTIAN ADVOCATE.

This weeks number of this sheet, has an article of a column and a half, headed "Millerism and Annihilation." Stung with mortification at seeing their most valuable members and local preachers leaving them on every hand; and finding nothing in all Gods book, nor even in their discipline, with which to combat the views of Second Advent believers; they have put forth this tremendous effort to fasten upon us the doctrine of "Annihilation," to raise a prejudice in the public mind. But we think Mr. Elliot will soon see that his labors are lost, for many of his people are making a free use of the Bible, and have a very especial regard for *truth*, as well as "love for the appearing of Jesus." They are not, therefore, to be duped with such arguments as the following which we extract from his article.

"We see no connexion between Millerism in the way of rational induction, in drawing a logical inference or conclusion from premises. Yet, Millerism may stand in the relation to annihilation of cause to effect in some such way as the following. Millerism embraces or adopts its leading principles *without adequate support from either Scripture or reason.* [Plain as daylight.] The Millerites then, being versed in the art of *receiving doctrines without proof,* [all clear again If any one doubts it, let him ask Mr. Elliot, *for he says so.*—ED] may also very easily receive the doctrines of the destructionists without proof. If the want of evidence is no impediment in the reception of Millerite doctrines and assumptions, it is no hindrance in receiving any other doctrines without proof. Hence, the connection between Millerism and annihilation, and all other errors or principles however absurd, immoral or injurious to mankind."

If the reader wishes for a short mode of laying down premises, and drawing conclusions, when he has any *troublesome* truth upon his mind, the above is a sample for you. Our readers should know the fact, that Mr. Elliot had in his possession a copy of Br. Storrs "six Sermons," and although he has called *his* name in question, he has not touched one of his arguments in the whole of his long article in favor of the "eternal life" of the wicked. If we should call upon this editor for proof of another assertion he has made, viz. that the "Millerites in and about Cincinnati, generally believe and teach, that the souls of the wicked will be annihilated," we might get similar proof to what he has given above relative to the unsoundness of their doctrines, but are quite sure we should get no other.

BRO. J. M. MAULL.

The recent conversion of this brother to the Second Advent doctrine, has produced no little excitement among the Methodist people of this place. He has, we believe, been considered one of their most valuable Local Preachers, and for some years past has been preparing for the itinerancy of that church. Upon embracing the great truth of the Lord's soon coming, he was like Daniel, "sick certain days," which set afloat the popular cry that is used when argument fails, viz: "crazy," "deranged," &c. He felt called upon by the Lord to expose the corruption, and wickedness of the M. E. Church, which he did in an address of *three hours* in length to a crowded congregation, in the Lawrence street church, on Thursday evening last. The interest seemed to be intense. To say, that as a body of Second Advent believers, we could sanction all the doctrines Br. Maull advanced, is more than we are at present prepared to do; yet we shall probably notice his discourse more particularly next week.

OLIVE BRANCH.

The junior editor of this paper, (published in Boston,) in a notice of our sheet, says

"We do not doubt brother Jacob's sincerity, and we wish him success in doing good, but really we think he might devote his time to some purpose which would be more profitable to the souls and interests of his fellow men, than publishing the views of Mr. Miller on the doctrine of '43. Come, brother J. just take hold again with the good cause of Protestant Methodism, get souls converted, and then all will be well let the Lord come when he will."

We thank this editor for his invitation. But before we comply, we must have satisfactory answers to a few questions.

1st. What is "more profitable to the souls and interests of our fellow men" than *truth?*

2d. What spot in the argument of Mr. Miller, relative to the coming of the Lord, is unsound or untrue?

3d. Is "the good cause of Protestant Methodism" any better than the cause of God?

4th. What are the scriptural evidences of a soul's conversion?

It may be some satisfaction to this editor to know that we are laboring for the conversion of souls, as much harder than we used to do, as we believe the coming of the Lord, and end of probation, to be nearer than we once did; and we have the satisfaction of seeing scores and hundreds converted. Please answer one more question. What church should they join, according to Scripture?

QUERY.—How is it, that among all the modern spiritualising so few *salaries* are spiritualised away?

We have thought best to open the following department for the benefit of the "Daily Commercial," and any other of the Cincinnati editors who may choose to join him.

SCOFFERS DEPARTMENT.

A TIMELY HINT FOR PARSON MILLER.—The last Jackson (Miss.) Southron says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—Daily Commercial."

TO THE UNCONVERTED.

When the poor culprit under sentence of death, lies within his dark and gloomy cell, awaiting the awful day when sentence of the law is to be executed upon him; a deep and tender sympathy is awakened—the humble follower of Jesus seeks his solitary prison house to minister comfort, and apply the balm of Giliad to his bleeding heart. Every effort is put forth, the most pointed truths are brought to bear, in order to direct him to the Lamb of God who alone can effectually pronounce his pardon. But now we see a world in this condition. Millions on millions are soon to be hurried to the Judgment Seat by the sounding of the last Trumpet.

We, as believers in the great leading truth of the Bible, that "the day of the Lord is at hand and hasteth greatly," cannot be consistent with ourselves, unless we put forth our dearest efforts for your souls salvation.—And in doing this, we shall endeavor to be guided by the instructions of the Lord to his Prophet, Eze. ii. 7. "And thou shalt speak My words unto them, whether they will hear, or whether they will forbear." And of Paul to Timothy, 2d Ep. iv. 2, "Preach THE WORD.", We follow this in preference to "standard authors" because, "*This word* is a lamp unto my feet, and a light unto my path." Psa. cxix. 105. Then behold, O thou judgment bound man, what this word says to thee! "Seek ye Lord while he may be found: call ye upon him while he is near." Isa. lv. 6. That you should immediately obey this command, we subjoin the following

REASONS:

1st. You have strayed from him and worshiped other Gods. As every one will deify something, so you have worshiped, or given your supreme affections to the world—yourself—your honor, your sect—your party, in fact, every thing but the Great God.

2d. You are LOST. "But if our gospel be hid, it is hid to them that are *lost* (How?) in whom the God of this world hath blinded the minds of them that *believe not*, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." 2 Cor. iv. 2, 4. *Lost*, for the want of humility. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mat. xviii 4.

3d. You have no life. "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth shall die." The *only* principle of life within you—the blood flowing in your veins, is working your dissolution. Your immortality has been forfeited by sin, and can only be regained in Christ. Therefore, "Except a man be

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born again, he cannot see the kingdom of God," John iii. 3. You must have a new principle of life as really begotten within you, as you had the natural principle of life when born into the world, or you can never share in the first resurrection; for "except a man be born of *water* and of the *Spirit* he cannot enter into the kingdom of God." John iii. 5.

"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be *in him* a well of water springing up into everlasting life." John iv. 14. "But if the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall quicken your *mortal bodies* by his spirit that *dwelleth in you*. Rom. viii. 11.

CHRIST THE ONLY WAY.

"He came to save that which was lost." "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 11, 12 "Wherefore God hath highly exalted him, (because he had become obedient unto death, v. 8,) and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9—11. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also that which *is to come*," Eph. i. 19—21. So the name of Christ is still greatest in the world to come, whatever may be intended, by his "giving up the kingdom to the father. "And if any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii. 1, 2. "*I will seek* that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: But I will destroy the fat and the strong; I will feed them with judgment." Eze. xxxiv. 16. Christ, then, is the only Saviour—the fountain alone that can cleanse polluted souls.

HIS WILLINGNESS TO SAVE.

If there are doubts, or differences of opinion upon this point, we shall be sure to have the truth when his word alone, gives the answer.

The faithful watchman's reply to the inquiry, "What of the night?" is, "The morning cometh, and also the night: *If ye will* inquire, inquire ye: return, come." Isa. xxi. 12. Here is a free invitation to those who will return, and that too, just before the rising of the sun of righteousness to usher in the great eternal day.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. lv. 1—3. The last clause of this verse, or the promise, is explained in Acts iii. 20, 30, and Rev. iii. 21. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosea x. 12.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. xi. 28—30.

"Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage," Mat. xxii. 4. They refused to comply and he sent out other servants, to bring them in from the highways and hedges.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink! He that believeth on me, as the scripture hath said, from him shall emanate rivers of living water. But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." Johnvii. 37—39.

"And the Spirit and the Bride say, come. And let him that heareth say, come. And whosoever will, let him take of the water of life freely." Rev. xxii. 17.

The following text will save a long list of references to the Old Testament Scripture. "To him gave *all* the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins," Acts x. 43.

HIS ABILITY.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25.

DUTY OF THE UNCONVERTED.

1st. To Repent. This was the burden of the first sermon of John, in the wilderness of Judea, and the first of Jesus in Galilee, after having proclaimed that the *time* was fulfilled. See Mark i. 14, 15; and Dan. ix. 25. To repent is to break off sinning, and not to break off living. "Break off thy sins by righteousness, (doing right) and thine iniquities by showing mercy to the poor." Dan iv. 27.

2d. Be honest in whatever calling the gospel finds you, if that calling be a lawful one. "And the people asked him, [John] saying, What shall we do then? He answereth and saith unto them, he that hath two coats let him impart to him that hath none; and him that hath meat, let him do likewise; then came also Publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to none, neither accuse any falsely; and be content with your wages." Luke iii. 10—14. The soldiers were not required to quit their employment, unless called upon to fight. In such case the injunction was plain, "do violence to no man." Pilfering, or taking that which is not our own, is a result of idleness. They were to cease from this, and be "content with their wages."

No excuse is to prevent immediate obedience, though that excuse might be the saving of your own life, "he that findeth his life shall loose it; and he that looseth his life for my sake shall find it." Mat x. 39. You are also, to value obedience more than the prospect of gaining the whole world, "For what is a man profited if he gain the whole world and loose his own soul? * * * * * * For the Son of man shall come * * * * * *then* shall he reward every man according to his works," Mat. xvi. 26, 27. The reward is not according to what you believe, unless that belief produce righteous works. Inactive faith is dead.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my father honor." Follow him; not only when *all* the people cry, "Hosannah! Blessed is he that cometh in the name of the Lord. But follow him when the popular cry is, "Crucify him! Crucify him!" follow him to the cross, for by the cross, the world must be crucified unto you, and you unto the world. The world will, by it, become as dead and uninteresting to you, as you are to that.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31.

COUNT ALL LOSS FOR CHRIST.

"But what things were gain to me, those I counted loss for Christ." Phil. iii. 7.

THE KIND OF FAITH.

"And whatsoever we ask, we receive of him, (why?) because we keep his commandments and do those things that are pleasing in his sight. (What things?) And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." 1 John iii. 22, 23.

"Jesus said to him, (the young man in the gospel) if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Well, will it be for you, if you do not, as that young man did; go away sorrowful at this saying. "If any man will come after me, let him deny himself, and take up his cross and follow me." Mat. xvi. 24.

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

YOUR DANGER.

It is not that Christ is *unable*, or *unwilling* to save you. It lies not in the fact that your condition, duty, and glorious privilege is concealed from you: It is here "ye will not (not cannot) come unto me that ye might have life." John v. 40.

Christ is at the door—the signs are all fulfilled except the "sign of the Son of man in heaven." The longest prophetic period given by the prophets, which brings us to the "last end of indignation," and the "cleansing of the sanctuary" will very soon end, upon the hypothesis of understanding a day as the symbol of a year, as authorised by the prophets—as understood by the church in all ages, and as demonstrated by the proclamation of Jesus Christ, Mark i. 15, and Dan. ix. 25. God will soon demonstrate what is meant by "cleansing the sanctuary," and are you willing to wait till the close of this Jewish year, unconverted and unprepared to meet your God? O will you madly rush upon this fearful verge! The very fact, of your not understanding these momentous truths, is another sad proof of your danger, for if our understanding of them were wrong, you would understand even this, if *truly wise*.

By way of encouraging you to flee from your danger, we will briefly lay before you

YOUR PRESENT PRIVILEGE.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke xv. 7. So it is your privilege to cause joy in heaven.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice, ye in that day and leap for joy, for behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets." Luke vi. 22, 23.

It is your privilege to be happy while despised, and persecuted. "If ye be reproached for the name of Christ, happy are ye; for the spirit or glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv. 14. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12. "But if thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart, and with all thy soul. * * * When thou art in tribulation, and all these things come upon

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thee, even in the *latter days*, if thou turn to the Lord thy God, and shall be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them." Deut. iv. 29, 31. "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Psa. ix. 10. Thus much, God hath spoken relative to your present privilege. Now turn your eye to the promises of a glorious

REWARD.

"Then shall the righteous shine forth as the sun in the kingdom of their father." Mat. xiii. 43. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, death is swallowed up in victory." 1 Cor. xv. 53, 54. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away." Rev. xxi. 4.

O happy day! O blessed reward for the "willing and obedient!" Then sighs and groans will be exchanged for heavens choicest music, and aching heads—wearied limbs, and bleeding hearts, become immortal, and shine as the sun in the kingdom of God.

EXPOSTULATION.

This may be your last warning—the last invitation that will reach you before the judgment sits. Your danger lies in postponing to another hour what may be done in this. A spark af fire near a magazine is easily removed, if done at once; but if suffered to remain till fanned by the winds of a portending storm, the consequent destruction can *never* be repaired. A skillful physician can remove disease, if timely application is made; but when death has marked its victim, his remedies are useless.

O how soon, in the room the almost unceasing cry, Come to Jesus! Come to Jesus! Your ears will be saluted with the imperative demand, Come to Judgment! Come to Judgment!—Call on the Lord! and not hang your head in mute, and sullen silence. There are, no doubt, thousands of premature professions of conversion in these last days, growing out of the circumstance, that such professions are countenanced, and set down for genuine, where there has been no "*calling* on the Lord." Pride, and delicacy, has been consulted, and the faint whisper of "*I feel better*," has been set down for conversion. Thus, their "hurt" has been "slightly healed," for "from the prophet, even unto the priest every one dealeth falsely." Jer. vi. 13. See to it, that the cry of peace arising from motives, other than your eternal salvation, does not close your heart against this solemn call.—*Now* you may submit to Christ as a Saviour. The next hour he may be your Judge. *Now* he may be found; but soon, to find him will be to pray for falling rocks, and wild tornadoes to shelter you from the renovating glories of his face.

He is near. The moment you submit, and *call* upon him, your soul will be converted. We have nothing to promise you in this life—not one solitary claim to the world's friendship; nor even a respectable standing in a popular church. Nothing, but frowns, reproaches, and cries of "delusion" from the whole ungodly throng around you, if you believe the doctrine Jesus taught, "The kingdom of heaven at hand," and use his prayer, "Thy kingdom come." "In the world ye shall have tribulation," for "*all* that will live godly in Christ Jesus *shall* suffer persecution." But our coming Lord promises all. If the truths of Gods word will not bring you under the justifying influences of his blessed spirit, in vain may we look to the "doctrines, and commandments of men" to do it. We commend you to God, praying him to dispose you to seek him while he may be found, and call upon him while he is near.

COMMUNICATIONS.

DEAR BR. JACOBS,—Permit me through the medium of "the Western Midnight Cry," to say a few words to my fellow believers in the immediate appearing of our blessed Lord. Nearly twelve months have passed away since I first heard the midnight cry, and with the utmost sincerity and truth, I can say, that from that time the world has been crucified unto me, and I unto the world; all its concerns have appeared to me as mere trifles, entirely unworthy of even a moments thought. Satan has thrust hard at me many times to induce me to give up my "Millerism," but having had my armor on, my well tried shield has withstood all the firery darts of the wicked one, no matter from what quarter he has assailed me either from the church or from the world. And now while momentarily waiting, and watching, to catch the first blast of the last Trumpet that is to be the signal for our victorious entrance into our inheritance; I would most earnestly entreat all my fellow believers to stand firm at their post, and not for a moment be found straying from the standard of the cross. We should be particularly careful to guard against every thing that would have a tendency to break our ranks. Our private opinions on different points should be carefully kept to ourselves, and we should remember that all those different points have nothing to do with the preparation that is necessary for being ready to meet our coming Lord. In fact the same life and spirit does pervade the multitude of believers every where; for we are like so many rivulets, all running to the same sea, although not in the same channel; or, like the different strings of a musical instrument, though they have several notes, yet they make up one song of praise and glory to our common Lord. We should most particularly "follow after charity," so that all may say of us, "see how these Christians love one another," let the uniting spirit of Christ Jesus prevail among us, that we may with combined wills and interest as one man, put forth our efforts to advance the common salvation of all our souls, and so bear one another's burdens and forbear one another in love that we may not contend, but for the faith of Christ, nor strive but to enter in at the strait gate. As to the persecution that arises on all sides, I would say heed it not. We have nothing to fear but sin, no one to obey but God, no home but in the new earth, no pleasures but those which are at God's right hand, no crown but that which the Lord the righteous Judge shall give us in the day of his appearing. H. TODD.

LETTER FROM BR. STORRS.

PROVIDENCE, R. I., January 1, 1844.

Dear Brother Southard,—I wish you a happy new year; and the happiness I wish you is, that you may have a part in the glorious and everlasting kingdom which we believe is now on the eve of being set up. Have we at length arrived at the year so long looked for by apostles and martyrs? Yes; it is even so. Praise the Lord. *This year*—very soon this year, I do expect our glorious Lord to appear to gather all his redeemed into their eternal inheritance. May we all be found watching and doing our Master's work faithfully when he comes. I have given four lectures in this place, and design to give several more. Some of the notable "Mr. Dowling's" church-members are out to hear, and I learn are like to become converts, not to "Millerism used up," but to "Millerism" itself. What a pity the Phillistines could not bind Sampson: but their "*green* withs" and "new ropes" are no better than "rotten wood." They must try again; but they will succeed no better unless they can get us into the lap of some of their modern "Delilahs," where most of our opponents have had their "heads shaven," not of their "hair," but of souud Scriptural theology. Mid. Cry.

BIBLE PREACHING.

The Christian Reflector, a Baptist paper at Boston, bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age.

"We have in this age too little Bible preaching, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, or real gospel, in many sermons delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so little read by Christians generally, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden tressures, and drink from its living springs?

"We are aware that a demand exists, and prevails, indeed, *to a wide extent*, for preaching which is original, novel, exciting. Certain semi-infidel—'transcendental' preachers, in this community, are said to be very popular. The simple word of life should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unhallowed measures of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."—Mid. Cry.

"How hardly shall they that have riches enter into the kingdom of heaven."

MUSINGS.

BY MRS. SARAH J. HALE.

I wonder if the rich man prays—
And how his morning prayer is said:
He'll ask for health and length of days—
But does he ask for "daily bread?"

When at his door, in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand;

And when he tells his piteous tale,
Of sickly wife and children small;
Of rents that rise, and crops that fail,
And troubles that the poor befall;—

I wonder if the rich man's thought
Mounts free, as nature's hymn, to heaven,
In gratitude, that happier lot
By Providence to him is given.

And does his heart exult to know,
He too, like heaven, hath power to give?
To strengthen weakness, soften wo,
And bid hope's dying lamp revive?

And when around his gladsome hearth,
A troop of friends the rich man greet,
And songs of joy and smiles of mirth
Add grace to flattery's homage sweet;

I wonder if his fancy sees
A vision of those wretched homes,
Where want is wrestling with disease,
And scarce a ray of comfort comes.

O world! how strange thy lots are given—
Life's aim how rarely understood!—
And men, how far estranged from heaven,
If heaven requires a brotherhood!

MINISTERS OF THE GOSPEL AT THE LAST DAY.—Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape, more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but O, my God, save me from unfaithfulness to Thee, and to the souls of men."—Dr. Griffin.

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SIGNS, PERILS, &c., OF THE LAST DAYS.

NEW COMET.—The New Haven Courier announces the discovery of a Comet in the constellation Orion. It was first seen in the Clark telescope belonging to Yale College, on the 27th of December last.

LUNAR RAINBOWS.—The New Haven (Conn.) Courier of the 1st inst., states that during Saturday evening, some of the most beautiful lunar rainbows we ever saw were visible. Clouds obscured the moon, and as they passed beyond its dise, the most brilliant and gorgeous arches would appear and disappear high up in the heavens. They continued at intervals until near midnight.

☞Later news from Buenos Ayres has been received. Gen. Oribe was pressing hard on the city of Monteviedo—while the inhabitants were in a state of starvation and could not hold out much longer.

NEW YORK MORALS.—The report presented to the board of Alderman in New York city, says there are 350 houses of ill-fame in one ward alone, and that the majority of the owners of the houses devoted to such infamy are considered as worthy, respectable and pious men. The high rents which houses of this kind pay are probably the motive which induces the owners to let them to such purposes.

FROM HAYTI—INSURRECTION.—A later arrival at New York from AUX CAYES, reports that on the 5th of December there was a large gathering of the disaffected blacks about fifteen miles from that city. General Revere sent one of his aids to ascertain the purpose of their assembling, but they, instead of respecting his mission, committed such violence upon him that he died soon after. Gen. Revere then marched against the insurgents, attacked and routed them taking their leader prisoner. The latter was shot at once, and when Capt. B. sailed all was quiet.

☞A volcano has burst forth of late in Rabun county, Georgia. The smoke issues from fissures in the rocks in the mountains, and there is a continued rumbling sound.

Abridged from the Signs of the Times.

NEW YEAR'S ADDRESS.

TO THE ADVENT BELIEVERS, WHICH ARE SCATTERED ABROAD—GREETING.

"The curfew tolls the knell" of forty-three,
Another New Year's hallow'd Morn we see!
Another year! How thrilling is the thought,
That ere its close this world may come to nought,
The quick be chang'd, the sainted dead awake,
Prophets and patriarchs their graves forsake,
And all the blood wash'd throng with psaans sweet,
Ascend in air, their glorious King to meet!
Another year has fled! Here let us pause
And mark how God has own'd this glorious cause.
A few short years, and all were slumbering o'er
The advent of the Lord, just at the door:—
Engross'd with pleasures, settled on their lees,
And only dreaming of inglorious ease,
But, suddenly a sound broke on the ear,
And thousands started from their sleep to hear:
The Bridegroom cometh, was the midnight cry;
Go, trim thy lamp, the Master draweth nigh!
The voice of one alone, for years, was heard;
But God his message bless'd, 'twas the sure word.
For that cry years was pass'd by as a dream,
An idle tale—a visionary scheme:
But few believ'd; men heard and turn'd away,
Pursu'd the business of each passing day,
And vainly dream'd, while counting o'er their gold,
That time would never end, as is foretold.
A change came o'er the spirit of their dream,
And men began to love the glorious theme.
Sinners that came to scoff, remain'd to pray;
And cold backsliders cast their sins away.
The bold blasphemer paus'd in his career,
And infidels drew nigh, the word to hear,
And all who lov'd th' appearing of the Lord,
With joy and thankfulness receiv'd the word.
Men search'd the word of God, that they might know
Whether the Scriptures taught these things were so;
And there they found, written by holy men,
Inspir'd of God, that Christ would come again,
To change the living, judge the quick and dead,
And raise the saints from out their dusty bed,
The elements should melt in that great day;
The heavens with a great noise should pass away;
The earth should be dissolv'd, and all therein
Should be burn'd up to make an end of sin.
Nevertheless, the promise standeth sure:
The earth renew'd forever shall endure.
These truths were seen, but then the TIME, how near?
It is reveal'd *when* Jesus will appear?
Yes! FOUR GREAT KINGDOMS must arise and fall,
And then God's kingdom triumph over all.
Great Babylon and Persia o'er the world,
With Greece and Rome, have each their flag unfurl'd;
Fulfill'd the prophecy, which God has given;
And now the kingdom waits her King from heaven:
Waits, till the Man of Sin is made to yield,
And all the tares are gather'd from the field:
And waits, until the Bridegroom shall appear—
The Saviour, whom we hope to see this year.
The "DAYS" are ending, signs in earth and heaven,
Which Christ has promised have to man been given,
So those who saw believed, and ran to give
The midnight cry, that all who would, might live.
Like magic spread the word from north and south,
From east to west the messenger went forth;
On swiftest pinions flew the joyful sound,
And far and wide the tidings spread around.
Where'er the cry was given, men paus'd to hear,
Surpris'd to think the END could be so near;
Their Bibles read; to their astonish'd sight,
The Lord unseal'd the word: they saw the light.
The Bible now another book became;
Nor seem'd to those who knew it best, the same.
Parts of one perfect whole, each part was seen,
With no link wanting to connect between.
A beauty and a glory, thus came o'er
The sacred page that ne'er was seen before.
The glorious kingdom, that will soon be giv'n
Unto the children of the King of heav'n,
Was brought to view; and paradise restor'd,
Taught men to love the appearing of the Lord,
The doctrine spread, believers multiplied,
Thousand confess'd the truth on every side,
And willing men went forth to give the word,
And preach the speedy coming of the Lord.
The labors of these self-denying men,
Were bless'd of God, and souls were gathered in,
A harvest rich, who trust their sins forgiven,
And joyfully await the Lord from heav'n.
As on the crumbling verge of time we stand,
And cast our eye on towards the wish'd for land
How bright the prospect! how o'erwhelming too!
How awful, and how glorious the view!
The Lord himself we soon expect to see
Descend from heaven with royal majesty,
With the Archangel's voice—a fearful sound,
And which will wake the righteous under ground.
He, who was once for dying sinners slain,
Will come again, a mighty King to reign;
To bruise the serpent's head and earth restore,
That it may bloom as Eden evermore;
To make the wilderness with joy to sing,
And every desert waste, its increase bring.
Then, the kingdom "under the whole heav'n,"
Will to the saints of the Most High be giv'n,
Then, all the godly ones of Adam's race,
From Abel, down to the last child of grace,
Raised incorruptible, and rob'd in white,
Will dwell forever in eternal light.
Our Father Abraham will then no more
A stranger be on promis'd Canaan's shore;
He and his seed, in number as the sand,
Who died and saw in faith the promis'd land,
They who were tempted, mock'd scourg'd, ston'd, and slain,
Will then for earthly loss, receive the gain.
This mortal, then, immortal will put on,
And all the ills and woes of life be gone,
In darkness, then, the blind will grope no more:
The sufferings of the sick will then be o'er;
The dumb will sweetly sing, the deaf will hear;
The lame will leap as speeds the bounding deer;
All tears will then be wiped from every eye,
And the grim tyrant, death itself shall die.
The New Jerusalem—our happy home,
Like to a bride adorn'd, from God will come.
Like to a bride adorn'd from God will appear,
With gates of pearls, and walls like crystal clear,
Her streets all pav'd with pure transparent gold,
And precious stones: transporting to behold!
The city then will need no more the light
Of Sun, or Moon; and there will be no night.
The glory of the Father there will shine:
The light thereof will be the lamb divine.
The nations that are sav'd will there attend,
Walk in her light and to her Sov'reign bend;
And kings their glory there will freely bring,
In humble adoration of her King,
From out the throne a river pure will flow,
And on each side, the trees of life will grow;—
Their leaf for medicine, their fruit for meat,
Of which the promis'd seed may freely eat.
The wilderness like Eden then restored,
The desert, like the garden of the Lord,
And barren vales with roses blossoming,
All deck'd in beauty, then will sweetly sing.
The curse remov'd will prove his promise true,
Who said, "Behold, I now make all things new."
The Tabernacle of the Lord will then,
In the new earth, forever be with men:
The will of God will then on earth be done,
As now in heaven; and all shall serve the Son,
The knowledge of the Lord will cover o'er
The world, as waters spread from shore to shore;
And no man, then, shall to his neighbor say
Know ye the Lord, or walk ye in His way;
For, all shall know the Lord, both small and great,
Who gain admittance to that heav'nly state.
Beside still waters then the Lord will lead,
And in green pastures all his flock will feed;
He in his arms, the gentle lambs will bear,
And ere they call, will answer every prayer,
In all God's holy mountain there will be
Nothing to mar its full felicity.
Such is the happy state for which we sigh,
And such the kingdom which is drawing nigh.

Reader, are you a trav'ler in that road,
Which leads so soon to glory and to God?
If you've begun the journey, ne'er give o'er
Until you reach fair Canaan's happy shore.
Faint not, nor be discouraged by the way,
Though skeptics sneer, and fools refuse to pray;
Though watchmen on the walls who will not look,
Can find no warning in God's holy book,
His household like the evil servant treat,—
Withholding from them seasonable meat,
And in their hearts delight themselves to say,
My Lord his promis'd coming will delay;
And though the last-day scoffers claim that all
Things now remain, as ever since the fall,
And ask what signs denote that Christ is near?
Or where the promise that he will appear?
They willingly are ignorant, that God
Destroy'd the old world by a mighty flood;
And that the heavens and earth by the same word,
Are kept unto the coming of the Lord,
In store, to be dissolv'd by fire, and then
Will be the judgment of ungodly men.
The narrow path, men ever will depise;
'Tis shunn'd by all the proud and worldly wise;
An humble few delight therein to go;
The multitude take the broad road to woe,
As 'twas in Sodom, and before the flood,
They mock'd the messengers and word of God,
They revel'd on, and knew not till the day
That God destroy'd and took them all away,
So will the coming of the Saviour be,
When to the rocks and mountains they will flee.
Then fear not little flock, the watchful care
Of Him who made all things, is yours to share.
And though the lamps of many may go out,
Keep yours well trimm'd, and loins well girt about;
And live like men that for the Master wait,
That you may enter through the heavenly gate;
For though all men prove liars, yet sure the Lord,
Will vindicate his ever faithful word;
And soon, what Adam lost, Christ will regain,
His kingdom then forever shall remain.

Boston, Jan. 1st, 1844. B.

HISTORY AND STATE OF THE CAUSE.

The doctrine of a millennium has been held ever since the canon of Scripture was closed. The word millennium signifies nothing more nor less than a *thousand years*. A little more than a hundred years ago, Dr. Whitby, author of a large commentary, wrote a book of about 800 pages, to show that the millennium will be a thousand years of glory to the Church, before the resurrection, instead of beginning at the first resurrection, as Scripture plainly shows. Dodridge, Scott, and others, fully embraced the pleasing notion, and the Church have eagerly drank it in. There have been many humble souls, however, like Joshua Spaulding, Congregational minister, at Salem, Mass., Amzi Armstrong, Presbyterian Doctor of Divinity, in New Jersey, and a host of others, who never embraced it.

Those who receive Dr. Whitby's comment instead of God's word, cannot look for Christ's personal return now. Hence they must give fanciful interpretations of all the Scriptures which teach us to "look," and eagerly long for his return to receive his disciples to himself.

It is this doctrine, which opposes the strongest barrier to the second advent faith. More than twenty years ago, William Miller, of Low Hampton, N. Y., had his attention arrested by the Scriptures which show that corrupt, blasphemous, and oppressive powers, are to continue till the judgment sits, and the everlasting kingdom is possessed by Christ and his saints. He also noticed the prophetic periods, and their harmony in ending with the year 1843. He first published his views in the Vermont Telegraph in 1831, and afterwards collected them in a pamphlet, which he distributed gratuitously. An edi-

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tion of his most important lectures was printed in 1836, and excited considerable attention.

In 1838, Josiah Litch, an Episcopal Methodist preacher in Massachusetts, published a work entitled, "The Probability of the Second Coming of Christ, about A. D., 1843, shown by a comparison of Prophecy with History, up to the present time, and an explanation of those Prophecies which are yet to be fulfilled." He commences his Preface by saying, "The writer would here acknowledge himself indebted to Mr. William Miller's valuable Lectures for the leading ideas of this book." In that work, it was clearly shown that the fifth and sixth of the seven trumpets relate to the Ottoman Power, and that the period of Mahomedan ascendancy over the Eastern or Greek division of the Roman Empire, would end in August, 1840. The events fully confirmed the exposition, but instead of waking up the world, they were overlooked, or denied. But many were aroused to examine that system of truth to which God had so manifestly set his seal.

In 1840, Joshua V. Himes, a minister in the Christian Connexion, commenced the publication of a paper called "Signs of the Times" in Boston. It was first without subscribers or funds, and was published but once in two weeks, but it gradually excited attention all over the country. Near the close of 1841, it was published weekly,—tracts and occasional papers were also scattered, a host of faithful lecturers were raised up, and, in 1842, camp-meetings were held, which were the means of bringing multitudes into the faith. The last one of the season was in November, at Newark, N. J. On the 17th of the same month, the Midnight Cry was started in New York, and continued daily twenty-six numbers. At the end of that time, means were furnished for scattering papers over the country, which were faithfully distributed, and though we made very little effort to obtain regular subscribers, they have continued to increase till our regular edition is nearly 5000. A paper called the Second Advent of Christ has also been issued a year at Cleveland, O., and added much to the interest in that region. A paper called the Glad Tidings was published thirteen weeks at Rochester, and the Western Midnight Cry is now issued weekly at Cincinnati, edited by Enoch Jacobs, Methodist Protestant Minister, and formerly editor of the New York Luminary. The Philadelphia Alarm was published by Br Litch, in Philadelphia, for several months, and some of the numbers, of large size and great value, very widely scattered. The Second Advent Witness, The Jubilee Trumpet, and various other papers have also, at different times, been published in this country, and two or three papers in Canada, one of which, called the Voice of Elijah, is largely circulated in Great Britain and the Provinces. Meetings are held regularly in all the large cities of the Northern States, and many are going to and fro, lecturing to crowds of deeply interested hearers. During the year more than *thirty-five hundred* letters have been received at this office, and they continue to come, expressing the faith, and manifesting the zeal of the thousands of believers scattered abroad. Still, we are every where a minority, and we know that the truth on this subject will be despised by the multitude till Christ comes to their sudden consternation; but we gladly labor in the joyful hope that a remnant will be saved. May you, dear reader, be of that number.

Mid. Cry.

WHITFIELD.

In one of the early sermons of Whitfield, on Mark xiii. 33, written about 100 years ago, he says:

"Yet *a little while*, and the Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming, with his face brighter than ten thousand suns. * * * Watch, that is, be on your guard, and keep your graces in continual exercise, for, as when we are commanded to watch unto prayer, it signifies that we are to continue instant in that duty; so, when we are required to watch, in general, it means, that we are to put on the whole armor of God, and live, *each day, as if it were our last.*

"And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, and could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that contained in the text. Watch, therefore, my brethren, I beseech you: by the mercies of God in Christ Jesus, *watch;* be on your guard; 'Awake, ye that sleep in the dust; for ye know neither the day nor the hour when the Son of Man cometh;' perhaps to-day, perhaps this midnight the cry may be made; for in a moment, in the twinkling of an eye, the trump is to sound."—Whitefield, Sermon 15, p. 500.

In the same sermon he exhorts Christians, in words which are truly appropriate now:

"Watch and pray, at this time especially, for perhaps a time of suffering is at hand. The ark of the Lord begins already to be driven into the wilderness. Be ye therefore on your watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made has awakened the devil and his servants; they begin to rage horribly; and well they may; for I hope their kingdom is in danger. Watch, therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and, instead of owning, like Peter we may be tempted to deny our Master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, and consider how little a while it will be, ere he comes to judgment; and then our reproach shall be wiped away; and we lodged in heaven forever, with our dear Lord. * * * Let that cry, 'Behold, the Bridegroom cometh,' be continually sounding in your ears, and begin now to live, as though you were assured, this night you were to go forth to meet him."

"But did not Whitefield refer to death here?" it may be asked. Read the next sentence.

"May the Lord so closely unite you to himself by one spirit, that *when he shall come in terrible majesty*, to JUDGE MANKIND, you may be ready to go in with him to the marriage."

THE POOR IN ENGLAND.—Mr. Weed, of the Albany Evening Journal, in a letter dated 24th of August, thus describes a scene he saw the day before in London:

"In walking up Regent street yesterday, I witnessed a scene of anguish new to me, but not so to those better acquainted with the abodes of destitution. Observing a crowd gathering upon the opposite side of the street, I crossed over, and saw an infant that had just breathed its last in the arms of its mother, who had been sitting or standing all day in that street, endeavoring to sell matches. The child died for want of food and nourishment, and the mother, who was still pressing her dead infant to her bosom, was a picture of destitution and despair. There was scarcely strength enough in her trembling limbs to bear her to an apothecary's shop, where the restoratives tried in vain upon her child, were needed by the fainting mother. The poor woman, by her language and deportment excited much sympathy. She was evidently in a greatly debiletated state from want of food She had only received two half-pence for matches in two days, and had no other means of support. Regent street, where this mother and child sat starving, dazzles the eye and bewilders the imagination with its wealth and magnificence. The mines of Potosi and the treasures of Golconda, seem to have been poured into the luxurious lap of Regent street. But amid all this wealth and luxury, a mother toiled in vain for the coarse food that would enable her to give nourishment to a dying infant! And thus is human life in this great city painfully diversified."

In the same letter Mr. Weed describes the pomp and show of the Queen's movements about London, in her gorgeous coach, covered with gold, and drawn by eight cream-colored horses. The moral of it all he beautifully sets forth in the following prragraph:

"This royal demonstration exhibited in bold and striking relief, the contrast that exists between the Rich and Poor of England. The trappings upon the horses that drew the Queen's Coach, would have furnished the whole Poor of London with a sumptuous repast. The livery of a fat coachman who held the reigns, would have made the infant I yesterday saw die in its mother's arms, comfortable for the ordinary term of human existence. The solid gold with which that coach is so expensively and ostentatiously adorned, would raise a thousand families from indigence and suffering, to a competency and to happiness."

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of *the vision*, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when *the vision* must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23, "Therefore understand the matter, and consider *the vision*?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards *the vision* is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish *the vision*, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare *the vision* with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. *Amen*.

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

¶ It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come:" that is, the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin: he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.

II. When the seventy weeks began, and when they ended.

I. The text tells us, "*Seventy weeks are determined upon thy people, and upon thy holy city;*" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "*To finish the transgression.*" When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "*And to make reconciliation for iniquity.*" Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, It means to make *sure*, *certain*, *unalterable*. Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a *seal* upon thine heart, as a *seal* upon thine arm;" that is, make me *sure* in thy love, and *certain* by thy power. John says, "He that hath received his testimony hath set to his *seal* that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and *sealed* to them this fruit;" that is, made *sure* the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth *sure*, having this *seal*, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "*And anoint the Most Holy.*" The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial

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law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand *the* vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21—23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "*the vision*." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "*the vision*," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet *the vision* is for many days," What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of *the vision*, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1—11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 6—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"*the vision*." This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3—8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;" that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand;" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is

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given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was *his* bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last *end* of the indignation; for at the *time* appointed, (2300 days,) the *end* shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was *long*. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the *end be*, for thou shalt rest and stand in thy lot at the *end* of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the *time* of the *end*, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh?" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." *Amen.*

LECTURE V.

PAGAN ROME NUMBERED.

REV. xiii. 18.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

THIS text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God," 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the *first beast* before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I under

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, JANUARY 27, 1844. [No. 7.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 27, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time, where Lectures will be given regularly each evening, except Thursdays and Saturdays.

The house on Fifth street is undergoing some repairs, and when completed due notice will be given of the lectures in that place.

THE MEETINGS.

In consequence of some repairs being made upon the house in Fifth street, there was no meeting in that place last Sabbath, and the congregation in that part of the city were disappointed. The day was rainy, but the congregation in the Lawrence street house was as large as usual. At the close of the morning lecture, seven or eight were baptised at the foot of Lawrence street.

Brother Kent preached for us in the afternoon, and at the Baptist Church on Webster street, in the evening.—The interest still continues in that place. We had a season of much interest in the Lawrence street house on Sabbath evening. Seventeen came forward for prayers, a number of whom found peace.

Bro. Kimball lectured for us on Monday evening; Bro. Jones on Tuesday evening; Bro. White on Wednesday evening, and Bro. Maull on Friday evening:—all of them local preachers recently from the Methodist Episcopal Church. We think them very valuable laborers in the Lord's vineyard.

Brother Kent purposes soon to leave for Indianapolis, Indiana. We are sorry to part with him, as his labors have been abundantly blessed in this place.

THE PAPER.

About two-thirds of our present edition is distributed gratuitously in this place, and by mail, in the surrounding country. It is not our present purpose to discontinue this gratis list, but to make a proposition to those friends who are receiving their papers free. It is this.—We wish you forthwith to spend *one half day*, in procuring subscribers. If your work is faithfully done, each of you will procure at least *two subscribers*, and ONE DOLLAR, which you can hand to the Post Master with the names, and he will send it without cost, directed "Western Midnight Cry," Cincinnati, Ohio. This will enable us to publish DOUBLE the number we now do: and of course to spread the truth over twice as much ground.

What thou doest, do quickly.

BRO. STEVENS

Writes from Quincy, Ill. January 11, (on business.) He is in company with Bro. Chittenden—they are both well, and join in their respects to the friends in this place. They have disposed of all their spare charts, and most of their books, and write for more. "The cause is evidently *onward*," Bro. Stevens says; "my own faith is not in so active exercise as I could wish, yet I intend to persevere and wait patiently till my Master comes. Our course from here is southward, and to St. Louis when our books are exhausted."

Nothing particular is said about the state of the cause in St. Louis. For their general movements we are referred to the "Midnight Cry." Perhaps Brethren Stevens and Chittenden are not apprised that the "Western Midnight Cry" is published weekly in this place; and that we are not so *fashionable* but what a history of their "general movements" would give us much pleasure; even if it does not come by the way of New York.

BRO. W. H* MAULL'S LECTURE.

We have not room this week to make the extracts we intended from this lecture; and the necessity of this is obviated, as brother Maull is about publishing it in full. The copy is in the hands of the printer, and the work will probably be ready for delivery early next week. Its substance is the application of the 21st and 22d chapters of the Prophecy of Isaiah, to the present Methodist Episcopal Church. It is to be published in pamphlet form, and we suppose may be had at the rate of about six dollars per hundred.

* The initials as inserted last week were wrong.

"THE VOICE OF TRUTH."

We have received the first number of this paper, edited and published by Br. Joseph Marsh, formerly editor of the "Christian Palladium." It is dated at Albany, N. Y. January 1st, 1844. We copy his terms:

1. Twenty-five cents for one copy of twelve numbers.
2. One dollar for five copies.
3. Without charge to those who are unable to pay.
4. One dollar per hundred, for this number, to those who wish it for gratuitous distribution.
5. Pay must invariably be in advance.
6. Without charge to those who are owing ME for the Palladium; providing they will pay up their Palladium accounts. ☞ Remember this.
7. Those to whom this paper is sent need not return it. If you wish to become a subscriber, let me hear from you immediately; but if not, read and circulate the paper.

Letters must be post-paid or free. Your post-master is authorized to send remittances free.

It comprises four pages of the size of the "Midnight Cry," is neatly gotten up—devoted to the Second Advent cause, and breathes a good spirit.

THE THRONE OF JUDAH PERPETUATED IN CHRIST, *and ascended at his Second Advent; verifying the hopes of Israel; with evidence that this sublime event is nigh at hand, even at the door.* By R. HUTCHINSON, author of "The Abrahamic Covenant."

This is a neat pamphlet of forty-eight pages, published at Montreal. The subject matter is founded upon the following text. Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A very clear, and comprehensive view is given, of the great Kingdom that is very soon to be set up.

BRO. STORRS.

From a private letter, we learn that Brother Storrs is at present in Philadelphia.

THE WEATHER.

It appears to us more like the month of April than January. We find it perfectly comfortable without fire.

THE DIFFERENCE IN EDITORS.

MILLER SR.—Somebody has laid upon our table a "Synopsis of Miller's Views" on the Second Advent of Christ, which we have glanced over. It astonishes us that ridicule and abuse should be heaped upon the disciples of Miller by *religious* editors and teachers. If half the time thus spent were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived in the Acadia a few weeks ago, and commenced lecturing in the streets on the speedy dissolution of the world, and drew such a motley assemblage that the authorities, fearing a breach of the peace, requested him to desist, and in future obtain a room for that purpose.—[The Olive Branch, Halifax.

Now look under the "Scoffers' Department."

SCOFFERS' DEPARTMENT.

"The New-York Luminary is dead, and cannot get its poor carcase put into the ground, for want of funds: and as there are no poor funds for Newspapers, the worms will have time enough to whet their teeth well, before they get their expected supper. In the meantime, the corpse is putrid, horribly offensive, and likely to breed a wasting distemper. The Publishing Agent is sick already, and the Type man is alarmingly ill.—The Pub. Committee are nearly defunct: and the Editor has fled to Cincinnati, to burn up that part of the world for the worthy and learned Mr. Miller."

Methodist Protestant.

We recommend Br. Hicklin to go and try the effect of his "midnight howl" upon him, [a professed Second Advent believer, that he claims to be in his debt: ED.] and if he can only alarm him so that he will pay us our just dues, we will be very thankful to him, beside we will give one half for collecting, as we consider it a very doubtful debt.—[Western Recorder.

One more question for Br. Lovell of the "Olive Branch:" Are the above brethren engaged in "the good cause of Methodist Protestantism?"

"On last Sabbath week, we took occasion to hear Mr. Jacobs, who is their editor in Cincinnati, and one of their leading preachers. His text was in the twelfth chapter of Ezekiel, where the prophet speaks of the desolations of Israel, and the cities being left desolate. The preacher applied this desolation to the *Millerite coming of Christ*, and observed that those who interpreted the passage in a limited sense, in reference to desolations that already had taken place, are bound to show the rule in the Bible for such interpretation."—[Western Christian Advocate.

FUNNY.

We have thought best to open the following department for the benefit of the "Daily Commercial," and *any other of the Cincinnati editors who may choose to join him.*

[Western Midnight Cry.

SCOFFERS DEPARTMENT.

A TIMELY HINT FOR PARSON MILLER.—The last Jackson (Miss.) Southron says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—[Daily Commercial."

We call this a funny proceeding, from the fact that the above was not inserted in the Millerite paper here with any other motive, than to create a little mirth at our expense. Every one knows that our course has always been directly to the contrary, as regards scoffing or *speaking light* of the opinions of others, let those opinions be what they may.* The above paragraph has been copied into a number of our city papers, we presume to show the state of the weather in Mississippi. We hope Brother Jacobs, the editor of the Western Midnight Cry, will inform us why he did not include all those papers who have quoted the above, under his Scoffer's Department;† and further, what he thinks of a doctrine which has failed to *burn the world up* in 1843, as predicted so often!‡—[Daily Commercial.

*What excellent proof of this!

†Read again.

‡The best in the world, as is proved by the "Commercial" man, who is waiting for TIME to disprove a position, which he cannot do by *argument*.

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COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

'*Behold he cometh with clouds and every eye shall see him*'

To all that love our Lord Jesus Christ in sincerity, called to be saints; with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, are the following brief reflections humbly dedicated.—Should the reader receive any benefit by the perusal of my humble and imperfect effort, the sincere prayer and earnest desire of my heart will be realized. Dearly beloved friends: We are permitted to live in an age of the world in which the signs of the times,—the almost simultaneous impressions made and resting on the minds of a great part of the christian world, and the termination and literal fulfilment of some, if not all except one, of the most important and deeply interesting prophetic events, most clearly indicate the rapid approach of some great and important crisis in the history of the world.—The inquiry naturally arises, What event is at hand or about to transpire? There is one event in which the Christian world are happily agreed, and that has been impressed upon the mind and inspired by the universal prayer of the church militant for 1800 years, viz. "Thy kingdom come, thy will be done in earth as it is done in heaven." But unfortunately, there are different views entertained in reference to the nature of this kingdom, which most admit is about to be established. A large majority are looking, as were the Jews at the time of the first advent of our blessed Lord and Saviour, for a temporal kingdom,—a spiritual reign,—in which the earth shall be filled with righteousness, universal purity and peace; where none shall be found that do not know the Lord: And that this state of universal holiness shall, from its commencement, continue at least one thousand years prior to the establishment of the everlasting kingdom of our blessed Lord and Saviour,—and at the close of this thousand years, that old serpent which is the Devil and Satan, who has been deceiving this whole period, shall be chained in the bottomless pit—his power completely destroyed—again be loosed out of his prison and let loose on the subjects of the millenial kingdom. There is another class which have arisen in modern times, both in Europe and America, whose numbers, graces, and talents, are by no means diminutive, which are spreading and rapidly increasing in most parts of the habitable globe. These take the ground, and firmly believe that the millenium or thousand years reign of Christ will take place after the coming of Christ, as represented by John in the Rev. xx. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and put a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." Now this, they do most sincerely believe will be the Second Coming and personal advent of the blessed Jesus; and will be as literal and real as was his ascension from Mount Olivet. They believe the declaration of the angels who appeared on that most interesting occasion, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In reference to the former view of a temporal millennium and spiritual reign of Christ before his personal advent, enough appears on record in the living oracles, to cast a veil around it so dense that an eagle eye cannot penetrate, and the most giant intellect by no means fathom.

If nothing had been said or written on this subject but what is recorded by the two witnesses in plain simple language, dictated by the Holy Spirit, I think we might say in all good conscience, Lord, it is enough. Thy truth shall stand: yea, let God be true, but every man a liar. Though heaven and earth should fail, not one jot or tittle of the word of God shall fail till all be fulfilled. The same remarks will apply in reference to the theory of the literal return and restoration of the carnal Jew to the land of Palestine; both of which, I may here remark, I have been taught to believe from my childhood, and have so continued to believe for the space of about forty years; during the most of which time the Bible has been my main study, but not until about one year since, has my attention been arrested and called to the contemplation of the subject of the Second Advent at hand. This was through the means of the Signs of the Times, and the Midnight Cry. I commenced my Bible anew with solemn prayer, and a sincere desire to gain instruction, light, and knowledge, and while reading it through by course with this desire, I was truly delighted and not a little surprised to find many, very many passages which I had often read before, appear in an entire new light, and a most beautiful harmony existing and running through the whole; connecting the two witnesses, in both the Old and New Testaments, as it were with a massive chain of burnished gold, which can never be cut asunder. While reading, new ideas would involuntarily present themselves to my mind, upon which I found myself divested of my former prejudices and prepossessed opinions, and free to exercise my faith. This, to me was a fruitful source of unspeakable pleasure, and great delight. And here I would embrace the opportunity to express my gratitude to those dear brethren in the patience and kingdom of Christ, who, under God, were the means of awakening me, as it were, from a delusive dream, by means of the inestimable gift of the Signs of the Times, and the Midnight Cry, by which my attention was called to the all important consideration of the speedy coming of the blessed Jesus, and the consummation of the only hope of the Christian. As soon as my mind and faith became settled on this subject, I felt a strong desire to strive to impart some little light to others on a subject which I considered of so vast and vital importance. I accordingly made a small collection and forwarded for the Midnight Cry, which was read with much interest by many, and quite a number of pious faithful souls received the truth, and began soon to rejoice in the blessed hope of the speedy coming of the Saviour. This was noised abroad, and I soon heard as a current report through the neighborhood, that myself and wife had become perfectly deranged, and altogether disqualified for any business,—that we had our ascension robes, and would sit with them alternately through the night in the grave yard to await and see our friends arise. This was reported in the presence of an old preacher of our circuit, who had made my house his home for at least fifteen years, while on the circuit, and up to the time, or about the time of our embracing the Second Advent faith; since which time he has "passed by on the other side"; His reply was, he had heard so, but he could hardly credit it. He had seen me regular at the appointed means of grace, and could hardly believe I was insane. (This is the man who has a standing appointment to preach the funeral sermon of Millerism on the 22d of March next.) This watchman on the walls of Zion, (now a presiding elder in the M. E. C.) was heard to disavow his faith in the Second Coming of the Saviour, in any other manner than which has already been manifested, viz. at death, conversion, and by a great profusion of his spirit in the latter day glory. O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united! I tremble when I discover the scepticism and infidelity manifest in the churches called Protestant; not only among the laicty, but standing where it ought not, in the sacred desk.—Will not God visit such a nation as this?

But I have stepped aside from my design. The reader has discovered that I have fully and most assuredly embraced the latter view of a personal advent and reign of the Saviour, for at least one thousand years, commencing with the first, and ending with the second resurrection. * * * * * * * * I must confess I can see no promise whatever, in the word of God, of any definite period in which the Christian shall realize the consummation of his hope,* which hope, says Paul, we have as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner for us hath entered. And in his epistle to the Collossians, iii. 4, he informs us when this hope shall be realized, viz. "When Christ who is our life shall appear, (not before) then shall ye also appear with him in glory." And again, in his second epistle to Timothy iv. 6, 7, 8, he says, "For I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth, (from the day of my death forward to the time to come,) there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day, (meaning the day of his coming as follows) and not to me only, but unto all them that love (not dread or oppose) his appearing." Now if the Elder above named, (who declared in the public congregation that he would not give his chance for heaven for that of any other man living,) would examine himself by his own theory whether forty years ago at the time of his conversion, or at any subsequent period, he did really appear with Christ in glory, he might be able to determine with some degree of certainty, whether there was not a bare possibility of his being deceived. I judge him not, but sincerely hope he will examine himself, whether he is truly in the full faith of the Gospel. Thus it appears quite obvious that the apostle Paul (and with him agree all the apostles) did not expect to receive the completion of his hope, or a crown of life until the appearing of the great God and our Saviour Jesus Christ; and if Paul, after all his labor, extreme sufferings and privations, and suffering martyrdom under the reign of Nero, for the cause of Christ and his Gospel, did not expect his crown and deliverance from the bondage of corruption, until the coming of Christ and the resurrection of the just, I ask, is it not altogether vain, yea, the height of presumption, for modern Christians, who appear to be sailing to heaven as on flowery beds of ease, for a moment to entertain a theory so baseless and visionary as that of entering heaven, where is fulness of joy, the moment death, the King of Terrors, has executed his office?

Admitting then, that the only hope of the Christian rests alone on the theory that the righteous dead, and living saints, receive the end of their faith and completion of their hope, at the first resurrection, when the Lord Jesus shall come in the clouds of heaven with all his holy angels; I must confess that I have not been able to account for the bitter opposition which seems to be manifested by a large majority of the Christian world, not only to the Bible doctrine of the Second Advent at hand, but also the very uncharitable expressions, in reference to those whose faith is founded on the Word of God.—the sure testimony from which they do most sincerely believe that the end of all things is at hand; unless such opposition originates from a consciousness of their unprepared state for that all-important event. But then, from former associations and Christian fellowship, with many thus opposed, we hardly feel willing to admit this to be the ground of their opposition. But if such be the fact with any, we must leave it for the decision of that day which is fast approaching, and soon, very soon, will burst upon an astonished world with all its eternal realities. In the mean time, let us not forget to intercede at a throne of grace, while the door of mercy is still open, not only on their behalf, but for ourselves and all who love the appearing of our Lord, that they may be found stedfast to the end and have part in the first resurrection, or be found unto praise and honor and glory, at the appearing of our Lord Jesus Christ. But I know it is said by some who attempt to account for the opposition manifested by the professed follower of Jesus, that such feelings originate from principles pure, benevolent, and philanthropic. O, say they, how can I for a moment entertain the thought of the Lord's coming to destroy the wicked, and burn up this poor sin-cursed earth, while I have so many children and friends which are so dear, and entwine and intermingle with all the affections and fine feelings of my heart?—That are exposed to the destruction consequent upon the completion of that predicted event. These, my friends, are feelings truly commendable, and are doubtless engraven in indelible characters on every Christian heart; and can be accounted for on strict philosophical principles. But can you do more for your children and friends, and shew a greater degree of mercy and goodness than the blessed Jesus has already manifested; by not only taking upon himself our nature, but giving his life a ransom to redeem us from the curse of a broken law, that we *might* stand before him freely justified, and obtain full deliverance, when, to all that look for him, he shall appear the second time, without sin, unto salvation? No doubt you love your children and friends, and feel an anxious solicitude for their present and future happiness; but let me ask you in all sincerity and Christian affection, do you love them better and have you more sympathy for them than you have for the blessed Jesus and the honor of his kingdom? I know this is a grave and serious question, but it is made one test of the Christian character. For our Saviour says, if any man love father or mother, wife or children, more than me, he is not worthy of me.

Now let me ask again, you to whom the doctrine of the Speedy Coming of the blessed Savior is undesirable and repulsive from the foregoing considerations, have you as a philosopher, philanthropist, and a christian, knowing as you do their enmity and opposition to the government of God, and their non-conformity to the requirements of the gospel, by reason of which they are momentarily exposed to everlasting banishment from the presence of God and from the glory of his power, and that they are daily increasing the weight of their condemnation by continuing in sin, I ask, have you manifested your anxious desire for their happiness by plain pointed and continued reproof, and fervent prayer to God for their salvation? If not, have you not some little reason to fear and distrust the sincerity of your affections? And if in reference to your friends, your affections appear to be based on wrong premises, should you not without delay see to it, that your hopes and desires, your heart and affections, are all truly based on the blessed Jesus, a foundation that can never be shaken? so that when Christ, who is our life, shall appear, ye may also appear with him in glory.

D. BARTHOLOMEW.

AURORA, January 16th, 1844.

* We think Bro. B. has here placed himself under obligation to give his friends an exposition of Dan. viii. 13, 14, and xii. 11—13, or at least, his views of these and similar texts.

☞ A number of interesting Communications are omitted for the want of room, and time to give them proper attention.

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LETTER FROM BR. HEDRICK.

LAUREL, Ia. January 7th, 1844.

DEAR BROTHER,

My desire is to gain all the information possible, as the enemies of our blessed hope are active and powerful in the neighborhood in which I reside; yet blessed be God, there are a few of us we trust by his assisting grace, that although iniquity alarmingly abounds, cannot be moved from the hope of the speedy coming of our blessed Lord. The more I read my Bible, disconnected from the wild speculations of the day, and there learn the impress which Divine inspiration has fixed upon this word which is to be the flaming herald of his glorious presence, and to direct our attention to the rumbling of his chariot wheels; the more am I convinced that the end of all things is just at hand: And I would anxiously inquire, Why is it, that more of our heavenly father's children, animated as we are by one purpose, and aiming at one end, do not see this glorious truth set forth in bold relief upon the page of inspiration? It cannot be for want of evidence, for this is abundant; but a want of living faith in the word of Jesus and his apostles. Let us pray, dear brethren, that God may cause his spirit again to visit the hearts of his professed people, and again detach our affections from the world, and place them upon himself, and then we shall rejoice that our redemption draws nigh.

I shall endeavor to procure more subscribers to your useful paper. I admire the spirit in which it is conducted, and think it cannot but be instrumental in God's hands in preparing his children for his glorious Coming. If those religious periodicals of the different churches, instead of spending the few precious moments yet allotted us, in more than useless controversy, would but enquire whether these things be so, the results would be very different. They have departed from the great waymarks or beacons which God in his word has given us to point out error, and to lead us into all truth; and are daily causing the friends of Zion to mourn, and the enemies of Jesus to rejoice. In these days of rebuke and blasphemy, we are also taught that the most illogical deductions will be received and revered as the most reasonable and wholesome of truths; But let us work while it is called day, that we may be found at our post as faithful sentinels, and we shall better acquit ourselves than those watchmen who are crying peace and safety, when sudden destruction is just upon the ungodly.

THOMAS P. HEDRICK,
Local Preacher of the M. E. Church.

If the writer of the above had taken a little more time and written intelligible, his communication would have appeared last week.—ED.

LETTER FROM BRO. ASHTON.

PIQUA, January 18th, 1844.

DEAR BROTHER JACOBS,

Having an opportunity by a friend who is about to visit your city, I hereby send a pressing invitation for thee to visit our town and give a course of Lectures on the Second Advent of our glorious Lord.—We have had a course of lectures by a young man named Hall: my health was so poor that I did not get to hear him; but some said he was clear, others said he did not *know much*. The Baptists procured Dr. Lind's pamphlet, and that has left them to slumber on; and some think they have 1000 years yet, and then they will get religion. We have had one lecture from Br. Hicklin. One man stepped up after the lecture and called him an imposter. I am the only one in the place that believes in the Advent, and the time; and I have felt very anxious that we might have a Second Advent Band in this place. I commenced my religious course in the year 1804, and not long after began to call sinners to repentance. By a reference to the old bound Minutes of the M. E. Church, thou may see that I entered the Itinerant field in the Philadelphia Conference, in the year 1809, where I labored until I became a cripple, and still remain such. When the Protestant Methodists separated from the M. E. Church, I went with them. There was no society in this place, and for the benefit of my family I connected myself with the M. E. Church, where I continued until last season; when I seemed compelled to come out, in order to have liberty to preach the whole gospel. The last sermon I preached in their house was on "Therefore being made free from sin ye became servants to God, and have your fruit unto holiness and the end everlasting life." A local preacher told me soon after, it was the ast time I would get the pulpit, and I think it is probable. There are a few in the M. E. Church that believe in all the Advent Doctrine, but the time: and they expressed a wish for thee to come and deliver a full course of lectures. They say their house may be had, and it is the largest in the place.

Come, or send on an appointment by the bearer of this. The Lord says, have faith in God; and I do feel faith to believe if thee, or some efficient Lecturer will visit us, the Lord will raise a band of believers in this place. I am now old and quite infirm, and write with a trembling hand: but glory to God! as my outward man grows weaker, my inward man is renewed day by day. Since I have come to a knowledge of the Prophetic periods, and see where I am now standing—the near approach of our glorious King—when he will reign on David's throne forever and ever, I feel a most fervent desire, every day, to be entirely consecrated to God. I have long believed in the doctrine of Sanctification, and sometimes thought I enjoyed something of it: but I now feel that I love God with *all my heart*. I have never had such joyful hopes. O how delightful to my poor soul, that I can lift up my gray head and rejoice, believing my redemption draweth nigh! Yes, I am expecting, and looking daily, for the coming One. O that God Almighty may bless thee and thine! baptise and fill thee with the Holy Ghost! And I fervently pray, that God may enable thee to hold on in this glorious cause, for truly, it is the cause of God.

My soul says "come Lord Jesus, and come quickly:" even so, Amen.

DANIEL ASHTON.

By permission of a friend, we give the following extracts from three several letters received from a female relative in the State of Vermont. We have no doubt they will be perused with interest; and that the lover of Jesus will discover the spirit of his Master breathing through her communications.

"Sister C****, has had a great deal of company lately, in consequence of a Second Advent Meeting, which was held near the village. They had their large Tent which they transport from place to place, and can accommodate from three to five thousand people. It was really a meeting of great interest. Mr. Himes, from Boston, was in attendance, also Mr. Miller, the first lecturer upon this doctrine. The old man lives but a few miles from this place. Their doctrine speaks much comfort to the true child of God. They believe the Second Advent near, and their reckoning of time appears very plain. I never saw a doctrine *more fully proved by the Bible* I think it cannot be all fantasy and delusion. If people were ever honest, I think they are. I wish you could have heard them: I suppose you have heard *of them*, but that does not make you *know* of them. *** [The above was dated November 1st, 1842.

"I do not feel that I am sure of many days, and I hope I shall ever be willing to trust the future with my God: and whether he comes sooner or later; whether by death or in the clouds of heaven: I may be found ready and waiting; then I shall be sure all will be well. You touched me a little on Millerism in your last, from which I infer from what you wrote, that you had not got so correct an idea of the doctrine they advocate as you would have from a personal acquaintance with them. You at least have the advantage of misrepresentation. But my time will not admit of saying much upon this subject, and if I had time and space you might not consider it advantageous; but you must bear with me when I say, judge not too hastily—throw not your influence into a channel that might divert others from immediate attention to their soul's salvation. If we should live to see each other in the spring, we will give the subject a liberal discussion." **** [The above is dated November 27, 1842.

BENSON, November 5th, 1843.

My dear Uncle,

"Your kind epistle of the 24th came safe to hand, and I hasten to express my gratitude for your kind remembrance, although something delayed. I see by your writing, you have had refreshing times with you of late, and indeed I almost regretted I were not with you to take a part in your joy. I can truly say I never enjoyed meetings better than those where the Advent of the Savior into this world soon, was the theme on which God's Ministers loved to dwell, and where they laid before their listening audience the peaceful blest repose, and resplendent glories that await the weary, faithful traveller to another world. O how soul reviving it is, to one who has long been a wanderer on the shores of time, to meditate upon that rest to which we are hastening! and to think that there, in yon blest world, we shall realize the fullest enjoyment; That there we shall have done with all pain and disquietude, all disappointment and bereavements;—There our fond anticipations will never be blasted, and deep and heartfelt grief shall never come. There the immortal mind shall stretch her wing for glory, nor rest till lost in perfect praise;—There the tear, if perchance it should gather, shall be wiped away by his own soft hand, and we shall be led forth to bask in the sunshine of blessedness forever and ever. O how can Christians fight against such blest anticipations? Can they! I ask, can those who really feel that they have such an inheritance, be opposed to coming in possession of it? I think they cannot. I think I am warranted in saying it is folly, it is madness to oppose it. And yet how many there are who profess to love their Lord with all their heart, who cannot endure the thought that he is coming to put them in possession of his kingdom.

You say, I have said nothing in my letters of late about the Second Coming of our Savior: That I acknowledge; yet, I have never lost sight of it for a single day. It is true I cannot always realize that the end of all things is to be this year, yet I cannot see any reason why it should not be so. The word of God teaches that that day will surely come; and though it may not come this year, yet it *will* come, and will not tarry; therefore it becomes us to be watchful, with our mind's eye constantly upon it, that it do not overtake us as a thief. O pray for me that I may never lose sight of that important period, but that I may be found ready and waiting for the coming of the Lord.

"I thank you for the papers you sent, and if it would not be too much trouble to you, I should like all the numbers that are printed. You inquire, how the people are disposed toward the Second Advent of our Savior, in this place? There are many who appear quite hostile to the doctrine, as I suppose there are in every place. But there are a goodly number that feel to favor it, and rejoice in the prospect. The line of distinction seems to be drawn, each having taken rather a decided stand; So that at present, there is but little excitement. Our friends are most of them quite favorable to it. B**** says he understands the Bible in many particulars, very different from what he used to do. R********* says, he thinks people are in very poor business in opposing it. He thinks we ought to guard well the door of our lips, that we be not found fighting against the truth.—Br. C**** considers Mr. Miller his spiritual father; it being under his preaching that he obtained his hope of happiness. Space will not allow me to say more.

Yours, E. R. C.

FOR THE WESTERN MIDNIGHT CRY.

We are instructed by him who spake as never man spake, to "search the scriptures." We are likewise taught, that "*all* scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Also, that no prophecy of scripture, is of any private interpretation. Therefore the beloved apostle John, when he had received a revelation of things to come, was commanded to "seal not the sayings of the prophecy of this book:" Moreover it is added "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." But, say some, the prophecies are so dark—so metaphorical, that we cannot understand them It is not so: God has given ALL scripture for our instruction; and if we do not understand it, it is our own fault. True, we are fallible—we are liable to err, and often feel as did the Eunuch, "how can I understand unless I have some one to guide me?" But the Lord has provided a guide—one instructor for all such, "even the *spirit of truth*:" "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," saith the SAVIOR. Without the aid of this teacher, all our efforts to understand will be vain. As well might the word be locked up in the eternal vault of heaven, as to be committed to man without this guide:—yea, better; for then men could not do despite to the word of His grace. But thanks be to God! he has not left us comfortless. He has promised the Holy Spirit to them that ask him, with the assurance that he is more willing to give it to them, than "earthly parents are to give good gifts to their children." More willing! How much more? I answer, INFINITELY. Then, is it not our own fault if we are yet in the dark? Let us not charge God with folly, by saying that his words are darkness and of no profit to us, since he has given them to be a lamp to our feet and a light to our path.

The reason why so many of the present day (and I speak of those who having eyes see not, and having ears hear not) do not understand, but cry "the vision of all has become unto us as the words of a book that is sealed," is because there is not light in them. It is because they are strangers to the Holy Ghost; to the life and power of Truth, and enemies of the cross of Christ. Hence, they see no danger, for they have closed their eyes, stopped their ears, folded their hands together, and are carelessly crying, PEACE, PEACE! Where, say they, is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning"—"to-morrow shall be as this day, and much more abundant." "They say still unto them that

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despise me, the Lord hath said ye shall have PEACE; And they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you; For who hath stood in the counsel of the Lord and hath perceived and heard his word? Who hath marked his word and heard it?" Thus, they strengthen the hands of the wicked, that he should not return from his wicked way, by promising him *life*. Such are those of whom the prophet spake, when he said "in the latter days ye shall consider it perfectly." Jer. xxiii. 20. Such are they of whom it is written, "they are all greedy dogs, which can never have enough, and they are shepherds that cannot understand: They all look their own way, every man for his gain from his quarter." Isa. lvi. 11.—For from the least of them even unto the greatest of them, every one is given unto covetousness." "They lay wait as he that sitteth snares, they set a trap, they catch men: As a cage is full of birds so are their houses full of deceit. Therefore, they are become great, and waxen rich. The heads thereof judge for reward, and the priests thereof preach for hire, and the prophets thereof divine for money: Yet, will they lean upon the Lord, and say *is not the Lord among us*? none evil shall overtake us." "Thus saith the Lord God unto the shepherds; Wo, be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, ye KILL them that are fed; but ye feed not the flock." Thus in God's word we find the character of those exhibited, who cry *peace, peace*. They preach for reward [money.] I have often thought, if the salary of "our beloved Brother Paul," viz forty stripes save one, five times—thrice beaten with rods—once stoned, &c. were substituted for theirs, we should soon find the money loving, world applauding ranks of the clergy, thinned and broken. Methinks you would see them pursuing a different course to obtain worldly treasures, by turning "one to his farm, another to his merchandise," &c. Let us, therefore, no longer heed the voice of those whom God thus describes,—who say, "we cannot understand the scriptures;" but let us heed the voice of God, who has said, "whoso readeth LET HIM UNDERSTAND," "He that hath ears to hear LET HIM HEAR." For we know that he who caused the light to shine out of darkness will grant to all those who diligently seek him to know the truth: His holy spirit to enlighten our understanding to lead us into all truth—to sanctify them wholely and prepare them to abound in the work of the Lord, and to receive an eternal weight of glory at the revelation of Jesus Christ.

J. H. K.

LETTER FROM BRO. PRIOR.

DELAWARE CO. O. January 18th, 1844.

BRO. JACOBS,

I have been for some time watching the "signs of the times," during which time, I have been warning men to flee from the wrath to come, and prepare for the solemnities of the *great burning day*. And being fully satisfied that time is short, and all that is to be done to wake up a sleeping Church, and a guilty world, must be done without delay. There appears to be an evil servant in almost every pulpit in the land, as far as my knowledge extends, who are crying *peace* and *safety*, "my Lord delayeth his coming," "no body knows any thing about the time of the Second Advent of Christ, for the Bible does not reveal the time." One has put off the Judgment about three thousand years, and another eleven hundred and fifty-one from the 25th day of June last; and others are trying to bring back the poor wandering Jews, and have all the world converted. But alas! they are, in many places, unwilling to say any thing on the subject of Christ's Coming, unless by way of ridicule.—But amidst all the opposition, there are a few in this country that are trimming their lamps, and looking out for the return of king Jesus.

And now, dear brother, can you not come and spend a little time in this section of country, or send some person to give us a few Lectures upon the all absorbing subject of the return of the Nobleman?

I remain yours in the blessed hope of soon seeing Jesus.

J. PRIOR.

The papers are sent as ordered.—ED.

"VOICE OF ELIJAH."

The last number of this paper, (published in Montreal by Br. R. Hutchinson) is very interesting. We make the following extracts.

ENGLAND.

LONDON, November 3, 1843.

DEAR BROTHER HUTCHINSON,

I feel great pleasure in returning you thanks for the liberal supply of "The Voice of Elijah." We have received four bundles at different times. It is the means of great encouragement to know by this, that you, and the dear friends in America, do not forget us on this side of the Atlantic.

No doubt we also have the prayers of many of the Lord's children.

The papers which have been sent have been of great use. We have given them as wide a circulation as possible, and could have distributed many more, as those who believe the truth are anxious for them.

I am sorry we cannot send you money for them; all we can collect is used in spreading the truth in this country. You are aware a number of books and papers have been printed here, many of which have been given away. The following is a list of the numbers:—

2000 copies containing six of Miller's Lectures and Chronological Charts.
4000 Fleming's Midnight Cry.
2000 Great Crisis.
2000 Expositions of Daniel's Visions.
5000 Clue to the Time.
4000 Evidences of Christ's Coming—by C. Morley—price 2d.
1000 Synopsis of Miller's Views, and fifteen Ways of Proving Time—price 2d.
5000 Voice of Warning.
1000 Miller's Chronological Chart.

* * * * *

We have a good number of books on hand. If we could sell them, so as to meet our demands, we should have more printed, to give away. As time is short, it is our wish not to suffer the least opportunity to pass, of spreading the light.

We are sorry in not having the pleasure of seeing some of your efficient Lecturers, whose labors would no doubt have been the means of arousing this city. The fields are white for harvest; the laborers are indeed few. May we not yet hope that a more efficient Midnight Cry will be given here? It is very painful to see the awful state of the world and the church; in the latter the spirit of Antichrist seems to be prevalent. I am led to exclaim—

"Immersed in sloth and folly,
Thy servants, Lord, we see."

Yet, notwithstanding, there are a few aroused to see the things that are coming upon the earth. Thank God, the efforts we have made, although feeble, have not been in vain.

Brother Winter is travelling in the North and Eastern Counties of England. He says:—"This blessed truth is flying in every direction, and doing much good in these parts. Many are embracing it and proclaiming it to others. I have as much as I can do to attend the calls, which are numerous and very urgent. This doctrine is producing more powerful effects than ever I have known it before in this country. Many sinners are converted. Some ministers are striving if possible to prevent its progress, but in vain. Their efforts prove fruitless as they bring no proof; all their objections fall before the force of truth. Notwithstanding all this, the Chapels are thrown open for me in many places."

Brother Burgess, who was travelling with him, is now separated from him, in order to spread the truth more extensively; and sends a similar account.

Brother Routon, recently from New-York, is now in Leicester. He has lectured several times in two Independent Churches.

Praise God, good is being done by the sounding of the Midnight Cry; yet there are many large towns and cities that have not heard the sound.

O may the Lord send his servants here, to proclaim his coming before that great and notable day of the Lord, or before the door of mercy is forever shut.

Yours, in the blessed hope of soon seeing the Lord Jesus in the clouds with his holy angels,

E. LLOYD.

21, Parker's Terrace, Neckinger Road,
Bermondsey.

The paper contains other interesting letters, showing a deep interest in the Second Advent cause, in North Shields, Yorkshire, and in the island of Guernsey. A published list of books is given, to be had as above.

PROF. STUART.—Says Mr. Hinton, in his work, p. 231,—

"We regret that, in the midst of the great moral conflict with Antichrist which is now carrying on, those into whose hands "the saints" were so long "given" should find so able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a Cardinal's hat; and if his forthcoming work should be equally ingenious in behalf of Romanism, the Pontificate itself would be only an adequate reward? We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, after a candid consideration of the scheme which excludes Papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its abominations, make a wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the "old paths."

"Nothing hath the just to lose
By worlds on worlds destroyed,
Far beneath his feet he views
With smiles the flaming void.
Sees this universe renewed,
The grand Millennial reign begun,
Shouts with all the Sons of God
Around the eternal Throne." WESLEY.

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stand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power —"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast—for the civil power of that beast was before numbered in the 5th verse, —but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11,) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored *beast*, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous *beast*, having seven heads and ten horns, is described; the woman sitting upon this *beast* is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the *first beast*. When John saw this woman on the scarlet-colored *beast*, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the *beast* that carrieth her, which hath the seven heads and ten horns. The *beast* that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the *beast* that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom;" evidently referring John right back to our text, "Here is wisdom; let him that hath understanding," the same as *mind* in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the *beast* here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains are figures) had fallen. Republican Rome had five different offices under that particular form of government —her *senatorial*, *tribunate*, *consular*, *decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have *numbered* the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxv. 12, "Therefore will I *number* you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense: I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath *numbered* thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of God like a Daniel, or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of *blasphemy*," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days;* as, "few and evil have been the *days* of my pilgrimage;" "died, being old and full of *days*;" "length of *days* is in her right hand;" "all the *days* of thy life;" "I will wait all the *days* of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is *need of spiritual* wisdom. Let him that hath understanding count the number of his *days;* for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian; then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome

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and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

LECTURE VI.

DANIEL'S VISION OF THE LATTER DAYS; OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

DANIEL x. 14.

Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

THIS is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel viii. 16. This was 553 years before Christ. The second time he came was when Daniel was praying for the deliverance of his people from their Babylonish captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and four years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning *the vision* in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel ix. 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel ix. 25; Ezra vii. 1—14. For the first Persian king was then on the throne, Daniel x. 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom "there should be yet three kings," which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, iv. v. and vi. chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not "noted in the Scripture of truth," (see Daniel x. 21, "But I will show thee that which is noted in the Scripture of truth,") therefore the language of our text now under examination will be this—"There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra vii., and the first and only king of Persia, "noted in the Scriptures," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. ¶ We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. xi. 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel xi. 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. xi. 14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision?* Again; "*to establish the vision*," must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," &c., the same as exalt himself, Daniel vii. 7, 23; viii. 10—12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, *the vision* will be completed, fulfilled, established. "But they shall fall," says the angel, in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, "But he that cometh against him" (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—"upright ones with him." And "thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Cæsar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Cæsar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Cæsar with her whole fleet, which turned the fortune of the day in favor of Julius Cæsar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Cæsar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Cæsar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Cæsar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Cæsar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Cæsar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Cæsar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Cæsar, afterwards called Augustus Cæsar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Cæsar, who was the successor of Octavius Cæsar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks, this prophetic history being divided into four divisions: the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Cæsar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 23d verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people."

Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, "and through his policy also he shall cause craft to prosper in his hand;" see Daniel viii. 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was

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small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, "Now I am come to make thee understand what shall befall *thy people* in the latter days." See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision*; and, secondly, when and how the Roman kingdom became connected with *the vision*. If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees ix. 72. For the history of this league, you can read 1 Maccabees viii. and Josephus B. XII. chap. x., sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves. 25th verse, "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This is a description of the war in Egypt, under the government of Mark Antony and Octavius Cæsar. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain." When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. "And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, "At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter." The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. "He shall return, and come towards the south," not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, "For the ships of Chittim shall come against him;" the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. "Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. "And arms shall stand on his part," that is, the force of the empire would be on the side of Paganism. "And they shall pollute the sanctuary of strength." *They*, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. "By sanctuary of strength," is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. "And shall take away the daily sacrifice." The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel vii. 24. This is evident by his using the plural pronoun instead of the singular, as before or as he does afterwards, when the little horn obtains the power. To "take away the daily sacrifice," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. "And they shall place the abomination that maketh desolate" *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. xvii. 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but *shall* receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;" that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years,—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "the abomination that maketh desolate." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel xii. 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days,—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, "*many days*," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "the bloody city which has reigned over the kings of the earth." 34, "Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries." This text agrees with one in Revelation, xii. 16, "And the earth helped the woman." "But many shall cleave to them;" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be "time, times, and a half," 1260 years, ending A. D. 1798. 36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done." *The king* here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. xiv. 12—15; Rev. xiii. 5, 6. The same Paul has described in his Epistle, 2 Thess. ii. 1—8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—"*their fathers*;" and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family,—each one having their patron saint to rule over them, by the appointment of the Pope,—were strange gods indeed; and rational beings might truly wonder

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when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "*and at the time of the end*," meaning the end of his power to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "*time, times, and a half*," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "*time, times, and a half*" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, —therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end;". that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished; not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "But the wise shall understand," says the angel. What shall the wise understand? They shall understand *the vision;* or the words before spoken by the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain, —"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And "secret things belong to God; but things revealed, to us and to our children." And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Æsop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" and this passage in Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

	490
	475
	1335

would make the sum total of his whole vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

	1335
	1290
	45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ,	490
From crucifixion to taking away daily abomination,	465
From taking away Pagan rites to the setting up abomination of desolation,	30
From setting up Papal power (time, times, and a half) to the end of his civil reign,	1260
From the taking away the Papal civil rule to the resurrection,	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D., 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

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WESTERN MIDNIGHT CRY.

THE MEETINGS.

There is no falling away in numbers among our hearers. The revival still continues; There were nine forward for prayers in the Lawrence street Church on Tuesday evening; and one well informed man, that had hitherto been much opposed to the Second Advent doctrine, and had listened to Mr. Kilbreth's sermon against "Millerism," last Sabbath, came out and declared his full conviction of its truth, and was much blessed in the belief of it. On Wednesday evening we lectured at the Baptist Church opposite the Asbury Chapel, to a crowded congregation. The foundation of the Lecture, "Is Antiochus the subject of Prophecy in Dan. 8: 9—14?"

Br. Maull lectured at the Lawrence street house, and had a powerful time. The mourner's benches were crowded—the power of God displayed, and many were blessed.

On the Sabbath, the severity of the snow storm prevented many attending. Still the Congregations were large.

Bro. Kent left us on Tuesday morning, in consequence of which the meetings in Webster street will be discontinued for the present.

THE ENEMIES OF OUR HOPE.

The opposers of the Second Advent of Jesus Christ, at hand; seem to be putting forth their most powerful efforts to rob us of our glorious Hope. Yes, our *Glorious* Hope! For what hope is more glorious, than that of meeting the King of kings in his everlasting kingdom? The Hope of being "caught up" from a world of temptation, trial, and opposition, to meet the Saviour of sinners! The Hope of being made free from sorrow and sighing, sickness, pain, and death—of becoming *immortal*—with bodies "fashioned like unto Christ's glorious body!" The Hope of enjoying, forever, the society of Abraham, Isaac, and Jacob—Noah, Job and Daniel; with the whole army of the once despised followers, of the once despised Jesus; and above all, of being *forever* with the Lord: The Hope of inheriting the earth in its renovated form, and dwelling therein forever: This we feel to be a Glorious Hope: Such an one, as none but God can inspire.

If the hope of enjoying all this glory, even at a *remote period*, be *really* comforting to the hearts of Christians, in a state of trial; surely there is no principle of Scripture, or logical reasoning, to show that this comfort can be impaired, (not to say destroyed) by bringing the consummation of our hope *directly before us*. The husbandman labours *cheerfully*, while he is sowing his seed, and *patiently* waits for the early and later rain; But what joy fills his soul, and kindles in his eye, as he takes down his sickle, and sings the Harvest Song! The pilgrim's joy *increases* the nearer he approaches the city of pilgrimage. The steps of the weary, way-worn traveler, become more firm, and his figure more erect, the nearer he approaches that loved spot, called HOME. The weather beaten sailor performs his duty with more activity, and mounts the rigging with greater ease, after he has heard the shout, "Land Ho!!!" And when his own loved hills rise to view, and his *cottage home*, shows its curling smoke upon the mountain side, his vessel is hardly able to hold him. He feels like leaping at once the surging waves, and throwing himself into the embraces of those he loves.

These natural things but faintly shadow forth the work of grace. "The path of the just is as a shining light that shineth *more* and MORE until THE PERFECT DAY."

Peter's anxiety to be with his Lord, even in his Humiliation, was so great, that he actually *left his vessel*, and went forth in bold defiance of the boisterous waves, to meet him. If we *really believe* the Government of God's Kingdom, to be *better* than that under which we live; and the future inheritance of the saints, *better* than the one we now possess, we shall "groan" with Paul, for the "Redemption of our bodies," and cry with John, "Come Lord Jesus, and come quickly!" We *do* feel our Hope to be a *Glorious* one; such, as is neither the policy, or prerogative of the devil to inspire. And who, but the devil, or wicked men, will try to take it from us? Yet, what mean these efforts, to convince community that *such* hopes are fallacious?—a mere fable—a chimera of the brain—a phantom: and all this without attempting to bring an *argument* against the position we have taken that the Scripture proves that this blessed Hope is *very soon* to be realised by every true lover of Jesus. The periodicals of the day (those called "religious" generally taking the lead) abound with declamation, falsehoods, and misrepresentations, of Second Advent believers; while they carefully avoid the point at issue, viz. Does the Bible teach these things? They say it does not; but do not prove, and at this late day, hardly attempt to prove, our views of Christ's speedy Coming unscriptural.

These long tirades of abuse and misrepresentation, appear to us, designed for no other purpose than to divert our minds from the great work which God has committed unto us, of crying "Behold the Bridegroom cometh!" "Fear God and give glory to him; for the hour of his JUDGMENT is come." If the opposer will point us to a single obstruction, in what we have taken for the true channel that leads to the harbor of Glory, we will pause to consider it: Or in other words; if they will bring *one single* scripture argument against the position we, as Second Advent believers have taken, however weak that argument may be; like men and Christians, we will honestly reply, or confess our error. Until such a course is substituted for the one of misrepresentation that they are now pursuing; like Christians we shall have nothing to do with them, unless it be to hold them up, as a warning to others.

Man's *immortality* is his all; and is too valuable to be decoyed upon the shores of destruction by these *false lights*. It is therefore our bounden duty, to hold up the true light (the word of God)—to cry aloud and spare not—to lift up our voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins; that the unsuspecting traveller may see his dang and flee from it before it is too late. What folly, for the heirs of immortality and a crown; to have their attention diverted from the clustering evidences of the Eternal Morning's speedy dawn; by the Billingsgate slang of the multitude around them.

Let us then compose our souls in God, calmly relying upon the promises of his word. Fret not thyself because of evil doers; be patient; establish your hearts: for the coming of the Lord draweth nigh. "So that ye come behind in no gift; *waiting for* the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8.

ADVOCATE AGAIN.

The question has been asked us, Why we passed by the long article headed "The Spirit of Millerism," in the last week's number of the "Western Christian Advocate?" Our reasons, in brief are these.

1st. There was no argument, nor pretensions to any; against the *doctrines*, as generally held by Second Advent believers.

2d. All that appeared to be aimed at, was, to show that Millerites possessed a *very bad spirit*, because they have said certain things, which he gives in his article; but does not attempt to prove the incorrectness of those statements in any other than his usual way, viz. *It is so.*

3d. The article contains many things that are not true: among which are the following.

[1] "Now we have ample proofs, that the Millerites make the *bare belief* of the Advent of Christ in 1843, to be the *great test* of Christian character."

[2] "They deal out against the *wisest and best Christians* the most unmeasured censures, *merely* because they cannot believe *Miller's exposition* of certain texts of scripture."

[3] "They condemn those *whom God approves of*, and stand forth, therefore, as the accusers of the brethren."

In speaking of attending a Lecture of ours on the 14th ult. he says,

[4] "We were surprised to find that he inculcated the idea that unless a grammatical, or philosophical rule were found in the Bible, as in a book of theology or Grammar, the hypothesis of Miller must be true."

[5] "The unfortunate man *not knowing the difference* between the *Goal* or place aimed at, and *Jail* a place of confinement for criminals."

[6] "We learned, also, that he argued with a friend of ours, that Arch-bishop Usher established his chronology by the aid of Ferguson's astronomy."

[7] "Mr. Jacobs entered largely into the vile Millerite slander of *all Christian ministers* and Christians who were not of his school."

In speaking of the Lecture of Bro. W. H. Maull, he says:

[8] "At the close, the regular Millerite preacher got up, and apologized for what had been said: he did not believe one-half that had been advanced."

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[1] This he cannot prove. A LOVE for the appearing of Christ, is a Bible test, and we urge no test that varies from this. 2 Tim. iv. 8.

[2] The severest censures he complains of, is the application of scripture expressions to an apostate church; leaving those to whom they belong to make the Personal application. He must settle that with his Bible.

[3] This conclusion appears to be drawn from four general questions, that were thrown out (in a paper published by us in New-York) in order to find out the true application of Rev. xvii. 5, and Zech. ii. 7. We suppose by the readiness of his application, he has found out their meaning.

[4] The truth or falsity of Mr. Miller's hypothesis *was not* once adverted to in view of any rule; neither was any such idea inculcated by us, as is above stated, either on that or any other occasion.

He says "we wondered much at such a strange expression," but his "wonder" "ceased," at what, think you? Why, we gave *one* wrong pronunciation to a single monosyllable. The word "Goal" was pronounced "Jail." Up to about the close of our Lecture, it seems he had taken us for a learned man: But that *little word* was pronounced wrong; as we *first* learned it from the

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Fathers of Methodism in New-England: He then makes a new discovery.

[5] The thing itself was named in the exhortation.

[6] We never held any such argument.

[7] No "Christian minister" or "Christian" was "slandered," unless the language of the 12th and 13th chapters of the Prophecy of Ezekiel slanders them.

[8] No such statement was made, neither was any such idea conveyed.

Furthermore, this editor did promise, more than two months since, to publish a series of questions that were handed him by a Second Advent believer, and give his own views upon them.* This he has not done; while the above is a specimen of the course he has pursued towards us. The doctrines of the Adventists are troublesome ones to overthrow, so he attacks their "spirit." Not having courage to attack the *substance*, he attacks a *shadow*, and the above is the "spirit" in which it is done. We have no rule of judging the "spirit" but by "the word," and from the "spirit" here shown, we pray "Good Lord deliver us."

Hereafter, we hope no one will mention the name of this editor to us, until he holds the *truth* more sacred than this; for in our opinion, he has rendered his sheet more worthy the name of "Christian Calumniator," than what it is now called. We choose to have nothing further to do with "men who consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; —Men who are doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness. From such turn away.,' 1 Tim. vi. 3—5.

* Since the above was in type, we understand *he denies* having made a positive promise. Suppose he only gave encouragement; still he has withheld from his readers that which would have shown our position, and given us such as the above.

SECOND ADVENT CONFERENCE IN N. Y.

By the last "Midnight Cry," we learn that this conference, previously noticed, is to be held in the Congregational Church, on the corner of Christie and Delancy streets, commencing February 6th, and to continue several days. Bro. Miller is expected to be present and Lecture each evening.

CONFERENCE AT PHILADELPHIA.

A Second Advent Conference is also advertised to commence in Philadelphia, February 11th.

We expect to give some extracts in our next number from an interesting Sermon, entitled "The Sanctuary Polluted;" Preached by Rev. JOSHUA L. WILSON, of this city, in 1828. Whatever a man of his learning and influence may say upon such a subject, will, of course be anxiously sought for.

By the last Advent papers from the east, it appears that the friends in that section are more encouraged than ever with the prospects of the Lord's immediate Appearing. Conferences are called in various sections, which we should notice but for the want of room.

Bro. Weston writes us from New Ipswich, N. H. that the friends in that section have had the most powerful Second Advent Conference, in Claremont, that he has ever attended. The glory of God filled the place.

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers, entitled "Word of Warning." They contain a vast amount of information.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price* 12½ *cts.*

SCOFFERS' DEPARTMENT.

"We admit at once that the time it would take to examine scripture in order to overthrow the starting points *leaped* upon by the Millerites, would put it fully *out of our line*, therefore, *we* cannot do it by argument. It is *quite satisfactory*, however, to know that the thing has been completely done—*satisfactorily done*—and what is the use of longer making an exploded "humbug" the foundation of solemn religious exercises. * * * * To sum up our opinion of this Millerite destruction of the world doctrine, in one word, *we say*, that if it was the intention of the Deity, that we, his creatures, should know when the interesting event, the destruction of the world should take place, it would have been made known in characters not to be misunderstood by any one.

Daily Commercial.

THE APOSTLE'S CREED.

"He that cometh to God must believe that HE IS, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

CREED OF DAVID REED,
[Pastor of the Asbury Chapel]

He that cometh to the Methodist Episcopal Church in *good standing* must believe that the wicked are IMMORTAL.

PROOF.

"This is to certify that Isaac Kimball has been a Local Elder in regular standing in the M. E. Church, in Asbury charge, Cincinnati, Ohio Conf.—with this exception, that he does not believe that the wicked are ENTITLED TO IMMORTALITY."

DAVID REED, PASTOR.

January 29th, 1844.

DOES THE NOMINAL CHURCH BELIEVE IN THE SECOND ADVENT OF CHRIST?

"This doctrine they claim, but the *whole of it* they do not teach. (On this subject see 1 Thes. 5: 1—4.) "But of the times and seasons, brethren, ye have no need that I write unto you." "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief."—Here it is plainly stated, that to some the day of the Lord will come as a thief in the night, but to others it will not; for they will be looking for or expecting it. The first part they teach—the latter part they deny. To show that their claim is not good, I will, by way of illustration, turn your attention to the first recorded evidence of Solomon's wisdom.

"Two mothers presented themselves before him with a child, both claiming to be its mother. The wise man, in order to see who was the real mother, called for a sword to divide it, and give to each a half. The woman whose claim was not good, was willing it should be destroyed, rather than give it up; but the *real mother* consented to give it up sooner than see her child sanrificed; thus giving evidence that she was the real mother.—Thus, with this doctrine, they are willing it shall be cut in two; admitting Christ will come, but denying at the same time the possibility of our knowing any thing about the time of his coming; in opposition to what is said in the 1st and 4th verses of the chapter just quoted."—*W. H. Maull's Lecture.*

POETRY.

FROM THE CINCINNATI GAZETTE.

He spake to the troubled wave, "be still,"
And it sank to calm repose;
He touched the eyes of the blind, and light
To their darkened vision rose.
He healed the sick—and with a touch,
To life restored the dead;
E'en devils trembled with affright,
And from his presence fled.

The leper cried, "I am unclean,
Yet thou canst heal me Lord;"
"I will," the loving Saviour said,
And cleansed him with a word.
He stood with Mary by the tomb,
Where a fond brother slept,
And He, whom angels had adored,
Bent o'er that grave and wept.

Our Saviour! who could love like thee,
And who like thee can save,
Who pity all the woes we feel,
And brighten e'en the grave?
Ah! some may DREAM of reaching Heaven,
Unaided by thy power,
But *I* will trust alone to THEE,
In the last trying hour.

LIDA.

COMMUNICATIONS.

A SIGN OF THE LAST DAYS.

MILLERISM USED UP.

BRO. JACOBS,—I wish to say through the medium of the "Western Midnight Cry," that on Sabbath morning last, I attended the Methodist Episcopal Church on Webster street, to hear the Rev. Mr. Kilbreth use up Millerism. This he did, by making the Little Horn of Dan. viii. 9—14, that stood up against the Prince of princes, to be Antiochus; [1] and the 2300 days to be 1150 literal days [2] which was *just a fit*, by a *guess of* 60 *days*.

To close up, he stated that the end of this world *could not be yet*, for there were many prophetic events yet to take place; [3] among which was the *Return of the Jews* to Palestine, [4] and the *world's conversion*, with the exception of *a few*, [5] whose numbers would be so small that their influence would not be felt. He then very zealously charged his hearers not to go away and tell that he had once said "My Lord delayeth his Coming." But he assured them, that the Millerites would say so, after the 21st of March. [6]

My memory being rather treacherous, I employed a Stenographer to take down his discourse, so that if we were used up, we might have the sermon to look at, and know the fact for ourselves: But the speaker spoke so fast that the Stenographer could not follow him correctly; And at the same time observing that the speaker was reading his discourse, he gave it up, supposing the manuscript could be readily obtained. Ascertaining this fact, I went on Monday to Mr. Kilbreth, to ascertain whether his discourse was to be published. He said it was not. [7] I then told him if he would let me have the manuscript I would get it published. He replied that he should not let it go into our hands. I then told him, I would not ask the manuscript, but if he would himself place it in the printer's hands, and himself correct the proof sheets, we would be at the expense of printing it, provided he would give us the whole: and that if he had "used up Millerism," he ought to be anxious for the world to know it. He stated that he believed the discourse had accomplished what he intended—that there were some whose minds were affected with the subject, and ONE of them, he had SATISFIED; [8]—And furthermore, that he had not gone fully into the subject —this was only a SQUIB, and that if he was to open his ARTILLERY, [9] in less than twelve months he could prove Mr. Miller's Chronology wrong in *fifteen* different ways. He stated, in his discourse, that Mr. Miller had to make the Bible tell *one* or *two* lies, and he was modest enough to make it tell *only one* [10]

If I have here stated any thing that is not strictly true, I hope Mr. Kilbreth will make the correction. But I think I have given an accurate statement. Yours,

JAMES ESHELBY.

[1] He died 164 years before the Prince of Princes was born.

[2] "Until two thousand three hundred days. Heb. "Ad ereb boker alpayim ushelôsh méôth," literally "Until evening morning two thousand three hundred."

That the phrase "evening-morning" is used like the Greek *nuchthemeron*, night-day" for a day of twenty-four hours, will be obvious by a comparison of Genesis i. 5, where the same words occur. *Prof. Whiting.*

[3] "Son of man, behold, they of the house of Israel say, The vision that he seeth is for *many days* to come, and he prophecieth of the times that are *afer off*. Therefore say unto them, Thus saith the Lord God; There shall *none* of my words be prolonged *any more*, but the word which I have spoken *shall be done* saith the Lord God." Ezek. xii. 27, 28.

[4] "For there is NO difference between the Jew and the Greek: for the same Lord over all, is rich unto ALL that call upon him." Rom. x. 12.

[5] "Enter ye in at the straight gate, for *wide* is the gate and *broad* is the way, that leadeth to destruction, and *many* there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it. Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 13–15.

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by *promising him life*. Therefore * * * * * I will deliver my people out of your hand." Ezek. xiii. 22, 24.

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[6] "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he *shall appear* to your joy, and they shall be ashamed." Isa. lxvi. 5. "Yet thou sayest, Because I am innocent; surely his anger shall turn from me. Behold, I will plead with thee, because *thou sayest* I have not sinned." Jer. ii. 35.

[7] "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, *because* their deeds were evil." John iii. 19.

[8] "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; And ye shall know that I am the Lord God. BECAUSE, even BECAUSE they have seduced my people, saying, PEACE; and there was *no peace*." Ezek. xiii. 9, 10.

[9] "Their mouth speaketh great SWELLING WORDS, having men's persons in admiration because of advantage." Jude xvi.

[10] "Now is come salvation, and strength, and the KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down, which accused them *before* our God day and night." Rev. xii. 10.

EDITOR.

LETTER FROM BRO. EASTMAN.

PARIS, Ia. January 22d, 1844.

DEAR BRO. JACOBS,

More than twelve months ago I commenced, at home and abroad, lecturing on the Second Coming of Christ; during which time I have been in the gospel field, "wrestling against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places."

I trust the great day will show that I have been the humble means of awakening a large portion of country, and bringing into the field several very able advocates. But at present I am at home, sick; just able to use my pen.

If we had fewer and more pointed publications;—more uncompromising and zealous lecturers, it would be better for the cause. The world is full of papers, books, and libraries; yet it is full of ignorance, oppression, partyism, vice and crime. Every day shows more cowering under human systems; more shuffling and wresting the word of God to support "their human theology;" "providential coming;" "indefinite date," &c. And every hour reveals more of the incompetency of our opponents to upset the arguments of the Adventists; and discloses the wickedness of the present age, the fates and fortunes of the children of men, as sketched by the finger of inspiration. If ever there was an age of avarice and profanity, it is now. If ever there was a time when Preachers would parley over truth, preach and pray for money; and vie with each other for higher wages, it is assuredly *now*. If ever there was a day when the fulfilment of dates and prophecies; the history of the world; the signs of the times; indicate a mighty revolution, the Coming of the Son of man, it is now. The turbid waters of sectarianism still lash the troubled shore; and the *men made systems*, still crumbling, bind with adamantine chain its advocates to their popular and long cherished *theology*,—While heaven's watchmen, free and independent (from the taunts, the threats, the frowns, and the scoffs of a licentious and wicked world; a selfish and idolatrous church; a mercenary and exasperated priesthood;) are proclaiming "the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Many, very many of the "orthodox," as they please to call themselves, are invidiously saying, Not many of our "regulars" have gone over to the Second Advent cause; and boastingly affirm that they intend soon to preach the funeral of "Millerism." Shame! O shame on such free born sons of America! that they should be fettered, and bound to support such tyrannical systems of *orthodoxy*. Better, far better, read their "sing song," Ezek. xii. 27; Their standing, Isa. lvi. 10—12; Ezek. xiii. 3—6; Their obligations, Ezek. iii. 17—19; Their own funeral doom, Jer. xxv. 34—37; as written by the finger of inspiration. Better do as the Ninevites did. Jonah, iii. 8. Let the scoffing Editors, and religious demagogues turn and read the fate of the Antediluvians—Sodom and Gomorrah—Pharaoh and his host—and see if there is not something that teaches that they, ere long, "Shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. And they shall gnaw their tongues for pain. And I will plead against him with pestilence and with blood; and I will rain upon him an overflowing rain, and great hailstones, fire, and brimstone. And they shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For as a snare shall it come on all them that dwell on the face of the whole earth. When he ariseth to shake terribly the earth. The heavens shall be rolled together as a scroll, and it shall reel to and fro as a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. Heaven and earth shall pass away. And the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Therefore the inhabitants of the earth shall be burned and few men left." Amid these scenes of dread and alarm, when the whole political, moral, and religious heavens are shaken; and the groanings of enslaved and distressed nations; and the fond whisperings of "the dates are past," "no danger," "peace, peace," suddenly as the blaze of forked lightning—unexpectedly as the trap upon the ensnared animal—and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth. It is the voice of the archangel! It is the tramp of God!! It is the descent of the Son of God; and the holy angels to gather together his elect from the four winds, from one end of heaven to the other. He cometh with ten thousand of his saints;—He cometh with his mighty angels, in flaming fire taking vengeance!!—Behold, he cometh with clouds to Judge the earth; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. His dead saints spring from their dusty beds. His living saints in a moment—in the twinkling of an eye, are changed, and fashioned like unto his glorious body: and both together are caught up far above the clouds to meet him in the air. Even so, come, Lord Jesus, come: O come quickly! Amen.

B. EASTMAN, M. D.

The following letter was carelessly mislaid. We give such extracts as are of general interest.

LEXINGTON, Ky. January 2d, 1844.

DEAR BROTHER,

After an absence of some weeks, I take an opportunity to let you know something of the state of the Second Advent Cause in this, and the places where I have been. I left Frankfort yesterday, and arrived here last evening. I find the way open here for Lectures. The seeds of truth have already been sown.—Some of the Baptist brethren tell me their Church can be had. They seem extremely anxious for light upon the subject of the Lord's Coming. I hope some efficient Lecturer will come to this place immediately, for the harvest truly is great, and laborers few. Cannot Bro. Cook or Br. Kent come and labor in Georgetown, Frankfort, and in this place?

Dear brethren, let not their blood be upon us in the great day of Judgment. O give heed to their cries!

Brother Rhodes, pastor of the Baptist church, is quite favorable to the doctrine; as also a number of others. I regret that this section of country has been so much neglected.

Last Friday I called at Col. R. M. Johnson's—found him busily engaged in writing; but I had access to his family. They appeared to be willing to learn upon the great subject. I gave them "Miller's Views," and some papers. Col. Vanderslice, who lives with Col. Johnson, gave me a book, (Biography of Col. R. M. Johnson) and the Colonel's name as a subscriber to the "Western Midnight Cry"—direct to White Sulphur Springs, Scott county, Ky.

At Frankfort a Second Advent Lecture had never been delivered. I talked for them on Sabbath eve. The pastor of the Baptist church in this place, Br. Goodell, is an acquaintance of Bro. Cook, and seems considerably interested. I gave him "Cook's Appeal."

I have spoken a number of times in different places since I left Cincinnati, and have been blessed abundantly. I have seen the Power of God manifest in some of my congregations, in the awakening of sinners. I expect to leave here for Harrodsburgh, on my way to Proctor.

I had a personal interview with a physician the other day, who attempted to disprove the Second Advent doctrine, by proving the Bible untrue.

My health is good, and my hopes are beating high for a speedy deliverance from this world of sorrow and trouble. Your's in the blessed hope.

W. W. NELSON.

LETTER FROM BR. CREEK.

LIBERTY, Union co. Ind. January 24, 1844.

DEAR BRO. HIMES,

The seed sown in this part of the country by Brethren Storrs and Stevens, has doubtless been productive of considerable fruit. The prejudices of many have been removed, and the faith of believers strengthened; But it is to be feared that some of the seed is dying for the want of proper culture. We have but two ministers in this part of the country (Bros. Perkins and Crouch) that preach the doctrine of the Advent near; and they are both poor men, and have to labour with their hands for the maintainance of themselves and families: Consequently it is impossible for them to attend to the numerous calls that are made for Lectures upon this all important subject. Therefore, I wish you to send us, if possible, a good Lecturer; either Bro. Cook, or some other man that will remain among us till May next, if time should last so long. * * * We will endeavor to make them comfortable, as far as this world's goods are concerned, while they remain with us. * * * *

Your's in the blessed hope of soon meeting the Lord in the air.

JOHN CREEK.

We have attended to Bro. Creek's request, as far as we were able. Bro. Kent encourages us that he will go to Liberty, as soon as he shall get through his course of Lectures at Indianapolis, if time lasts so long. This will probably be about the 15th or 20th of February.-[ED.

LETTER FROM BRO. GREEN.

ROSSVILLE, January 1st, 1844.

DEAR BRETHREN,

We have longed to see some of you here again, to talk to us about the speedy coming of the Lord.

We have had but few lectures in this place. Brethren Porter, and Boyer, labored with good succes when they were here, and a number embraced the Second Advent doctrine.

Brother Hicklin has since been with us and lectured four or five times, and his labors were blessed. He established prayer meetings, which, by the blessing of God have been productive of a great deal of good. The commencement was small, but now we can hardly find a private room that will hold the people. They are the most interesting meetings I was ever in. Brethren, from different sects, here meet to tell of the blessed Hope they have, of soon seeing the King of Saints, coming in the clouds of Heaven. Some backsliders have been reclaimed, and some lukewarm professors have been stirred up to activity in the discharge of duty. It did my soul good to hear a blind man, of the Episcopal order, tell how the Lord had reclaimed him, and the hope he had of *soon seeing* his blessed Lord.

The churches are getting angry, and talk of bringing us to an account for this hope of ours. An aged sister, of the Baptist order, had to pass an examination before her church for believing this doctrine; but such a course only strengthened her faith.

What astonishes me most is, that some who first embraced the Advent doctrine, have turned back to the cry of *peace and safety*; or to the fable of a temporal *Millennium*, and *return of the Jews*.

I saw a letter in the "Western Midnight Cry," from Bro. Porter, from which I learn that his faith is still strong. I understand that Bro. Boyer is still in the city, and also from the paper, that a Bro. White, from the Asbury Chapel, has embraced *this truth*. Will he and Bro. Boyer come and labor with us a week? I see by the papers that the Lord is doing wonders in your city. O how can you all remain there, while souls are perishing here for lack of knowledge!!

O come! tarry not! Souls must soon be saved, or lost forever!

Your's in the Blessed Hope of the speedy coming of our Lord and Saviour Jesus Christ.

ELI GREEN.

PHILADELPHIA.

The brethren there sustain two meetings, one at the Museum, and one at a meeting house in Juliana street, which, providentially, was offered to be let a few weeks ago. We received a letter from Bro. Storrs, too late for the last paper. His audiences were large and deeply attentive. He said: "the meeting house in Juliana street, is about the size of the one, corner of Catharine and Madison streets, New-York; but a much more pleasant house. Three quarters of the hearers I should think, are new faces, persons that have never heard on the subject; and the interest is deeper than at any place where I have lectured since the meetings in New-York, last winter. Several were forward for prayers last evening, (Jan 15:h) and many more rose up desiring prayers.—*Midnight Cry.*

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LETTER FROM BRO. MILLER.

DEAR BRO. HIMES:—I am now, January 8th, 1844, at my home in Low Hampton, after an absence of about nine weeks. The first place I visited was Rochester. Here I found the Second Advent cause very prosperous, under the labors of Bro. Barry, and a number of choice lay brethren. I tarried about eight days at this time, and four or five on my return home. The Lord was with us, and many souls, as we hoped, were converted to God, and many more comforted by the truth, and rejoiced to learn that Jesus was at the door. There is apparently no wavering in our brethren in Rochester.—They believe that Christ will come this year, and they say it will be this year until he comes. Amen! So say all. The regular clergy, with but few exceptions, were out against us, crying peace and safety. Dr. Whitehouse, of the Episcopal church, preached an excellent good Second Advent discourse on the last Sabbath of the year 1843, and warmly admonished his people to be ready, for the coming of Christ was at the door. A few more such men as Dr. Whitehouse, would take off the stigma in part attached to the D D.'s in this country. One of the D. D.'s in Rochester, Mr. Lucky, of the Methodist church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other picnics, Belshazzar like, drank their coffee and tea, and eat their costly delicacies, and sold their ice cream and sweet-meats, and his pamphlet against the Second Advent of the dear Saviour. The night before I left, another of the reverend gentlemen had his picnic feast at a public house or hall, and sold as above his tickets, ice cream, and sweetmeats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts; and I do hope in my soul, that not all of these sectarian churches will be found "eating and drinking with the drunken" when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke xiv. 12–14. Matt. xxiv. 48–51. Luke xiii. 25–28. 2 Peter ii. 1–3. Jude x. to xxi. These are the last times truly.

From Rochester I went to Lockport. Here I was received by Elder Galusha, a man of God; and in his family was kindly entertained for more than a week. His meeting house and heart were open to receive the blessed news of Christ's coming. Bro. Barry and myself labored here in three meetings a day for eight days. The Lord gave us a number of precious souls, as evidence of the truth, and the appearance was, that the Baptist church, with many more from other churches, would all believe in the Second Advent doctrine. Bro. Galusha remains firm, and I think will, by God's providence, be obliged to go forth and give the midnight cry, and proclaim "the hour of his judgment has come."

I next visited Buffalo, where we found no place for Christ's Second Advent in any of the elegant places of worship of which this city abounds. But the proprietor, or agent of the theatre, opened the same for our reception. This gentleman treated the subject and ourselves in the most kind and rational manner, for which he has my warmest gratitude. The theatre was crowded every evening to overflowing, and well filled in the day time, notwithstanding all the clergy in the city advised their floating members not to go to the Miller meeting, as they call our Second Advent lectures.

We next visited Lewiston, on the Niagara river, six or seven miles below the falls. Here I gave a course of lectures to the people under the charge of Elder Craighorn. Many came from the Canada side; and we had a good time. The people were very attentive, and we hope many went away to read and pray. I was here challenged to a debate by a Universalist minister, as at Rochester and Lockport. They are as displeased about Christ's coming as any of the sects, although they pretend to believe that all men will be happy in the next world. I will not contend with them; it would in fact be an admission that they might be right, which I cannot for a moment believe. Michael would not contend with the devil. Why? Because he would not admit he could be right. Was he afraid of the devil? No. But he said "the Lord rebuke thee, Satan." And so say I to his ministry.

The next place I visited was Penfield, where brother Bernard is pastor. I staid a week in this place. Some souls were converted, and many were brought to believe in the Second Advent and reign of the Lord Jesus Christ on earth. The Methodist and Presbyterian ministers, like the Pharisees in the days of Christ, would not go in themselves nor suffer others to go if they could hinder them; yet the house was full; and so methinks these evil servants will find it in the day of his coming; a house full and they themselves shut out; for if they are ignorant it is wilful ignorance. I understood they took much pains to report the foolish stories about stone walls and new houses, &c. When pretended servants of God take such a course, we know they have not the spirit of Christ, and are none of his. A large number of Baptist ministers came out and confessed their faith in the doctrine. Some of them will go forth and give the cry. Bros. Bernard and Galusha must go forth or the Lord will not prosper them. If they go forth they will do much good, as there is a great call for help in that region.

I then left Penfield and returned to Rochester, where I staid a few days and then started for home. I came to my old friend's, John McMurrey, in Lansingburgh, staid there one night, went to meeting and found Bro. Moore in the enjoyment of the Advent faith, and laboring alone in a protracted meeting. The few Second Advent brethren in this place are firm and unwavering in looking for that blessed hope.

On Saturday, January 6th, I arrived at home, having been absent from home about eight weeks, and given 85 lectures; I have seen a number of infidels converted to God, and more than a hundred have obtained hopes where I have been. Among all the churches where the doctrine of the Second Advent is shut out, I have not heard of one case of revival; and where they have excluded their members for their connection with the Adventists, they are to all appearance cursed of God. And why should it not be so? Has not God commanded us all to watch? and what we watch for we expect every moment; therefore when we say we expect him this year, we certainly break no Bible rule.

It is one of the most unnatural and unaccountable things ever heard of, that the Christian churches should exclude this doctrine, and their members for this blessed hope. I know some of the Baptist churches say they do not exclude them for their faith, but for their communion with the Advent believers. Then if it is not for their faith in a Coming Saviour, why am I excluded from their pulpits, who have never communed with any but the Baptist church? It is a false plea. But this cannot be the plea of the Methodists and Presbyterians; for they believe in mixed communion. What do they exclude for? I heard of some being excluded for "*hymning*" Second Advent melodies; others for insanity; when all the insanity proved against them was, they were watching for Christ. Oh God, "forgive them for they know not what they do."

I have read Bro. Hawley's article; he appears to labor hard; but in my opinion darkens counsel, and makes nothing clear. I am as ever.

WILLIAM MILLER.

FROM THE SIGNS OF THE TIMES.

"THE MIDST."

DEAR BROTHER BLISS:—Brother Hawley, it seems, has given me a passing notice in his late effort to make the 2300 days extend to 1817. I think you have sufficiently refuted his position, yet, if you please, I will say a few words.

The phrase, "*in the midst*,"—"*the midst*," &c. occurs more than two hundred times in the Bible; and there are not probably much, if any, over fifteen or twenty times where the term "*middle*" could be substituted and make sense, or without obscuring the meaning. Let any one who is disposed, make the trial.

The view I now have of the subject, I conceive, makes no difference whether our Lord was crucified in the middle of the week, or near the close. One thing is now almost universally admitted—that is, our Savior was born four years before the vulgar, or common era, called A. D. 1.

Luke tells us, Chapter iii. 23, that when Jesus was baptized, he "began to be about 30 years of age." This being the case he must have commenced his ministry in the year, A. D. 26 or 27. Seven years from that time would carry us to A. D. 33 or 34. Hence, if he was crucified in the middle of the week, it must have taken place in A. D. 30 or 31. In that case, *the week* would end in 33 or 34. Whatever view, therefore, is taken, as to what part of the week our Lord was crucified, I conceive it is impossible to remove the termination of the seventieth week beyond 33 or 34.

It has also pleased our Heavenly Father to give us two numbers in Dan. 12th, which I call *binders*, viz. 1290 and 1335. The first, reaching to "the time of the end," which is admitted by all Adventists, I believe to be 1798; the other (1335) extending 45 years beyond; and therefore cannot extend to 1847, as that would take 49 years. But Daniel is to "stand in" his lot at the end of "these days." Thus we have an immovable guard to the whole subject of time. Yours in the hourly expectation of seeing our blessed Lord.

GEORGE STORRS.

Philadelphia, Dec. 1843.

THE BIBLE.—"Many shall run to and fro, and knowledge shall be increased." In the year 1272 a Bible sold for one hundred and thirty-three dollars. Now it can be had for a few shillings. *Second Advent.*

THE LAST DAYS.

SUBSTANCE OF A LECTURE, BY E. JACOBS.

"*An end is come, the end is come; it watcheth for thee; behold, it is come.*"—Ezek. vii. 6.

This language has been supposed to refer to the *end* of the Jewish state; but if it means no more than this, the reading in verse 5, cuts off their restoration; for this *end*, whatever it may be, is there said to be "an only [or final] evil."

The idea that allusion is here made to the destruction of the earth that is to follow the Second Coming of Christ, is strengthened in the second verse: "The end is come upon the four corners of the land." This term is used in Job i. 19, for complete destruction. "Behold, there came a great wind from the wilderness, and it smote the *four corners* of the house, and it fell," &c. See also Rev. vii. 1—3. "I saw four angels standing on the *four corners* of the earth, [the land,] holding the four winds, that they should not blow on the earth." Verse iii. "Saying, hurt not the earth, neither the Sea, nor the trees, till we have sealed the servants of God," &c. Are not these the four angels that are to bring this "only evil" upon the "four corners of the land?" The question arises, Has the time now come when we are fully authorized to apply the awfully solemn warning contained in this text.

"THE END is come," or rather *the end cometh*, so near that "it *watcheth* for thee" as the lion watcheth for his prey.

Many things are urged as reasons for delaying this alarming Cry. The millennium or world's conversion, return of the Jews, unoccupied territory of the earth, &c., &c., all of which unscriptural objections have so frequently been set forth in their real character, that I pass them over in order to record a few of the things that God says relative to the condition of the earth and its inhabitants, when the end is approaching or "watching" for us. Acts ii. 19, 20—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. [The Aurora Borealis.] The sun shall be turned into darkness. [May 19, 1780,] and the moon into blood, [on the night of the same day,] before that great and notable day of the Lord come." Rev. vi. 13—"And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when shaken of a mighty wind." [Nov. 25, 1833.]

Now read the four following verses, and cautiously judge whether the next events we are to look for are the world's conversion, return of the Jews, or an increase of the population of the earth. "And the heaven departed as a scroll when it is rolled together, and *every* mountain and island were removed out of their places. And the kings of the earth, and the *great men*, and the rich men, &c., hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne (the throne has then appeared,) and from the wrath of the Lamb; for THE GREAT DAY OF HIS WRATH is come, and who shall be able to stand?" These things are the *first* (noticed in the prophecy,) that follow the falling of the stars.

If we are enquired of, why our learned or "great men" have not found out these things, we have only to say that it would seem from this, as well as much other Scripture, that they are in the wrong place to find out any thing that will be of lasting benefit to a perishing world.

2 Tim. iii. 1—5, "This know also, that in the *last days*, perilous times shall come; [not a world's conversion,] for men shall be lovers of their own selves," &c. When has our earth been as productive of selfishness, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholiness, and crime of every kind here enumerated? Forty or fifty years ago, Methodist Ministers could exultingly tell of majorities of their societies enjoying the blessing of sanctification or holiness. Now, if one in *forty* be found entirely consecrated to God, it would be a wonder; and that society is not alone. The last characters in the list are lovers of pleasure more than lovers of God, and to finish the tale of horror, the whole list have a *form* (make a profession) of godliness. Let any candid man tell us whether he can discover any marked difference between the great mass of professors of religion, and the great mass that profess none. Loving pleasure more than God is obvious, not only from the luxuries sought after and enjoyed at home, but from the multitude of highly ornamental houses of worship, supplied with silver-toned instruments of music, and preachers whose style of living seem to compel them to please their hearers rather than God. Here, on their cushions of down, multitudes, with music, oratory, and soothing songs of "peace and safety," are lulled into a deep sleep, from which, it is to be feared, nothing but the notes of the last trump will arouse them. Another thing is said of these professors of religion that should be noticed. Verse vii. "Ever learning, and never able to come to the knowledge of the truth."

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What truth? That concerning the "perilous times" of the *last days* among others.

2 Peter iii.—"Knowing *this first*, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Is this a world's conversion, or the return of the Jews? This epistle was written purposely to put the children of God on their guard against these *scoffers* that should arise in the last days, and to lead them to cleave closely to the *prophetic* as well as apostolic writings. See verses 1–3. Do we hear the enquiry, Where is the promise of his coming? And though the world is pointed to that promise again and again, yet, at this time, almost the whole professedly christian world is ringing in angry tones, WHERE is the promise of his coming? This, remember, is an inquiry of the last days. Specimens of scoffing are so abundant that we need not here pause to give any. Besides other places, they can be found emanating from pulpits and religious presses.

James v. 3—"Ye have heaped together treasure for the last days." "Your gold and silver is cankered," &c. It is a well known fact that there has not for centuries been as much specie "heaped together" as at the present time. The extensive mines of gold and silver throughout the whole world have been more faithfully wrought, than common, for a few years past, which, of course, has increased the quantity of the precious metals; And the recent pecuniary embarrassments, not only of our own but all other countries, has tended to throw the great bulk of gold and silver into the hands of the wealthy, where it is literally "heaped together" for the "last days." For specimens of the oppression practiced by this class, see verses 4—6. Let the poor, despised, and rejected follower of a once despised and rejected Saviour, take the heart-chee ing advice in the 8th verse: "Be patient; establish your hearts, for the coming of the Lord draweth nigh."

In 1 John ii. 18, you will learn that it is the existence of anti-Christ in the world, and not the world's conversion, that is to be a warning of the approaching end. In Jude xvii. 18, we are referred to Christ and his apostles as evidence that "there should be mockers in the *last time*, (not all converted,) who should walk after their own ungodly lusts." We are almost daily accosted with specimens of mockery very similar to that which the forty-two children heaped upon God's prophet, Elisha—"Go up, thou bald head;" or, in other words, "You have not gone up yet." This kind of mockery comes as frequently from priests and professors as from any other quarter. Matt. xxiv. 37—"But as the days of Noah were, so shall also the coming of the Son of man be." If the world were all converted then, so it will be when the Son of man comes." Verse 41—"One shall be taken and the other left;" (not all converted.) Matt. xiii. 39, 40—"The harvest [not millennium,] is the end of the world." As therefore the tares [children of the wicked one, v. 38,] are gathered and burned in the fire, so shall it be in the end of the world." You have also, in Matt. xxiv. 48, in the last days, the evil servant saying in his heart, "My Lord delayeth his coming," held up to us as a warning; the Lord well knowing, that his children would need no more particular caution against those who should say with their lips, "The Lord cannot, or will not yet come for years." "You need not be alarmed." "Quiet your fears," &c., &c.

[Mid. Cry of June 15, 1843.

FROM THE SECOND ADVENT.

COMFORT FOR BEREAVED PARENTS.

The Resurrection and Everlasting Life of little Children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away with aching hearts and deposite their remains in the cold--cold grave.—We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle-beds, and watch their lovely countenances and the gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure which we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart are over, and it is painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt. ii. 16, 17, and 18, with Jeremiah, xxxi. 15, 16 and 17.

In Matthew, we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentation, and weeping and great mourning—Rachel weeping for her children, refused to be comforted because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children shall come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly 20 months old, by his side. These, with two which lie buried at the east, make the half of our family now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God that cannot lie: "Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.-[C. FITCH.

ENGLAND.

An interesting letter from London has the following:

"There are several clergymen of the Church of England who have examined the American Second Advent publications, and are preaching the doctrine and distributing the works among their parishioners.

"There are many in this country who seem constrained, independent of these works, to study the prophetic parts of Scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. "Litch's Exposition" has been of great use to ministers and students generally. Storr's "Bible Examiner" has been much called for, and "Litch's Address to the Clergy;" in short, they are *all* excellent and useful, and evidently are prized by those who have read with unprejudiced minds, to be the purest and most complete body of *sound divinity* ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public. They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.

"There has been a remarkable "sign in the sun," seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brn. Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.

THE SUDDENNESS OF CHRIST'S COMING.

Let this be remembered by the fatigued pilgrim. His warfare will not be long ending. "In a moment"—"the twinkling of an eye," 1 Cor. 15: 52. Let it also be remembered by the careless sinner. His doom will not be long coming. "Sudden destruction," 1 Thess. 4: 3. Few who meditate upon the Second Advent give this point sufficient notice. Reader, if you are not ready to be killed by "lightning" you are not ready for Christ's coming. O be wise before it is too late.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

	Price
1. Miller's Life and Views,	37½
2. Lectures on the Second Coming of Christ,	37½
3. Exposition of Matthew xxiv. and Hosea vi. 1–3,	18¾
4. Spaulding's Lectures on the Second Coming of Christ,	37½
5. Litch's Address to the Clergy on the Second Advent,	18¾
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John,	12½
7 Fitch's Letter on the Advent in 1843,	12½
8. The Present Crisis, by Rev. John Hooper, of England,	10
9. Miller on the Cleansing of the Sanctuary,	6¼
10. Letter to Every Body, by an English Author,—"Behold I come quickly,"	6¼
11. Refutation of Dowling's Reply to Miller, by J. Litch,	15
12. The Midnight Cry, by L. D. Fleming.	12½
13. Miller's Review of Dimmcik's Discourse, "The End Not Yet,"	10
14. Miller on the Typical Sabbaths and Great Jubilee,	10
15. The Glory of God in the Earth, by C. Fitch,	10
16. A Wonderful and Horrible Thing, by C. Fitch,	6¼
17. Cox's Letters on the Second Coming of Christ,	18¾
18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19. Prophetic Expositions, by J. Litch, Vol. 1,	31¼
20. " " " Vol. 2,	27½
21. The Kingdom of God, by William Miller,	6¼
22. Miller's Reply to Stuart,	12½
23. Millennial Harp, or Second Advent Hymns,	12½
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25. Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26. Bliss' Exposition of Matthew xxiv.,	12½
27. Synopsis of Miller's Views,	6¼
28. Judaism Overthrown, by J. Litch,	10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey,	18¾
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey,	12½
31. Starkweather's Narrative,	10
32. Brown's Experience,	12½
33. Bible Examiner, by George Storrs,	18¾
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35. A Solemn Appeal to Ministe and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36. Second Advent Manual, by A. Hale,	18¾
37. Millennial Harp, Second Part,	12½
38. Chronology of the Bible, by S. Bliss,	6¼
Review of Dr. Pond, by A. Hale,	12½
Exposition of Zechariah xiv., by S. Bliss,	4
Miller's Life and Views, bound,	50
" Lectures, "	50
Spaulding's Lectures, "	50
Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
Millennial Harp and Musings, "	37½
German Tract, by J. Litch, pp. 16,	6¼
Bibles, Charts, Tracts, &c. &c.	

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

The house on Fifth street is undergoing some repairs, and when completed due notice will be given of the lectures in that place.

LETTERS AND RECEIPTS.

Levi Morrill, P. M. 3 00; John H. Thomas, P. M. 1 00 (20 subscribers in all) W. Mounts, P. M. 2 00 (we sent such of the books ordered as we had, but we now send again) L. Morrill, P. M. 1 50; S. Stewart, P. M. 1 00; E. Collins, P. M. 2 00; E. T. Chapman, P. M. 2 00; James Nelson, 1 00; E. French, 2 00; E. French, 1 00; John Creek, 2 00; D. Bartholomew, D. Ashton, 1 00; Thomas P. Heddrick, 2 00; A. G. Bostwick, P. M.; R. B. Young, P. M. ,25; J. Weston, (15 subscribers); B Tubbs, P. M. 1 00; J. H Hurds, 2 00; James D. Wasson, P. M. 1 00; D. Bartholomew; J. B. Cook; Milton J. Nelson.

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shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightsome country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "*Hands*" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power! Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt —what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy? "And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ *stands up* for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* "And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay;* which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my object, that a part of the 45 years, the history of which we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come," Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the

*Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1298. Gibbon, however, fixes it upon the 27th of July, 1299. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third wo: when the sixth angel had ceased sounding, it is said "the second wo is past; and behold the third wo cometh *quickly*," Rev. xi. 14. The time that would intervene between the close of the second wo and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "*quickly*," and which was not so immediate as Mr. Miller supposed.

It would seem that the present turpitude of public morals, the defalcations, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unrealized.

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waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly, that it is the same angel which John saw in Rev. x. 1—7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. Also, Rev. xii. 6, 14, for the church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fail on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people;" a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yea, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11—13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is forty-five years, the difference between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

THERE is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reproved and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Savior in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

I. Who they were that sung this new song;

II. Show the song, and the occasion of it; and,

III. Speak of the reign and the place where.

I. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings;* and the "four and twenty elders," he also calls them "saints." See the 8th verse, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sung a new song," &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are the twelve patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. xxiv. 7—19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And the "first beast" under consideration was "like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. xii. 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view which Daniel had in his vision. See Daniel vii. 10. Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time when he was writing; "every creature," that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 1—3, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts." Ezekiel calls them "cherubims." See Ezek. i. and x. chapters. John says, Rev. iv. 8, "And the four beasts had each of them six wings about him," the same as Isaiah's "seraphims." These wings are the graces of the Spirit, as is strongly implied by Ezekiel i. 12, "And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went." "With two they covered their face"—humility and repentance; "with two they covered their feet"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two

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they did fly"—hope and love. They "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xl. 31. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps;" showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by *the four and twenty elders* and *the four beasts*. I shall now,

II. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a *new song*. It is *new*, because it is sung only in that state where all things are made new. See 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that sat upon the throne." And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again: we are expressly told that no man could learn the *new song*, but those who are redeemed from the earth, Rev. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. viii. 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Wo is me." Ezekiel fell upon his face, Ezek. i. 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. x. 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders,—"clothed in white raiment," and they had on their heads "crowns of gold," and they "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

III. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long-desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what must we say to Christ's words, "My kingdom is not of this world?" and again, "In the world ye shall have tribulation?" The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1800 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this:—"All the Old Testament prophecies," said he, "which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained." I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, "Let them grow together until the harvest." His prophecy and parables in Matt. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Thess. ii. In his 2 Thess. i. he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. xx.; but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Savior; and all the arguments to do away or destroy the word *resurrection* are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter, and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millennium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer, No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objections.

I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and, of course, personally; and that it will be on the earth.

I. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. xv. 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, Publisher. "Watchman, what of the Night?" E. JACOBS, Editor.

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☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 10, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

The meetings have been resumed in the new Baptist Church, on Webster street, across the canal, and will be continued each evening, except Thursday and Saturdays.

☞ We leave our post on Wednesday of this week, to give a few Lectures at Rising Sun, Indiana. If any pressing articles should be omitted, our correspondents will please accept this as our excuse.

THE MEETINGS.

Last Sabbath showed an u usual increase of interest in our meetings. The Lord's Supper was administered in the Lawrence street house, in the afternoon. It was a season of refreshing from the presence of God. Most of the communicants partook the emblems kneeling a. round the table. The ordinance of baptism was administered at the close of this service, to a brother that had come 30 miles for the purpose. He was awakened and converted to the truth, by reading the "Midnight Cry." In the evening, the house was crowded to overflowing. The subject dwelt upon, was the great test of preparation to meet our coming Lord; viz. "The Love of God" with its fruits: a prominent one of which, is, a love for the Saviour's Appearing. At the close of the discourse, upwards of thirty came forward for prayers, many of whom were blessed.

The power of God was manifest on this occasion, as we have never before seen it in this place. The interest is still kept up at the new Baptist church in Webster street. Brother Jones lectured on Sabbath evening to a full house.

Our places of worship are too strait for us, and the College Hall has been engaged for the Sabbaths. If faithful to our blessed Lord, we expect very soon to be called to worship in mansions prepared by the Master; where there is room enough and to spare.

Brother King writes from West Chester, Butler co Jan. 28, by way of enquiry as to what Mr. Kilbreth accomplished in his sermon against the Speedy Coming of Christ. In reply we would say, he has accomplished just what always has been, under such efforts to sacrifice the truth: viz. The eyes of many have been opened to see that Christ is at the door; And our congregations have been larger, more attentive, and more conversions. We do not think however, that all this has been the effect of Mr. Kilbreth's sermon *against* the Coming of our blessed Lord, but it has helped.

Bible Examiner.

Bro. Storrs has published No. 9 of the "Bible Examiner," in pamphlet form. The contents embrace his "views of the intermediate state of the dead, and the resurrection of the dead." 12 mo. 48 pages. Price 10 cents; one third discount by the hundred.

The last number of the "Second Advent" contains Brethren Fitch and Litch's opposite views of the final end of the wicked.

An interesting little sheet, entitled "The Signal—Extra," a Second Advent publication, has reached us this week. It is issued at Juliet, Ill. and contains an article headed "*The Dreamer.*"

☞ Can the Eastern Midnight Cry, give us any information respecting Bro. Brewer? His labors are much needed in this place, and vicinity.

☞ We bespeak a careful perusal of the extracts from Dr. Wilson's Sermon, found in another column.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price 12½ cts.*

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers entitled "Word of Warning." They contain a vast amount of information.

EIGHTH AND NINTH CHAPTERS OF DANIEL.

The Reformer, of Dec. 1st, published at New Paris, Preble co. has an article under the above caption, which demands a passing notice. He first tells his readers that a general want of acquaintance with the prophecies of Daniel, has been one cause of Mr. Miller's success in making proselytes to his theory. Fortunately then, we have a Reformer to enlighten us, and at this late hour to drive away the mists of darkness that have so long enshrouded the public mind relative to this important book. But let us see that there is no mistake in the information now placed before us. The writer (subscribing himself D. W.) classifies the visions of the second seventh, and eighth chapters—passes on to notice the historical events noted in the prophecy—and tells us, *so far as he knows* there is no dissent from the *fourth* kingdom being the Roman, by any believer in Revelation. He also applies the "Little Horn," of the 7th chapter to Papacy, dealing in rather severe terms with those that have advanced views like professor Stewart, and others of a similar character. He proceeds with a tolerable aptness in his application of the eighth chapter, until he reaches the 24th verse. "He shall destroy the *mighty and the holy* people—that is, the Romans shall destroy the Jews." It would have been well for D. W. to have shown us where the Jews are recognised in the word of God, as either a "mighty" or a "holy" people after their connexion with the Romans. Until he does this we are bound to believe "the holy people" here spoken of, are those that are made such in the only way it can be done, viz. through faith in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification and redemption: (1 Cor. 1: 30) and through whom alone we must be saved. (Acts 4: 12) Through faith in him we also become the *only true* seed of Abraham. (Gal. 3: 29) Such as these the Roman power has destroyed by MILLIONS, while they have destroyed Jews only by thousands comparatively.

We pass to his remarks upon the 13th and 14th verses, ch. 8: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." "The question," says he, "is a distinct and definite one, and relates exclusively to the desolation of Israel, their City, and Temple. How long shall be the vision concerning the daily *sacrifice*, &c.—to give both the sanctuary and host to be trodden under foot." "That is, in plain terms, How long shall the Jewish nation, and their temple, &c. be trodden under foot?" "It is called the last end of indignation." "This evidently alludes to the end of indignation upon the Jews, and implies that when the Gentile period shall end, the indignation against the Jews will cease, and *favor will be again extended to them in some way*" Very plain to him, no doubt, and might be *to us*, were we used to taking man's testimony, rather than God's word upon these subjects. Where is the proof for this assertion? Favor "in some way extended to them again;" that, says he, is "implied." And God says "I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an EVERLASTING reproach upon you, and PERPETUAL shame, which shall not be forgotten." Jer. 23: 39, 40.

The writer sees, very plainly, a connexion between the 8th and 9th chapters. The seventy weeks are 490 years, and begin the 7th of Artaxerxes, or 457 B. C. but then they are not a part of the 2300 days. Oh no! these 2300 days do not begin till the 70 weeks end. The vision of 2300 days concerns only the daily SACRIFICE and desolation of the temple which begun A. D.

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70. So we must wait 490 years longer for Christ to come. These are the ideas advanced. As D. W. has undertaken to enlighten the ignorant; before we can embrace his views we must know where he has found the term SACRIFICE, and also the term CONCERNING: He of course is aware that these are supplied words.—Again if the 70 weeks are not a part of the 2300 days, from what are they "cut off," as the original text reads? Again, Why do these saints of God that are holding conversation for Daniel's information, deceive him by giving the length of only a part of the vision, when the question concerned the whole length as well as the transgression of desolation. "How long the vision?" The vision commenced with the "Ram pushing" [Media and Persia, ver. 20] and the 70 weeks commenced in the 7th year of a Persian king, which could not be far from the beginning of the vision; and were "cut off." Before entering further upon the merits of the question we wait for D. W. to answer some of the above queries, as truth is what we want.

As he has talked so largely of ignorance upon the prophecies of Daniel, our anxiety is awakened to find out what he knows about it. Upon calmly looking at his present effart, we have been reminded of a company of men determined to run a train of cars off from the track, the place where they *naturally* belong; and after every effort has failed, one of the number cries out in the distance, You are *all* mistaken in the *place* to get them off. I have found it, and am astonished at your ignorance.

POINTS OF DIFFERENCE BETWEEN ADVENTISTS AND THEIR OPPONENTS.

1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim that they are simply *days* or half-days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Dr. Hales renders Dan. ix. 27 thus: "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed."

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

4. We believe that the longer prophetic periods mark the limits of probation; and that when they expire, the Lord himself will descend from heaven with a shout, raise all the righteous dead in incorruption and glory, change all the righteous living from mortality to immortality, restore the whole earth to its Eden state, and set up God's everlasting kingdom. Then the kingdom and the dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Our opponents locate their abode *above* the whole heaven.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

YOUNGSTOWN, January 27th, 1844.

DEAR BROTHER JACOBS,

Glory to God He still smiles on one so unworthy: he yet displays salvation. In Akron several have been hopefully converted: I had the plea ure of baptising eleven. Brother Richards is pressing on, pointing out truth, and cheering the "cheerful band of brethren dear." Several have been added to them from the Methodists and Baptists, as well as from the non-professors. In Cleveland twenty-eight were baptised; nine on Lord's day, and nineteen on Tuesday morning. By request of Brother Fitch I staid over Monday to give him an opportunity to present the subject of Baptism to his people, preparatory to his being baptised. His wife, together with a sister from the Episcopal church, was baptised on Lord's day. They greatly enjoyed the ordinance. "*In keeping his commands there is great reward.*" This is the love of God that we keep his commandments; and his commandments are not "grievous" as most vainly imagine.

Those who think lightly of this ordinance, should bear in mind that "Zacharias and Elizabeth were both righteous before God, walking in *all* the commandments and ordinances of the Lord blameless." Also that baptism must be as important as circumcision, to say the least. Now just see Ex. 4: 24. 26. "And it came to pass that by the way, in the inn, the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said *surely a bloody husband art thou to me.*"—It was *do it* or die—obedience or death.* They should remember that the ordinances of religion are now as sacred in their import, as binding on the conscience, and as salutary in their observance as during the ministry of John. Luke 7: 29, 30. "And all the people that heard and publicans justified God, *being baptised with the baptism of John*; but the Pharisees and Lawyers rejected the counsel of God against themselves, BEING NOT BAPTISED OF HIM."

Surely no one who loves Jesus (John 14: 15) will think or say that his promise relaxes our obligation to obey 'he that believeth and is baptised shall be saved;' but not a few tell me that this baptism is substantially what the Quakers and Universalists make it. They make it as our opponents do 'the Coming of the Son of man,' spiritual. Some good brethren seem to think that baptism is only of the Holy Ghost. Now as truth is that which is employed to sanctify, (John 17: 17) As all scripture is profitable, let me briefly bring out the truth. (Mat. 18, 19, 20) Go teach—baptising them in the name of the Father, Son, and Holy Ghost. This baptising as well as teaching was to be done by the Apostles. They did it, and directed their fellow-laborers to do it; so that we have not *one* recorded instance where believers were not baptised. Acts 8: 36—39; 10—47. In Acts 2: 37, the command to repent is no more imperative than to be baptised. The *promise* encouraging them to submission is, "Ye shall receive the Holy Ghost." This is clearly distinct from Baptism.—Again it would be absurd to suppose that the Holy Ghost baptises "in the name of the Father, the Son, and the Holy Ghost." The baptism of the Holy Ghost is the peculiar prerogative of the ascended Saviour.—"HE shall baptise you with the Holy Ghost." Amen!

The solemn command of Jesus remains, 'Go teach—baptising.' The full toned promise remains, 'He that believeth and is baptised shall be saved.' I do desire to clear my skirts. 'The sword of the Lord' is coming, and many may be living in neglect of God's ordinances, as was Moses. Many may be like those above named, rejecting 'the counsel of God against themselves, not being baptised,' as Jesus requires.

I have come out from the sect to which I was attached, and appeal to God that quoting scripture is not sectarian. No, no, it is not safe to disobey God, our Saviour. 1 Sam. 15: 32–36; Num. 15: 32–36: Gen. 3: 1–20. Jesus has become the 'author of eternal salvation to all them that OBEY HIM.'

It is my purpose, Lord willing, to set off soon to go through the state to Zanesville, Granville, and Maryville, Union co.

Love to all the friends—tell them that the truth is spreading, and the Lord is Coming very soon.

Yours,

J. B. COOK.

REMARKS.

We have given Br. Cook's letter entire, notwithstanding it brings to view a subject that affords a fair ground for difference of opinion. If he has felt it his duty to speak out on the subject of Baptism, to 'clear his skirts,' it would have been wrong in us to suppress his message. He appeals to God "that quoting scripture is not sectarian." We hope then, that he will continue to exercise all charity for those brethren who tell us that "Christ sent them *not to baptise* but to preach the gospel," and that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love:" And also, candidly consider the words of those good brethren who say they can see no baptism in the commission under which they are now laboring, viz. to "Cry with a loud voice, Fear God, and give glory to him; for THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven and earth, and the sea, and the fountains of waters;" Rev. 14: 7.

Let every brother be faithful in his calling. It is ours to cry "*Behold he cometh!!*"—ED.

* We think our brother is too fast here; There is no *pointed* Scripture proof, that *death* is the *sure result* of a neglect of the ordinance of water Baptism.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, Ia. January 28, 1844.

DEAR BROTHER JACOBS,

I embrace the earliest opportunity to make some little correction, and to fulfil a supposed obligation which might seem to be resting on me, in and by the sentiments expressed in a communication in the last number of the Western Midnight Cry over my signature. I shall not attempt to express my views in reference to the texts or passages referred to in Daniel, as it would be a mere repetition of what I think might reasonably be inferred from the reading of the communication, and what has often been expressed by many others. Suffice it to say, that in reference to the 2300 days of Daniel, I can see no period for their fulfilment, (if our chronology be correct) but in the Jewish year 43.—The sentence referred to should have commenced, "and until this event, (the personal Advent of our Saviour, and the first resurrection) I can see no promise," &c. I would just remark, that I cannot but believe, that the Second and personal Advent, the first resurrection, and the termination of the 2300 days of Daniel, will take place simultaneously. But there is one sentence appears in the communication, which leaves on them, a little aberation of mind, if not a species of insanity, neither of which I feel free to admit. It will be found in the closing sentence of the views given of those who hold to the modern theory of a temporal millennium.—It should have read, (and perhaps may so read in the manuscript) "and at the close of this thousand years, that old serpent, which is the Devil, and Satan, who has been bound this whole period, and chained in the bottomless pit, his power completely destroyed, shall again be released out of his prison, and let loose on the subjects of the millennial kingdom," &c.

As ever, your's in the blessed hope.

D. BARTHOLOMEW.

We regret the occurrence of the mistakes, and are happy to correct them, though from examination, we believe the fault was in the manuscript.—ED.

LETTER FROM BR. J. H. HARDY.

LEXINGTON, Scott co. Ia. Jan. 26, 1844.

DEAR BROTHER JACOBS,

It is with great joy I inform you, that I believe our Lord and Saviour will shortly visit our world. I had been very skeptical since I first understood Mr. Miller's theory. I was induced to say, "My Lord delays his coming;" for I fully believed that the literal Jews must first return to Palestine; and I had been looking with the greatest anxiety for some movement in Turkey, or for the Ottoman empire to be broken, and a way opened for the Jews to return. But thank God! since I have read the masterly piece written by Brother Storrs, and the pamphlet by H. D. Ward, every difficulty on that score has vanished like darkness before the rising sun; and now I see nothing to transpire before our Lord's return.

Indeed, I was made to rejoice with exceeding great joy, and cried, Come Lord Jesus, come quickly. Since being blessed with such exceeding great light, I have tried to sound the Midnight Cry in the best manner I can. I had hardly ever spoken in public, but when I understood the Lord was at the door, I was filled with such a strong desire to save some of my fellow men, that I have got over the fear of man in a great measure, and am determined by the help of God, to proclaim to the world that the Lord is at hand while time continues.

I bless God that I have heard the Midnight Cry, and have arisen and trimmed my lamp; and am now looking every hour the approach of the Bridegroom.

Your's in the hope of a glorious immortality.

JOSA. H. HARDY.

The order is attended to as far as we have the works named.—ED.

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LETTER FROM BRO. NELSON.

MOUNT AUBURN, Shelby co. Ind. Jan. 24, 1844.

To the Editor of the "Western Midnight Cry,"

DEAR SIR—I am no Millerite; Still I am not ashamed to confess myself one of the number that is looking for the glorious Appearing of the great God, and our Saviour Jesus Christ." While I disown all human names, in matters of religion, I am willing to acknowledge my obligations to those of superior talent and deeper research. I always wish to "prove all things and hold fast that which is good."

I am some times questioned relative to the proper application of the prophecy in Rev. 13: 11. This seems to be a different beast from the one in the former part of the chapter; from which some conclude that there is yet another great persecuting power to arise. Will you please consider this beast, and show when and where he lived, if the prophecy *has been* fulfilled?* As we are readers of your paper in this neighborhood, an explanation would be gratifying not only to myself, but to many others.

Yours in hope of a better state of things.

MILTON J. NELSON.

*Revelation, 13: 11: "I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon." Was there any beast or government, just emerging from obscurity and coming into notice just as popery went down in 1798? Observe, John says, "I saw another beast coming up." He was not all ready up at the time, but was just appearing. Just such a government we have in Bonaparte, who, in the winter of 1798, was appointed by the French, commander-in-chief of the foreign armies of the French nation. Up to that time he had been a subordinate, but from that period enjoyed an independent command in all his enterprises. "He had two horns like a lamb." This was the only lamb-like characteristic he possessed: "two horns."

A horn is a kingdom. Dan. 8: 20: "The ram which thou sawest having two horns, are the kings of Media and Persia." The two kingdoms of this beast were the French empire, and kingdom of Italy. He was crowned emperor of the former in 1804, and of the latter in 1805.

"He spake as a dragon." The dragon was the imperial power of Rome. Let the following extract from a circular mandate of Bonaparte, under date of July 13, 1809, illustrate this point. "Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was—the deliverance and salvation of souls. WE, THE INFERIORS OF CESAR'S POWER, *are firmly resolved* to maintain the independence of our throne, and inviolability of our rights." [See the whole mandate, pp. 109-10.

If Bonaparte did not here speak like a dragon, it is difficult to see how he could.

Verse 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed." That Bonaparte healed the deadly wound of popery, is clear from history. After the revolution of the 11th of Nov. 1799, when Bonaparte, Sieyes and Ducos, were appointed a provisional consulate, one of the first acts of reform accomplished by them was "the discarding of the HEATHEN RITUAL, and the re-opening of the churches for *Christian worship;* and of this the credit was wholly NAPOLEON'S, who had to oppose the *philosophic* prejudices of almost all his colleagues."—[*Lockhart's Napoleon*, v. 1, p. 154.]

The same month the college of cardinals was convened and entered on the election of a new pope; succeeded in the election of pope Pius VII. March 1, 1800. Thus Bonaparte exercised, as the pope had done, supreme power in the church, overruling all his associates, and restoring popery. He caused the earth, by this exercise of power, to worship the beast whose deadly wound was healed.

Verses 13, 14: "He doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men; and deceiveth them that dwell on the earth, by means of those miracles which he had power to do, in the sight of the beast."

That Bonaparte performed wonders or prodigies and imposed on the credulity of men, none who have read his history will doubt. The following extract from Scott's life of Napoleon, will illustrate the reference to fire.—[Vol. 1, pp. 297-8.

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte: 'there is no God but God, and Mahommed is his prophet.'—'Thou hast spoken like the most learned of the prophets,' said the Mufti who accompanied him. 'I CAN COMMAND A CAR OF FIRE TO DESCEND FROM HEAVEN,' continued the French general, 'AND I CAN GUIDE AND DIRECT ITS COURSE ON EARTH.' 'Thou art the great chief to whom Mahommed gives power and victory,' said the Mufti." * * * * * "'Sheriffs,' he said, 'Ulemats, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge either in this world or the next. Is there any one blind enough not to see that I am the agent of Destiny, or incredulous enough to call in question the power of Destiny over human affairs? Make the people understand that since the world was a world, it was ordained, that having destroyed the enemies of Islamism, and broken down the Cross,* I should come from the distant parts of the West to accomplish the task designed for me, show them that in more than twenty passages of the Koran my coming is foretold.—I could demand a reckoning from each of you for the most secret thoughts of his soul, since to me every thing is known; but the day will come when all shall know from whom I have my commission, and that human efforts cannot prevail against me.' It is plain from this strange proclamation, that Bonaparte was willing to be worshipped as a superior being, as soon as altars could be built, and worshippers collected together."

Also, the following from Lockhart's Napoleon, (vol. 1, p. 118.) After relating the story of the Battle of the Pyramids, he says,—"Such were the immediate consequences of the Battle of the Pyramids. The name of Bonaparte now spread panic through the East; and the 'Sultan Kebir' (King of Fire, as he was called, from the dreadful effects of the musketry in this engagement,) was considered as the destined scourge of God, whom it was hopeless to resist."

Verses 14, 15: "Saying to them that dwell on the earth, that they should make an image to the beast which had the deadly wound by the sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Bonaparte, at a subsequent period, after the restoration of the pope, remodelled the papal system until it suited him, and required of the pope to acknowledge it, and gained his reluctant assent; of which however he most heartily repented when it was too late.

Bonaparte did profess to alone have power to restore popery, as the following circular mandate of his will testify:

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that, in concerns of this life men should obey Cæsar. His great object was,—the deliverance and salvation of souls. We, the successors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God;—we shall *communicate* to its ministers that *respectability which we alone can give them;*—we shall listen to their voice in all that concerns spiritual matters, and affairs of conscience.—We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto *succeeded* in part,—THE RESTORATION OF THE ALTARS OF OUR DIVINE WORSHIP; nor suffer ourselves to be persuaded that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.—[*Wes. Meth. Mag. for* 1819.

J. Litch's Prophetic Expositions, vol. 1, *pp.* 106–110.

*"Alluding to the capture of the island of Malta, and the subjection of the pope, on which he was wont to sound as services rendered to the religion of Mahommed."

LETTER FROM BRO. JNO. H. WATSON.

ST. LOUIS, January 25th, 1844.

DEAR BROTHER JACOBS,

The brethren here are very solicitous that a depot of Second Advent publications should be established in this city.

The number of firm believers with us, and those partially convinced, is not inconsiderable;—and I believe much good could be effected at this time by establishing a depot at this point.

Though Brethren Stevens and Chittenden's Lectures here, were very favorably received and blessed, yet, since their departure the interest has greatly increased.

[Here follows an urgent request for books, papers, &c. but few of which we are able to send until we receive supplies from the East.—ED.]

Yours, in the hope of seeing Christ this year.

JOHN H. WATSON.

Brother J. G. Smith writes from St Louis, under the same date as the above, and urgently requests that some Lecturer may visit them immediately; or that books and papers be sent without delay.

LETTER FROM T. & M. FALL.

JACKSONBURGH, January 24, 1844.

DEAR BROTHER BOYER,

The Second Advent cause is still going on in this place; some have become awakened. The popular current is going against it, yet all seem compelled to talk, read, and preach about it; and on the whole I believe much good is being done. In our neighborhood two Germans have read your German papers and become awakened: one of them has comprehended the chronological calculations—has become enamored with the subject, and speaks with zeal and intelligence to his fellow Germans. We believe the world of mankind are rushing to a crisis. Truth is spreading, and the people are ripening fast for judgment. Please send us some more German papers if you have them to spare, and also some Hymn books. We are Protestant Methodists* about Jacksonburgh, Butler county. If it were possible that Brother Jacobs could pay us a visit we think much good would accrue.

Yours, with respect,

T. & M. FALL.

* I am a believer in the Speedy Coming of Christ.

E. J.

EXPERIENCE.

The following are the closing remarks of the pamphlet just issued by Bro. William H. Maull, late a local preacher in the Methodist Episcopal Church:

"A few words relative to my recent exercises and experience, and I have done.

I cannot feel under any obligations to the Methodist Episcopal Church. For eight years I remained in her communion, and during this whole period, I made no advances in the way of duty. Lame indeed was my every effort to serve God. All my attempts to know God resulted in nothing more than disappointment. In vain did I search for those truths that belong to, or come from, a heart right in the sight of God.

My only boast was, that I desired to be an *honest man.* My only consolation—that

"Thy mercy never will depart
From men of heart sincere."

I READ the Bible, but STUDIED, or "searched" the standard works of the Church.

Thus I went on, till the Large Tent came to Cincinnati, when I went and heard two Second Advent lectures. I was led to deplore my ignorance of the Bible.

I resolved to study it for myself, and the man that the Bible would make of me, THAT man, I resolved to be.

The more I studied, the more intense became my feelings. My desire was to know the most absorbing question God had brought to view in His Word for my consideration. With these feelings, one Sabbath, about the close of December last, I fell upon my knees before God, imploring the light of His spirit.

I made a discovery. It was this: "GOD IS LOVE."—*Then*, Love sprung up within me. *Then*, God gave me sweet repenting tears, and led me to sell all I had, and in return for my small sacrifices, because Jesus died, He gave me the *pearl* of perfect love. Then, in answer to prayer, He gave me light on His Word, from which I was able to see clearly, that Christ will soon come, to gather and redeem His people.

Since God has pardoned and blessed me, I have felt it my duty to show to all men, and especially the Methodists, the state of the M. E. Church at the present time. This was not, as has been repeatedly stated, the effect of a forced imagination, but a plain sense of duty.

In Isaiah xxxviii. 10-18, can be found a description of my experience in reference to this matter.

I would never have delivered the discourse you have now read, but upon it hung my all of comfort and joy. To part with the blessed experience God had given me, was more than I could think of. Add to this, the thought of eternal death pressed upon me. My own soul—the life of my spirit, seemed to be at stake.

To see so many honest men and women worshipping this idol—trusting their all to these ministers—unwilling to search for themselves—taking men, instead of God, for their teachers—was more than I could do, and remain quiet.

A fervent desire to see my brethren and associates in that church free from the shackles that bound them, has led me to speak out of my full soul. My words are before you. I am satisfied, that to some they will be "a savor of death unto *death;*" but I pray that they may be a savor of life unto life.

This duty has been performed at the expense of all I valued on earth, except my experience as a Christian.

This, thanks be to Almighty God, still remains with me. As the beloved Wesley said, when dying, "The best of all is, God is with me." Or, as a lady once told her husband, in answer to a question relative to business she was engaged in, prior to her marriage, "The'

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it had resulted in a loss of over $1000, after all, it would have been a good investment." "Why," said he, "how can that be?" Her reply was, "It resulted in my getting a good husband." Thus with me. All my losses appear to be nothing, compared with what the Lord has bestowed upon me. In conclusion, dear reader, I humbly pray you to commence, (if the work is not already begun,) to study the Bible on your knees before God; praying for an honest heart, and the light of His spirit to direct you: For from all that is revealed, we have reason to believe the Lord is at the door. For His coming I am continually looking. To Him who will soon judge my motive, and my work, be all possible glory, forever."

WHEN SHALL THE SANCTUARY BE CLEANSED?

Extract from a sermon entitled "The Sanctuary Polluted" by the Rev. JOSHUA L. WILSON, D. D. of Cincinnati, 1828.

It will be remembered that Dr. Wilson was the accuser of Dr. Beecher on his famous trial for heresy before the Synod.

After showing first what the sanctuary is, he says, pp. 264—268:—

I shall now attempt,—2. To prove that the *Sanctuary* has been, and still is, *polluted* by the professed ministers and professing people of God.

The assailants of the Church have been numerous, subtle, and powerful; but their assaults have been permitted as a scourge for delinqnency, and like fire, have purified her from dross, rather than corrupted her doctrines, order and worship. Attacks from without have operated upon the Church like pressure upon an arch. The materials are more compressed, united, and firm, in proportion to the weight on the key-stone. It is the sapping and mining by internal foes, which causes the edifice to totter. It is when the ministry corrupt the word and ordinances of God, and "the people love to have it so," that the *sanctuary is polluted*.

1. OUR PROPOSITION IS SUSTAINED BY FACTS.

After the tabernacle was set up in the wilderness, Moses and Aaron had soon to contend with Korah, the Levite, and his rebellious company. In this controversy none escaped from the earthquake and fire of God's wrath, but those who decidedly listened to the warning voice of Moses and separated themselves from the corrupters of Israel. But the sympathies of the people were excited in favor of the *ruined rebels*, and "the congregation murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." And "wrath went out from the Lord," and "they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Num. xvi.

Passing, at present, the corruptions of Israel, by the devices of Jeroboam, the son of Nebat, (1 Kings, 12: 13) and the conflicts of Elijah with false prophets, under the patronage of Ahab and Jezebel. (1 Kings, 18: 19) I will here repeat the testimany of Jeremiah, Ezekiel and Micah. "My heart within me is broken because of the prophets; both prophet and priest are profane. I am against them, saith the Lord, that cause the people to err by their lies." "From the prophet even unto the priest, every one dealeth falsely. They have healed the hurt of the daughter of my people slightly, saying, *peace, peace*, when there is no peace." Jer. 6: 23.

"The priests have violated my law, and profaned my holy things." Ezek. 22.

"The prophets, that make my people to err, that *bite* with their *teeth* and *cry* PEACE; and he that putteth not into their mouths, they even declare *war* against him." Micah, 3.

"The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so." Jer. 5.

When the Son of God made his visit to earth, to seek and to save the lost sheep of the house of Israel, and to introduce a dispensation by which his *other sheep* which were not of that fold, might be gathered in, did he find the sanctuary in a better condition? Did he have to contend *only* with Pagans and Samaritans? Who was it, that greatly erred, "not knowing the scriptures, nor the power of God?" Who was it that made void the law through their traditions? Who were blind leaders of the blind? Who had corrupted prayer, and alms, and every divine institution? Who had turned the house of prayer into a den of thieves? The teachers of religion! "The people loved to have it so!" And the Son of God, on his errand of mercy to a revolted world, was hissed as a wine-bibber, reproached as a Sabbath-breaker, persecuted as a colleague of the Prince of devils, crucified as a blasphemer, and sealed up in the grave as an impostor! and all this by whom? Ministers of the sanctuary! Priests, Doctors of Divinity, Masters in Israel, and the professed worshippers of Jehovah! "He came to his own, and his own received him not!"

When the apostles and disciples commenced the great work of evangelizing the heathen, what classes of men gave *them* the most trouble? I answer not this question by a reference to the falsehood of Annanias and Sapphira, the hypocrisy of Simon Magus, nor the persecution raised by the unbelieving Jews, who were rejected, broken off from the olive tree; but by asking, who were they who said to the Gentiles, "except ye be circumcised, and keep the law of Moses, ye cannot be saved?" Who taught that the resurrection was past, and overthrew the faith of some? Who said there was no resurrection? Who agitated the churches with false notions? Who had corrupted the Lord's supper till ministers and professors of religion ate and drank damnation to themselves? Who denied the divinity, who rejected the humanity of the Son of God? Who introduced "DAMNABLE HERESIES," and denied the only Lord God? Whom did Paul accuse of preaching another gospel? The answer to all these questions is this: PROFESSED MINISTERS OF CHRISTIANITY!! O, could angels weep, tears would flow from heaven, at every recollection of this dark picture.

Passing the apostolic age, we come down to a period of the church, the history of which has not been written by the pen of inspiration. Yet such facts are attested as to confirm the proposition I am attempting to sustain.—If so many errors were zealously propagated in the days of the apostles, might we not expect a great increase after their death? A little more than a century after the disciples of Paul and John and Peter had gone to their graves, the whole Christian world, which was then more extensive than the Roman Empire, was agitated from its centre to its circumference, by the heresies of one man. Arius, a Presbyter of the church of Alexandria, denied the *eternal sonship* of Jesus Christ, taught that the Son of God was a created being, the instrument by which God formed the universe, and that the Holy Spirit was not God, but created by the power of the Son. Arius was first condemned as heretical at Alexandria, and afterwards by a general council of 380 Fathers. After long struggles and many vicissitudes, Arius died a sudden and unnatural death, "his bowels gushing out" at the very time when he expected a triumph over truth! But his doctrines did not die. They became the prevailing religion of the East, and spread through Italy, France, and Spain; and also became triumphant in many parts of Asia, Africa, and Europe. But they sunk, almost at once, and were not again revived till the beginning of the sixteenth century; and ever since they have in some form or other, disturbed the church of Christ, and impeded the progress of truth.

After asking who introduced some of the various errors and doctrines which are now corrupting the church, he says, pp. 272—274:

"Let Cumberland and New School Presbyterians and Professors of Theology from Andover to Lane Seminary answer!

Who have solemnly adopted Standards of Faith, which they have mutilated, impugned, denied? Let the Western Reserve, and Troy, and Oneida, and Philadelphia, and New-Orleans, and Carlisle, and CINCINNATI RESPOND!

Our proposition is sustained by PROPHECIES, WARNINGS, COMMANDS, and COUNSELS, all mingled on the sacred pages.

Our blessed Lord, in his sermon on the mount, after guarding his disciples against partial, selfish, and rash judgments, speaks in the following impressive manner about false teachers. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7. And on another occasion, "Take heed that no man deceive you—for false prophets shall arise and shall deceive many—behold I have told you before." Matt. 24.

Paul said to the Elders of Ephesus, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of YOUR OWN SELVES shall men arise, speaking perverse things to draw away disciples after them, *Therefore watch*——." Acts 20.

Peter also sounded the alarm. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies—and many shall follow their pernicious ways, by reason of whom the way of TRUTH shall be *evil spoken of*." 2. Pet. 2. Paul's heart was deeply affected, and hence we find him often touching this subject.

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind and in the same judgment." "Keep the unity of the spirit in the bond of peace." "There is one Lord, one Spirit, one hope of your calling, one head, one body, one faith, one baptism, *one God and Father of all*." "Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Why? "They serve not the Lord Jesus Christ—and by good words, and fair speeches deceive the hearts of the simple." "I hear that there are divisions among you, and I partly believe it." Why? Because "there must be heresies among you, that they which are approved may be made manifest."

Our blessed Lord, in his intercessory prayer, shows the importance of unity in the faith, and order of the Church.

"Father I have manifested thy name unto the men which thou gavest me out of the world—I pray for them also which shall believe on me through their word: that they all may be *One*." And how kindly but impressively does the loving and beloved John speak on this subject.

"Beloved, believe not every spirit, but try the spirits whether they are of God." "For many false prophets are gone out into the world." And to the elect Lady he writes, "If there come any unto you, and bring not *this doctrine*, [the doctrine of Christ] receive him not into your house, neither bid him God speed." Why this injunction to a benevolent female? Because "Many deceivers are entered into the world," who went out from us, and he that biddeth a deceiver God speed "is partaker of his evil deeds." Jude also speaks kindly but impressively.

"Beloved, contend earnestly for the faith once delivered to the saints." Why? Because "there are certain men crept in unawares, denying the only Lord God, and our Lord Jesus Christ."

(To be continued.)

POPES DOMINIONS.

"*Her plagues shall come in one day.*"

ERUPTION OF MOUNT ETNA.

The following particulars of the recent eruption of Etna are given in a letter from Palermo.

The new eruption took place on the western side of Etna on the 17th of November. The crater opened near Monte Rosso, not far from the eruption of 1832. Three rivers of lava are formed, and are flowing rapidly in the direction of Maletto, Bronte, and Aderno. At the date of the last account, November 22, the lava, which is flowing across the Bronte, is of considerable thickness, and had arrived within a mile of the town. The inhabitants were flying in alarm, carrying off their portable property. Bronte was enclosed in two streams of lava, and the position of its inhabitants was frightful. The lava took as its bed the high road from Palermo to Messina, and it is feared that it may fall into the torrent of Simeto, which is quite close to the road from Aderno to Leon Forts and which falls into the Gulf of Catania, where it might cause great accidents. The road from Palermo to Catania is intercepted by lava. All the Cantons around Etna are afflicted with an atmosphere of ashes, which obscures the sun's rays. The subterranean rumblings of the volcano are heard as far as Catania, and the ground has a sort of quivering motion, which leads the inhabitants to fear an approaching earthquake. A curious circumstance took place at Catania the night before the eruption. A fine rain fell which changed the color of the silk in the umbrellas and burnt it. A professor of chemistry having analyzed this rain, found that it contained a large quantity of muriatic acid.—The eruption commenced, as already stated on the 17th of November, about half past 2, in the desert region of Monte Rosso. A thick smoke, mixed with sand, was sent forth, and rocks hurled into the air showed that

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the force below was the most active. A constant undulating motion was felt in every part of the mountain. Lava was soon perceived to make its appearance, and it descended rapidly to the woody region, where it divided into three streams, the northern one proceeding toward the wood of Maletto, the south one towards Bronte, whilst the third menaced the district of Aderno. During the day the smoke increased tremendously, and being collected above Etna, covered it completely. A quantity of sand fell from it continually on the eastern part of the mountain, and did much injury to shrubs and crops. A strong smell of sulphur was perceptible, even at the bottom of the mountain. On the 19th the lava continued to make its way towards Maletto, and the tilled grounds of Bronte. The whole population was alarmed. The southern branch approached Basilana, four miles from Bronte. An excessive activity continued to prevail in the crater, and sand still fell over the whole eastern and southern sides. On the 20th the stream of lava which had threatened Bronte appeared to direct its course towards the south, over the old lava of Monte Egitto. The other two currents pursued their course, one towards Aderno, and the other towards Maletto. On the south and east Etna is entirely covered with smoke.

Another letter, dated Palermo, 4th, in the Augsburg Gazette, states that the lava had swept away several houses, and destroyed 67 persons.

PALERMO.—Intelligence from Bronte has been received, stating that the eruption of Mount Etna still continued on the 28th of last month. The lava had reached the decline of the mountain, and approached the river Simeto. Considerable damage has been done to innumerable fertile fields and vineyards. Seventy men who were employed at some works are said to have fallen victims to the descent of the lava.

A SIGN OF THE LAST DAYS.

The following was clipped from the "WESTERN CHRISTIAN ADVOCATE," of February 2d, 1844, being part of a letter over the signature of "C. B. Parsons." It appears to be written from Frankfort, Ky. and is dated January 24, 1844.

"A year or two since, during the whole winter, not a class meeting was held, nor a prayer meeting called to invoke the blessing of Almighty God; so say the Christians here. And yet a HOLY MAN was here in charge. Who can wonder that our Zion languishes. If resident Christians and transient brethren would stand by each other in these *times of ruin*, and all as one "come up to the help of the Lord against the mighty," many of those incubus *attackies* generally found in attendance upon legislative bodies, would be cleft away, and virtue instead of vice, become the ruling fashion. It is however a lamentable fact that some there are in our beloved CHURCH who *loather* it and *sicken* it with the best of God's people when at home, but when they go abroad, or come to Frankfort, are not only willing to forget these things, but are strenuous to conceal, that they ever held membership in the Church of Christ. They are seen at the THEATRE, they are found at the BALL; and when the truth is discovered, for "murder will out," the effect is, not only to damn their own souls, but to wound in the tenderest part the cause of religion. A preacher, though not of our faith, is said to have made *one* at the 8th of January ball, while the boxes of the theatre night after night are graced with *Methodist* beauty. Despite the vail or the patch, faces have been seen and identified in that unhallowed circle, whose names are in never on the other book of the sections and circuits to which they belong. Their names are in our possession, as some of them well know, and have been made to feel. If this should meet their eye, let them take warning and "sin no more."

FROM THE SIGNS OF THE TIMES.

The following communication was received from London by the Hibernia. We should judge from reading it that it was written by a Jew converted to the doctrine of the Advent.

THE JEWS' RETURN.

City of peace! I mourn thy fallen state,
Thy desolate shrines, thy wandering scattered ones.
The thunder of Jehovah's righteous hate
Hath fallen on the Hosts of Abraham's sons!
I venerate thy ruin'd altar's stones,
And the remembrance of thy glory gone
Creeps in cold shudderings, as the wild dove's moans
Are on the weary winds of midnight borne
While the rude Satyr treads thy palaces forlorn.

My fancy paints thy princely domes and towers—
I see the sun set on that sacred pyre—
Where beauty triumphs, reckless ruin wanes—
The plaintive strains of Judah's harp expire.—
Alas! in that blest place, the sacred fire
No longer burns, and no Shekinah now
Encourages the confident desire.—
Why sank its splendor 'neath the vengeful blow?
Why on its altars should the fire no longer glow?

The clouds that gather round yon glorious sun
Remind me of that devastating power
That gather'd round thee when the Holy One
Withdrew; each dying plant, each drooping flower
Remind my spirit of that doleful hour,
When Zion droop'd beneath the o'er whelming blast,
When Zion's beauty fled before the shower
Of Judgments sore, I would that shower were past,
I weep to see thee rise, but vengeance holds thee fast.

But lo! those clouds disperse, and I would fain
Cherish the hope that thou again shall rise,
That God shall wipe away thy crimson stain,
And Salem's temples stretch toward the skies,
And homeless tribes inured to shame and pain,
Lift up their heads and live in Palestine again—

But this is visionary, and my soul
Returns again to sad reality;—
And frequently what I would fain control,
But cannot, drowns me in uncertainty,
And instantly I wish that I could die,
But all is dark—if death were dreamless sleep
I'd rush into his arms and there I'd lie,
Beyond the power of thoughts that make me weep,
And this entrammel'd soul is ceaseless thraldom keep.

Prophecy says, sceptre shall not depart,
Nor law-giver, until the Shiloh come.
But why should thoughts like those perplex my heart?
Why doom'd in dark uncertainty to roam?
O for a pilot that would steer one home,
O for firm ground that might my anchor hold,
Why quails my spirit, when the world to come
Is named? am I not one of Israel's fold?
Is not my name among the chosen ones enrolled?

Isaiah tells me in prophetic strains
Of one rejected and despised of men,
Who bore our griefs, carried our woes and pains:
And traces with his bold poetic pen
The lineaments of one our tribes contemn,
One who for sin propitiation made:—
What does he mean! what did our offerings mean?
In bleeding victims on our altars laid?
And here in glowing tints I see the Nazarite displayed.

My shrinking nature scorns the crucified—
But should he be the Christ I am undone.
If, as the Christians say, for man He died,
I have conspired against Jehovah's Son!
"God of my Fathers at thy throne I bend,
My misery drives me to thy mercy's throne.
If this be truth, spirit of truth descend,
And deign to teach my soul and be the lost one's friend!"

'Tis done! my prayer is heard! my debt is paid,
I feel the wall of prejudice remove.
The Gentile light outbursting from the shade,
Illumes my soul, I read, believe and love.
Already in the eternal courts above
My Priest appears with blood before the throne,
His pardoning efficacious power I prove,
Forgiven through faith in the Eternal Son,—
O mystery! *Gentile and Jew, in Jesus Christ are one!*

BY A SECOND ADVENTIST.

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dance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This must, of course, be in the immortal state, for it fadeth not away.

II. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these:—John xii. 24, "If any man serve me, let him follow me; and where I am, there also shall my servant be." Again, John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. iv. 17, "And so shall we ever be with the Lord." "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And hast made us unto our God kings and priests." Rev. xx. 4, 6, "And they lived and reigned with Christ." "And shall reign with him." xxi. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

III. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "*Thy will be done on earth, even as in heaven.*" When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, liv. 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name,—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is" *now come*. Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb *forever* and ever." And methinks I can now see every one who loves our Lord and Savior Jesus Christ in this assembly, rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think—*in hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will* and *wit*, and said, "*in hell*" was only *in the grave*. In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last wo be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting wo!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song?* Then come in God's appointed way; repent. Do you want a house not made with hands, eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

REV. v. 5.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

THE book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has went much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times the Revelation seems to bring us down in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean, Gen. ii. 10—14; and these having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book. The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean? It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. xxii. 10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testament, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; *and another book was opened, which is the book of life;* and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. xxi. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life.*" "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder," &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or open it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life,

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But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Savior in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

II. I shall now give the history of the seven seals, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. xix. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called The Word of God." This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verses, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, Death. And hell followed, showing us plainly that it is the anti-Christian power, which would have the ascendancy over one fourth part of the earth, during the opening of this seal. "Power was given unto them," shows conclusively, that it is the same power mentioned in Rev. xiii. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth:" after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness, like the flying eagle. Therefore, under the fourth beast, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a little season; and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves; and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700, when the bloody persecutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course this seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." *Sun* sometimes denotes rulers or kings, as in the case of Joseph's dream, when the sun, moon and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the *sun*, the queen is called *the moon*, and inferior rulers are called *stars*, as Christ is called *sun of righteousness*, because he is king of Zion. The church is called *the moon*, because she is the bride of Christ. Ministers are called *stars* because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, and afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if that is to be understood figuratively, so must this. *Heavens* must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored, the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years: the king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate; and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So truly was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree." Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The *four winds*, then, mean the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread

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of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, is the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, show plainly that it is the angel of the gospel. The four angels are the four messengers of God, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea, or trees, until the sealing time is past, which is the same time spoken of, Daniel xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel." John first gives us an account of the number that were sealed in his day, out of all the tribes of Israel. They *were sealed*, as he tells us when he wrote, it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John now saw in vision a great number, which no man could number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he has gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld," that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches, "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part, at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe this state of happiness, which John does in Rev. xxi. 1—5, compared with the two following; and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¶ For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has, in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heavens, and when the Son of man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings who may be permitted to witness that grand scene, will be so filled with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great Judge is separating them from the wicked, while they are rising to meet their Lord in the air, be *silent*. They will, like the children of Israel, stand still, (be *silent*,) and see the salvation of God. And the wicked world, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and laughed and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will *be silent*. Then will these servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow-servants" who have proclaimed his coming, "and to eat and drink with the drunken," *be silent*. Then, too, will all the false prophets, who have cried Peace, peace, when there was no peace, *be silent*, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, *be silent*. Then, every one found in that great assembly, when the Son of man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations then shall be gathered before him, and every eye shall see him; then, I say, will every one found in this vast multitude, not having on the wedding garment, *be silent*; for the Scripture says, "*He was speechless*."

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Therefore, "rejoice, because your names are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken—then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered: but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell happiness; farewell hope!" *Amen.*

LECTURE X.

THE TWO WITNESSES, AS HAVING BEEN SLAIN IN THE FRENCH REVOLUTION.

REV. xi. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

THE two witnesses in our text have caused as much speculation among the writers on the New Testament, as any other passage in the word of God. Some have supposed that it was a succession of othodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree is twelve hundred and sixty years. And those writers who have taken this side of the question, have endeavored to find some favorite divines, among their sect, answering to the description given of the two witnesses. Upon this construction, every sect might claim the honor of giving to the world the two witnesses. And were this explanation true, instead of two witnesses, we should have more than eight hundred; for every sect must have a set, and I dare not give preference to any. This would destroy the idea of *two witnesses* at once.

Other writers have fixed on the church as the two, clergy and laity; but here are many difficulties to encounter, the same as above. Every sect must have their own church and clergy, or admit at once that they are not the true church. But let us now come to the word of God. And if the word of God does not explain the "two witnesses," I shall despair of ever coming to the truth on this subject, for I am commanded by Christ himself to call no man master. I shall, then,

I. Attempt to show what the Bible calls the two witnesses.

II. What we may understand by their being clothed in sackcloth.

III. Their history, prophecy, and time specified.

I. What is the Bible account of the two witnesses? And, first, What is a witness? I answer, A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen. "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a *witness* with us of his resurrection." But these could not be the "two witnesses;" for here were twelve. But we learn by this history what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ. That was the manner of oral testimony in that day, and so it is at the present. This, then, precludes the idea at once of any men, or set of men, being Christ's witnesses at the present day, or since the days of the apostles. But, says the objector, does not the word of God call all Christians witnesses for Christ? I do not know of any scripture where Christians are called *witnesses*, except the prophets and apostles, or inspired writers, that is, concerning Christ. They may witness a good profession, or they may witness for themselves that they believe in Christ or his word; but further they cannot go. They are not witnesses either to the person of Christ, to his works, death, miracles, or resurrection and ascension; and if there was no other testimony but oral, we should be no better off than the darkest Hindoo or most ignorant Hottentot. But, thanks be to God, he has not left us without a witness. There is a better testimony than all Christendom, which is written; and it is this which I hold in my hand; it is the word of God. It tells the truth; "for not one jot or tittle of this word shall fail." It tells the whole truth, "that the man of God may be perfectly furnished to every good work." It tells nothing but the truth; for it is the truth indited by him who cannot lie.

You are well aware, my friends, that written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can be brought against it; unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. And although wicked men and devils have endeavored to show some contradiction or discrepancy in its testimony, it has stood the shock of ages, the wreck of kingdoms, and will stand when these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat; for by this word we must all be judged; by them witnesses we shall be justified or condemned. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, FEBRUARY 17, 1844. [No. 10.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 17, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

☞Can Bro. Storrs be at our Conference?

THE MEETINGS.

On Sabbath last our meetings were held at the College Hall, which was well filled during the day, and crowded in the evening. This place is much more central, and also more commodious, than the Lawrence street house.

It has been recently lighted with gas, which makes it very pleasant in the evening. In consequence of indisposition, we left at the close of the evening Lecture, and are unable to give an account of the prayer meeting.

Bro. Taylor lectured at the new Baptist church on Webster street, Sabbath eve. We understand that the interest in that place is still good.

Meetings have been held at two o'clock, P. M., during the week, as also last week, at the Lawrence street house; considerable numbers have attended and been blessed.

Bro. Jones lectured in the Lawrence street church on Monday evening. A number were awakened, and came forward for prayers.

Tuesday evening was a powerful season. Brother Maull lectured.

SECOND ADVENT CONFERENCE.

The brethren have concluded to call a Second Advent Conference, to be held in this city some time in the fore part of March. The precise time can not be given until next week.

Brethren Fitch, Cook, Stevens, Chitenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, Dr. Eastman, Dr. N. Field, C. Worley, J. Lyon, Wm. Young, and all other Lecturers west of the mountains are invited.—We hope brethren Miller and Himes will also consider the importance of this movement, and if possible attend with us. Let all our brethren that see this notice make their calculations to be present.

WATCHMAN'S WARNING.—No, 5 of this valuable paper has just come to hand.

☞Our readers are requested to look at our acknowledgments of moneys for the last two weeks, and tell us where the speculation is.

In consequence of severe indisposition, many matters are neglected, which we designed to have attended to in this number.

The last "Midnight Cry" is full of interest, but came to hand too late for extracts this week. Brother Miller was lecturing at the Broadway Tabernacle, afternoons and evenings.

His health is good. We have hopes that he will be at our Conference.

Elder Elon Galusha, of Lockport, had left his charge, and was giving the "Midnight Cry" in Buffalo.

POPE'S DOMINIONS.

"I beheld then because of the voice of the great words which the horn spake"

It appears from the Augsburgh Gazette of Dec. 22d, that the Papal government has ordered a levy of men for the army, for the purpose of placing it on a footing to resist any attempt to disturb public order.

A severe accident occurred about the same date, from a collection of the lava from Mount Etna, which gathered on some low land where there was a collection of water, causing an explosion that destroyed the lives of 50 or 60 of the inhabitants.

MILLENNIUM AND RETURN OF THE JEWS.

From a pamphlet about to be issued, we copy the following:

INTRODUCTION.

"After all that has been written and published upon the subjects here presented, by believers in the speedy Advent of our Lord Jesus Christ, it may be thought strange that a new publication should appear; and that too, at a time when we have scriptural reasons for looking daily for the coming of our Lord.

To answer any such suggestions, I would remark, that a few weeks labor in this western section has proved to me that thousands are still lulled to sleep upon the most sublime theme that ever interested the mind of man—of angels,—or of God himself, by the delusive expectations of a "world's conversion" and the "return of the Jews." We think the calculation a safe one, when we say that three-fourths of all the thousands that sit under religious instruction on the west side of the Alleghany mountains, when personally approached upon the subject of the Lord's immediate coming, will interpose as an objection, that the Jews must first be returned to Palestine, and the world must be converted. I believe these to be the two great barriers that are hindering the preparation of thousands for the coming of the great day. These are the stumbling blocks to be removed out of the way of God's people; and I doubt not, are alluded to by the prophet Isaiah, as the last work of the watchmen before God's people experience eternal deliverance. Isa. lvii. 13, 14.

Having nothing at present, in our book room, devoted exclusively to a consideration of these two subjects, the following pages are presented for your prayerful and immediate consideration.

The article on the "Millennium" was first published, we believe, in the month of July last, in a paper called the "Coming of Christ," 10,000 copies of which were distributed gratuitously. It was copied in the "Midnight Cry," with a circulation of between 4 and 5,000 copies. It was again published in the "Western Midnight Cry," vol. 2, numbers 2, 3, and 4, which numbers are all distributed and more are called for. Besides this, extracts from the article have been published in most of the political and religious papers in the country, some of them giving the second chapter entire. None of the religious papers, however, have done this, but they have made some extracts and burlesqued them under the head of "awful prospect," &c. without making one attempt, as far as I know, to answer the argument.

The discouse upon the "Return of the Jews" was delivered at College Hall, in this city, on Sabbath morning, Feb. 11th, and has never before appeared in print. For some of the leading ideas I acknowledg my indebtedness to the works of Josiah Litch and George Storrs.

Neither do I claim that it surpasses those, and many other works that have been published at the east upon this subject; but conceive it to be just what is needed in this western country at the present time, to clear away the mists of darkness from many minds, and uproot existing errors upon this subject. Such as it is, I present it to the reader, praying the blessing of God to attend its perusal and make it a means of awakening many to look for our soon expected Lord. E. J.

CINCINNATI, Feb. 14th, 1844.

The above pamphlet will comprise about ninety-six 12mo. pages, and will probably be ready for delivery the latter part of next week. It will be furnished at as low a rate as can be done to meet the cost; and to those that are unable to pay for it, *gratis*. Our friends from abroad will send their orders without delay, to J. V. Himes, Cincinnati, Ohio.—ED.

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J. L. WILSON, D. D.

It will be perceived from extracts made from Dr. Wilson's Sermon, in the present number of our paper, that he has "arrived at CERTAINTY AS TO THE TIME of the *cleansing of the Sanctuary*," and that time is 1847. What a pity the Doctor does not correct the mistake he has made in the 70 weeks, terminating A. D. 37, in the room of A. D. 33. If he would look into the fact of Christ having been born four years before our present era, and the 69 weeks terminating when he was about 30 years old, he would find it extremely difficult to carry the 70 weeks beyond the year 33 or 34. The difference is so small and easily rectified, that we have hopes that the Dr. will soon come out *right* on the subject. His talent and popularity as a speaker, in such case, might *take off* a good deal of reproach that is cast upon Second Advent believers in this place. The Lord direct him aright.

DR. GILL.

The celebrated Dr. Gill, in his comments on the book of Revelation, holds forth a view in very many respects similar to the ones we believe. He divides the contents of the book into three parts, believing therein brought to view—

1st. The "inward state of the church;"

2d. The "outward state of the church;"

3d. "Deliverance from both."

The first state, brought to view under the symbol of the seven churches, he applies to seven periods, or ages of the church, reaching to "the latter day glory perhaps," says he, "in 1866—77 years hence."

The second, or "outward state," is brought to view by the symbols of the "seals" and "trumpets," embracing also much of the 11th to the 14th chapters inclusive. In applying the history to the prophecy, he finds a termination of the outward state of the church, also about 1836.

The third state of the church, or her final deliverance, is found interwoven, or connected with the history of the other states. No men are more popular than the admirers and followers of this justly celebrated man; but what think you, dear reader, judging from the circumstances with which *we* are surrounded, would become of their popularity, could time last till 1865?

Dr. M. Helm writes from Springfield, Ill., that there are a few in that place "looking for the blessed hope, and glorious appearing."—"A good Lecturer is much needed." "He would do much good, and would not be subjected to any pecuniary expense while among them."

VISIT TO INDIANA.

On Wednesday of last week, in company with brother Hamilton, we went to Rising Sun, in Indiana, a pleasant village of three or four thousand inhabitants, on the bank of the Ohio, thirty-six miles below this place. On our way we passed the residence of the late General Harrison, at North Bend. This is the spot where, a few years since, millions of eyes were directed for a ruler, safely to guide the destinies of this great nation: But God taught us, that the expectations of a *nation* could be cut off in one brief hour, and all her hopes be laid in the dust; when those hopes were without foundation in the scriptures of truth.

Notwithstanding this, and similar lessons of Divine Providence, still the multitude will look for *peace* and *quiet* under earthly rulers: but they are most assuredly doomed to disappointment. O that men would look to Zion for a deliverer that shall rule God's people Israel!

We arrived at Rising Sun about four o'clock, P. M. Here are two Presbyterian houses of worship, one of the old, and one of the new school, an Episcopal Methodist, a Disciples, or Campbellite, and a Universalian houses of worship. Bro. Kempton, the preacher of the Disciples church, is a firm believer in the Second Advent doctrine, and boldly speaks out on the subject.—The so called orthodox churches were closed against us. The reasons the Disciples gave for shutting us out of their house was, They understood that we made use of the "mourners bench," and it was improper for any one to teach in their house, unless he should direct the people to make *the same* confession the Eunuch did to Philip; although I did not understand that they required that the penitent should *be a Eunuch*, or wear the same complexion the Eunuch did. Another objection was that we had come to that place to organize a *new sect*, when we have not such a thing as a church organization in all the land, unless believing the Bible—loving one another—meeting and "speaking often to each other," is an organization.

The Methodists had a prayer meeting in their lecture room;—besides this, one of their *very best* members had expressed his opinion that it was the duty of all honest men to come out of the church: and other similar evils of the Second Advent doctrine, had led the preacher to tell his people they *must not read* any of Miller's pamphlets; which directions will no doubt be obeyed by all those that have given their consciences into the keeping of the priests.

The Presbyterians could not let us have their house until *all* the Trustees had met *together*. It would not answer to get their assent separately, and it was *not convenient* for them to meet together. We did not beg, or kneel to any of them, but simply offered them the "gospel of the kingdom," *as taught in the Bible*. The use of the UNIVERSALIAN house (one of the best in the place) was readily procured, and Mr. Hathaway, a respectable merchant in the place, and a trustee in said church, attended in person—had the house well lighted and warmed, and paid every attention to the comfort of the congregation during our stay, for which he *refused* to receive any compensation. So we found one worthy trait in the character of the Universalians, that we could not find in any other sect, viz: They were not afraid *to hear the truth*, whether they do it or not.

That influence which fears a free, public investigation of God's Word, is as much to be dreaded as the "pestilence, or second death." We lectured till Friday evening, and left. The congregations were small until the two last evenings, when despite the efforts to keep the people away, many came, attentively listened to the truth, and prejudice was removed from many minds.—The labors of brethren Porter and Boyer in this place last fall were attended with God's blessing. There were at that time about thirty that professed strong faith in the Lord's soon coming. The most of them still profess to "love the appearing of Jesus," but give stronger evidence of a love for their sects. There are, however, some brethren in that place that are doing honor to the Second Advent cause; among which are brethren Kempton, Crafts, and Hamilton, also a brother Kempton that resides a few miles back in the country, and who attended every lecture. We trust our labors in that place will not prove altogether fruitless. The *end of the days* will tell.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

LETTER FROM BRO. B. EASTMAN.

PARIS, Ia., Feb. 8, 1844.

DEAR BROTHER JACOBS,

I am more and more deeply impressed with the rapidly approaching crisis. Daily and hourly I feel awfully solemn, in view of our present position. Believing as I do, that we are just upon the crumbling brink of time, the veil soon to be removed, eternity soon to burst upon us, the saints waiting in trembling suspense,—their faces marked with deep anxiety,—lighted up with joy and triumph,—the wicked scoffing and mocking at our credulity, and saying, "Every vision faileth"—"My Lord delayeth his coming." The careless and thoughtless, so light and buoyant, on the verge of eternity—the professed Christian churches bemoaning their Laodicean state, and tauntingly ridiculing, opposing and turning out their dear brethren who are looking for the immediate consummation of the *blessed hope*,—the watchmen asleep at their posts, or laughing in their sleeves, and quietly waiting to turn into ridicule and contempt the honest convictions and belief of those who have been awakened, and are proclaiming the solemn Midnight Cry. When I look into the Book of Books, the Book of God, and see what was once prophecy, now fulfilled and recorded on the pages of history, together with the great events in regular order filled up, step by step, connected with the signs of the times, all past or visible before our eyes, I am bound to believe the next series in the chain will be the sounding of seventh and last Trumpet—the descent of the Son of God—the resurrection of the righteous dead—the changing of living saints—the destruction of the ungodly, and melting of the elements with fervent heat—the restitution of all things spoken of by the holy prophets—the setting up of the everlasting kingdom, and the descent of the New Jerusalem from God out of heaven. Who can doubt it? What reader of the Bible can come to any other conclusion? Go, reader, and see what is past. Ask ancient history, where is proud Babylon, the first great empire? She is fallen! fallen! sunk in perpetual desolation. The illustrious Cyrus and Darius amidst her revelry and debauchery, crumbled her wide walls to the dust. Where is the second great universal kingdom, built on the ruins of Babylon? She is gone—gone to rise no more. Alexander the Great sunk her in the sea of oblivion. Where are the Greeks, the third great empire, formed out of the spoils of the Medo-Persian? Buried in the ruins of perpetual darkness, swallowed up in the ocean of eternity. Where is the proud Roman government, which swayed its universal sceptre over the world for 356 years. Alas! she has shared the eternal shipwreck of the former governments. The stern features of a barbarian, Alaric, "the scourge of God," the great Gothic chief, after the death of Theodosius, at the first sound of the trumpet entered its borders, and in 356 checkered its government and divided its spoils among its bravest warriors. Genseric, Attila, and Justinian, destroyed her senate, and divided it into ten kingdoms. So royalty has departed from those cities which once bid defiance to the arm of man, and those governments which once ruled the world, as if in mockery of human greatness, are swept from the stage of action—sunk in the vortex of eternal forgetfulness! Tell me, thou register of the past! did not Nebuchadnezzar's dream, as interpreted by Daniel, exhibit a prospective view, in regular succession, of the political and religious world, as connected with the fates and fortunes of the children of man, faithfully delineated and recorded down to the establishment of God's everlasting kingdom? What landmarks, watchmen, have we past, and where are we in the regular succession of events? In the feet and toes!! In divided Rome, just where the image is to be smitten by the stone and broken to pieces. How long have we been there? Nearly 1400 years. Then if proximity of events teach any thing, we are in the extremity of the image—in the last order of events—in the last of earthly or human governments—just on the eve of a great and mighty revolution. Does this teach any thing? I answer, most assuredly it does.

Watchmen, what of the signs of the times? Tell us, ye great sentinels, where are we? Let us see. We have past the "darkness of the sun and moon," on the 19th of May, 1780. "The falling of the stars," 13th of November, 1833. "Distress of nations, with perplexity"—we have past the bloody French and American revolutions, which filled the world with blood and horror. We see states and nations in bankruptcy, oppression, slavery, starvation and cruelty, together with the whole moral, civil, literary, commercial, political or religious organizations and associations in division, confusion and dismay. We have witnessed the terrible gales of "the sea and the waves roaring," especially in 1839 and 1841. "Men's hearts failing," yea, when such men as Stewart, Dowling, Lind, and Stowe &c., neutralize and oppose each other, and prove unable to baffle the cause of truth, a great trembling seizes the hearts of the opposing political and religious editors; and a great dread of the approaching crisis. "For when they shall say, Peace and safety," 1 Thes. v. 3—Sudden destruction shall come upon them. We have heard the cry and seen the opiate taken, and men sleeping on the verge of destruction. "My Lord delayeth his coming." Matt. xxvii. 48. This priestly syrien song has been sung from Maine to Georgia—1843 is past—all is over—Babylon-like, no danger. "We'll soon celebrate the funeral of Millerism"—"A temporal millinnium of one thousand years is yet to come"—"Come in the last days scoffers." 2 Peter iii. 3. This class of individuals of late have infested the world, the church, and the pulpit. "Go to, now, ye rich men, weep

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and howl for your miseries that shall come upon you." James v. 1-3. "Perilous times." 2 Tim. i. 1. "False teachers." 2 Pet. i. 3. "Departing from the faith." 1 Tim. iv. 1-3. Look around and see this avaricious age! People and Priest heaping up riches—domestic and public society broken to pieces—men teaching for doctrines the commandments of men—following creeds, confessions and formularies in religion, instead of the word of God. May we not say, indeed, in truth, the signs have appeared. Behold, says the Great Teacher, the "fig-tree and all the trees." Summer is now nigh at hand. The kingdom of God is near, even at the doors. This generation (which begin to see the signs) shall not pass till all these things be fulfilled. Lift up your heads, for your redemption draweth nigh. If signs have any meaning, and testify where we are in the prophetic history, then we have come to the last end of indignation.

Where are we in the stream of time, or the fulfilment of dates? Not surely 677 B. C. at the beginning of the 7 times, or 2520 days (years.) Lev. xxvi. 28—When the Jewish people became so vile that God gave them into the hands of Nebuchadnezzar, until the fulness of the Gentiles become in. Not surely 457 B. C., at the height of the Medo-Persian power, when we date the 2300 days (years,) at the decree under Artaxerxes Longimanus, to restore and to build Jerusalem. Not surely 508 A. D., at the commencement of 1335 days (years) Dan xii. 12, when Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, mostly idolaters, declared himself the champion of the Catholic faith, thus destroying the daily pagan powers or abominations, and setting up "the abomination that maketh desolate," or Popery. Where then, in the name of history and chronology, are we brought? Just at the end of all these dates—the downfall of the Gentile or political power—the cleansing of the sanctuary—the resurrection of Daniel and his people, the Christians—the winding up of this old earth, and the ushering in of the new. Old Time has grown grey headed, and the pendulum of Nature will soon stop beating. Six thousand years have rolled their annual round, and brought us to the Sabbath of Sabbaths, the jubilee of jubilees. Watchmen, examine the prophecies, the signs, the dates, and see if you are not criminally guilty, unless you can tell your enquiring hearers where they are. O! sound the midnight cry—awake! awake from your slumbers. A wink, a nod, a scoff from you may ruin a precious soul. Their blood may be required at your hands. O Christian, have you kept yourself unspotted from the world? Have you on the wedding garment? Are your names enrolled in the Lamb's Book of Life? Have you on the whole armour of God? Are you ready to stand before the Judge of all the earth? O sinner! where are you? On the verge of ruin—on the brink of eternity—your day of probation is nearly over—your golden moments are nearly numbered—prepare to meet your Judge!—Become a pilgrim for heaven—delay not a moment—fly to the banners of the Gospel, the ark of safety, before the last prophecy is fulfilled—the last sign appears—the last date is ended—the last seal broken—the last trumpet sounded—the last vial be poured out upon the earth Be wise, O ye inhabitants of the earth, for the Lord will come, and will not tarry.

B. Eastman, M. D.

LETTER FROM BRO. J. H. THOMAS.

Jacksonburgh, Jan. 31, 1844.

Dear Brother Jacobs,

I enclose to you two dollars, for which I wish you to send me the value in small Hymn Books — * * * * Those I had are all gone, and more are wanted. They are very well calculated for Prayer and Social Meetings. * * * * * * *

For something like four or five years I have had an impression that some especial event was about to take place. My mind has been thus operated upon by looking at the condition of the world—more especially our own country.

Notwithstanding the light with which we are surrounded, our land *groans* beneath a weight of injustice, both in *church* and *state*.

When I consider that the end of all things (agreeable to the views of some) is just at hand,—I am trying to set my house in order, and so to live, that when it comes I may meet it with joy and not with sorrow. Pray for me, that I may have a portion in the New Jerusalem.—I can distribute to advantage, Second Advent publications, in either the Dutch or English language.

John H. Thomas.

The cost of the Hymn Book, of which brother T. speaks, of 250 pages, would be about 170 dollars for an edition of 1000. Though the hymns might be more valuable than the ones we have, we should not think it advisable to publish them at this late hour. Ed.

LETTER FROM BRO. JAS. KIMPTON.

Rising Sun, Indiana, Jan. 29th, 1844.

Dear Brother Jacobs,

We rejoice that you have been permitted (through the blessing of God) to arrive safe at Cincinnati, and that you found the brethren looking for the appearing of the King. I have again reviewed the doctrine of the Second Advent at hand, as taught by our brethren, and the holy Prophets and Apostles, and our Lord Jesus Christ, and I am more and more convinced that the day of redemption draweth nigh. I have been told that the Apostles sat upon twelve thrones judging the twelve tribes of Israel on the day of Pentecost; and that the proof of the Second Advent doctrine is so small they cannot see it. This is what I expect, for Paul told Timothy the time would come when they would not endure sound doctrine; but after their own lust shall they *heap to themselves* teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. 2 Tim. iv. 3. "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter i. 16. I am asked if I expect things to continue as they are—if I do not expect some other sign before the Lord comes? Peter again says, in the 3d chapter—"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandments of us the Apostles of the Lord and Saviour. Knowing this first, that there shall come in the *last days* scoffers walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation, for this they are *willingly* ignorant of," &c. I need not say more, for brother Campbell promises, in his October No. of the Millenial Harbinger, 1843, when the present excitement has passed away, to analyse these things.

Now may God preserve you and all who keep his commandments blameless unto his appearing and kingdom.

Yours,

Jas. Kimpton.

Ind'anapolis, Feb. 7th, 1844.

Dear Bro. Jacobs,

I arrived at this place on the morning of Thursday, Feb. 1st, and soon found a resting place for my wearied tabernacle at the residence of Bro. Young, where I found myself surrounded by the best of friends, even those who can rejoice with me in the *blessed hope* of soon being with—seeing and being like the glorious Saviour. This is a hope which maketh not ashamed—'tis big with immortality—which hope we have as an anchor to the soul, both sure and stedfast, and which entereth into that within the veil whither the forerunner is for us entered, even Jesus. Seeing we have such hope, we use great plainness of speech, declaring all things which God, through his infinite mercy, hath been pleased to make known unto us; believing all things which are written in the law and in the prophets. For which hope sake, dear brother, we are accused—judged and condemned by almost, or quite, every sect of professed Christians; even "for the hope of the promise made of God unto our fathers, in the exercise of which they instantly served God day and night, hope to come." But, blessed be God, none of these things move or deter me from looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, as being the next great prophetic event—nigh even at the doors As being this Jewish year, 1843; because I know He is faithful who hath promised. His word standeth sure. It is confirmed by an oath—"that by two immutable things in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the *hope* set before us." Therefore let us hold fast the profession of our *faith* without wavering, firm unto the end:—for *faith* is the *substance* of things *hoped* for.

On the evening of Feb. 2d, I met the Advent brethren in the Disciple's house, and was happy to learn that the good seed sown by Bro. Stevens, a few weeks since, had fallen on a fruitful soil—sprung up, and is yielding a fruitful harvest. For his encouragement, I will take the liberty to say, that his labors in this place were not in vain in the Lord. The good work which then commenced has not yet ceased. The Lord grant it may not "till the Master appear."

As Bro. Young had an appointment to preach in an adjoining town on Saturday morning and Sunday following, in accordance with his request I concluded to accompany him, and dispense with the meetings here till Monday evening, Feb. 5th.

Our meeting on Saturday evening, was well attended and interesting. Sunday it was increasingly so. Sunday evening, after preaching, about twenty souls requested the prayers of God's people, and determined to serve the Lord. It was a powerful season. The Lord was present to bless and to save. Praise ye the Lord!! This work of the Lord has been in progress a number of weeks. Here Bro. Young has labored, and has not shunned to declare the whole counsel of God. He preaches that which he believes, viz. that the coming of the Lord draweth nigh; the result of which is, as in other places, saints are quickened—backsliders are reclaimed—and sinners converted to God.

Monday evening, Feb. 5th, we held meeting in the Court House in this place. The house is very commodious. It was well filled. Good attention was given to the word spoken. To my soul it was a good time. I was much encouraged. I never was more sensible of the presence and blessing of the Lord than that evening. Last evening, which was Tuesday, I talked about the kingdom of heaven. The meeting increased in interest. My hope in God is, that his work of salvation may here go forward, and scores of precious souls be converted from the error of their ways, to the truth as it is in Jesus. To this end pray for us, that the Word of the Lord may have free course, run and be glorified, *even as it is with you*. Also, that we may be delivered from unreasonable and wicked men.

Yesterday my spirit was greatly refreshed by a visit from the presiding Elder, and two other ministers of those denominated "United Brethren." They all believed, and for some time had been preaching the coming of the Lord as the next event—nigh at hand. They were very humble, devoted, intelligent men. I imparted to them such Second Advent publications as I had to spare, but regretted that I had not more to impart. A quarterly meeting is to be held next week by them, and those of that order, a few miles from this place, at which they gave me a pressing invitation to be present. Providence permitting, I think of being there.

Whether I shall be able to visit the town of Liberty, Union county, Ind. as soon as anticipated, I am not able now to determine. There is much here to be done. I cannot visit Lexington, Ky. If I could, I would tell them that they never can carry the spirit of slavery into heaven. That they must get rid of it before the Saviour comes, or they will be found among those who have sold the Saviour for money. For thus saith the Lord, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these ye did it not to me." Again, "He that despiseth you despiseth me." Again, "He that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit." Again, "Saul! Saul! why persecutest thou me?" Was he persecuting Christ? Was he not persecuting his Church? Yet it was as done to him. The Lord, of his infinite mercy, grant that we may be led by, and be sanctified through his truth, be a blessing to his church and the world, while here we stay, and prepared to approach the gate of heaven—enter in and enjoy the fullness of the blessings of the Gospel of the blessed God forever, Amen.

JOHN H. KENT.

WHEN SHALL THE SANCTUARY BE CLEANSED?

Extract from a sermon entitled "The Sanctuary Polluted" by the Rev. JOSHUA L. WILSON, D. D. of Cincinnati, 1828.

CONCLUDED.

Again he says, pp. 275-281:—

"I trust I shall not exhaust your patience, by asking your attention to some closing remarks.

1. Our Lord, and his prophets and apostles considered every part of God's revelation as important and of solemn obligation.

On this subject, the Old and New Testaments speak the same language. "Every word of God is pure; he is a shield unto them that put their trust in him—*add* thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx.

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall *add* unto these things, God shall *add* unto him the plagues that are written in this book: and if any man shall *take away* from the words of the book of prophecy, God shall *take away* his part out of the book of life, and out of the holy city, and from the things that are written in this book." Rev. xxii. If it be true that "man shall not live by bread alone, but by *every word* of God;" if "things revealed belong to us and our children that we may do all the words of this law;" if "the law of the Lord is perfect, converting the soul"—"the testimony of the Lord sure, making wise the simple"—"the statutes of the Lord right, rejoicing the heart"—"the commandments of the Lord pure, enlightening the eyes"—and "the judgments of the Lord true and righteous altogether;" then it may be *confidently* said, that the popular

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notion, which we often hear from the pulpit, that some *revealed* and *inspired* TRUTHS are *unimportant* and *non-essential* articles of faith, MUST BE FALSE. If there be any thing clearly a matter of *indifference*, let "the strong bear the infirmities of the weak, and not please themselves;" but our Lord will undoubtedly frown on that man who shall "break *one* of the *least* of his commandments, and teach men so to do."

2. Our Lord and the inspired writers never *grant* nor *intimate* that the church of God cannot be of "one mind and one judgment." They always assume the fact that God has spoken nothing in vain, and that his revealed will cannot be mutilated nor enlarged, nor wrested nor denied, nor misinterpreted with impunity. They never tell us about "the facts of religion being one thing, and the philosophy of these facts another." They never talk about the "large space of debateable ground lying between the borders of orthodoxy and the undefined limits of heresy." But they evidently teach that the smallest departure from truth is error. They warn us against worldly wisdom, vain philosophy, heresy, and divisions, and they tell us of deceitful works. They tell us that "all Christ's people are taught of God," and "if any man shall do his will, he shall know of the doctrine," and they beseech and command "all who in every place call upon the name of the Lord Jesus, to be of the same mind—to speak the same things, and to be perfectly joined together in the same judgment." They urge the church to unanimity as one body, and fix an indelible mark of disgrace upon the man who causes divisions and offences contrary to the doctrines they had taught. Nay, they would not spare even an angel from heaven, if he preached another gospel.

Every christian, and especially every minister, ought to say to the Head of the Church as David did to Jehovah, "Then shall I not be ashamed when I have respect unto *all* thy commandments." Let no one mistake me. I mean not to affirm that a person must know "all that has been written by inspiration of God" before he can be saved, or before he is fit to teach others, as far as he has learned himself; but what I affirm is, that whether a person be a babe, a youth, or a father in Christ—whether he be weak or strong in the faith—such is his simple reliance on God's word, such his humility, such his teachable, child-like disposition, if he be united to Christ and led by the Holy Spirit of grace and truth, that so far as he *does know*, he speaks and acts in conformity with God's revealed will, and where he *does not know*, he has sufficient humility and candor to confess his ignorance; waiting at wisdom's door, in the use of appointed means, that he may grow in knowledge and grace more and more to a perfect nature.

3. I beg your attention to the responsibility of those who are set apart for the express purpose of conducting others to heaven.

"Faith cometh by hearing, and hearing by the word of God." "But how can they hear without a preacher?"

A large majority of the human family are in such circumstances that if ever they arrive at heaven, they must be guided there by a living ministry on earth. Multitudes cannot read, and multitudes more, from their abject circumstances and servile employments, have no time allowed them to search the Scriptures; while many, very many, who can read and might have time, are so little cultivated, possess so little mental discipline, they cannot distinguish between sophistry and argument, nor discern the wolf in sheep's clothing. All these multitudes must and do place themselves under some man or set of men as their scriptural guides, and they who lead them are responsible for their souls. "If a man desireth the office of a bishop, he desireth a good work;" but, if he assume this office, or others invest him with it, while he is destitute of the qualifications belonging to the office, his own soul, and all who receive him as a spiritual guide, are put in jeopardy. "If the blind lead the blind, they both fall into the ditch." The mouth of the Lord hath spoken it.

No wonder Moses, and Isaiah, and Jeremiah shrunk from the responsible station assigned them. No wonder Paul cried out in view of responsibility, "who is sufficient for these things?" and so often said, "brethren, pray for us."

4. The true ministers of Christ must not be discouraged when false teachers are numerous and popular.

When the magicians with their enchantments were numerous and popular at the court of Pharaoh, Moses and Aaron stood firm, and left the time and manner of "truth's triumph" to the God of Israel. When the false prophets were more than eight hundred to one, Elijah put them to a test which proved their overthrow. And when Paul had perils among false brethren; when those turned against him who once would have plucked out their own eyes for his sake; when all Asia forsook him; and no man stood with him at his first answer before Nero; none of these things moved him. He could say, "the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear. And the Lord shall deliver me from every evil work, and shall preserve me unto his Heavenly Kingdom, to whom be glory forever and ever."

Let no man who is sound in the faith and apt to teach be discouraged when false teachers are multiplied, nor when they are surrounded and applauded by gaping crowds of men of corrupt minds. But let them watch and pray, and teach, and warn, night and day, with tears.

5. Seeing there is but ONE *true religion*, but *one* right way, but one Lord, but one faith, one baptism; and as it is true that there are many deceivers, who shall deceive many; you are ready to ask me with deep emotion and solemn interest, what shall we do? One answer is given to all. "Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "Be not wise in thine own eyes; fear the Lord and depart from evil"—it shall be the life, and health, and strength of thy soul. Prov. iii.

Look! O earnestly look to God for direction; for if you are taught, like the centurion, by a Peter, who will tell you words by which you and your house may be saved; or, like the eunuch, by a Philip, who will preach Jesus; or, like Lydia, by a Paul, who will glory in nothing but the cross of Christ, you are safe. Go on your way rejoicing; but if you misplace your confidence, if you choose blind guides, you are ruined, lost forever.

To them who can examine for themselves, I say,—"Search the Scriptures," in prayer, in simple dependence on heavenly wisdom. Interpret scripture by scripture, and not by art and man's device. "And when they shall say unto you, seek unto them that have familiar spirits, false teachers, should not a people seek unto their God? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii.

To such as bear rule in God's house I say, "Try the spirits whether they be of God." If any profess not to walk with us, not to belong to our denomination, "Let them alone. If they do good, hinder them not, but rejoice. If they do evil, be not partakers. To their own Master they stand or fall. They have made their election; so have you. Your choice is made for eternity; and the judgment day will disclose the right and the wrong. Every sect must abide by their own choice.

If any profess to walk with us, if they say they are Presbyterians, belonging to or under the care of the General Assembly, and cause divisions and contentions by departing from our standards, forsaking our institutions, and deceiving and unsettling the hearts of the unwary; I beseech you, brethren, mark them as false brethren, and avoid them. This you can do. This is the least you ought to do, when you have not official strength to inflict upon them deserved rebuke or merited suspension.

I feel that I stand before you in solemn and trying circumstances. If I am true and faithful, and you neglect the great salvation, I shall save my own soul, but you must perish. If I am a blind guide, and you are led by my false counsel, we must perish together. Such is the state of the Presbyterian church *now*, that no man can be indifferent, no tongue can be silent, no hand idle. It remains yet to be seen whether we, as the *polluted sanctuary* of God, shall be *cleansed*, or whether, when the *sanctuary* is cleansed, we shall be swept away with the "besom of destruction." Solemn thought!

In our context Jehovah says, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of the Lord, and serve him with ONE CONSENT." Happy unanimity. But who can bear "the fire of his jealousy"? "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will *burn up the chaff* with UNQUENCHABLE FIRE."

The time is specified in our text. "And he said unto me *until two thousand and three hundred days*, then shall the sanctuary be cleansed."

In an attempt to ascertain the beginning and end of these *prophetic days*, it is necessary to make a prophetic computation, counting "a day for a year." Ezek. iv. 6. The period, then, is 2300 Jewish years, each year containing 360 natural days, and of course the calculation will differ from our dates just as much as the Scripture date differs from the common or vulgar chronology.—Besides this long period of 2300 years, the visions of Daniel disclose two other periods of time, which are very remarkable. "Seventy weeks" or 490 years. (Dan. ix. 24,) and "a time and times and the dividing of time," (Dan. vii. 25,) or 1260 years. One week is 7 days, and 70 weeks are 7 times 70 days, making 490 days or years. "A time and times and a half time," or "the dividing of time" is a period of "a thousand two hundred and three score days," that is, 1260 years. Rev. xii. compare the 6th and 14th verses. This period is also called "forty and two months." Com. Dan. xii. 7, with Rev. xii. 2. Forty-two months of thirty days each, Jewish time, are 42 times 30—1260 Jewish years. These two shorter periods of "seventy weeks (490 years) and "a time and times and the dividing of time," (1260 years,) are as I shall shew, comprehended in the long period of "two thousand and three hundred days" (years.) The "seventy weeks" being the beginning, and the "time, times and a half," the end, leaving a middle period of 550 years from the end of the 70 weeks, till the beginning of the forty-two months—that is, as I understand it, from the time of the calling of the Gentiles till the commencement of the reign of Antichrist. If this be correct, the downfall of Antichrist will be complete when the sanctuary is cleansed.

Having thus premised, or given my method of computation, I undertake to show—That Daniel's "seventy weeks" is the beginning or first part of the "2300 days" allotted for cleansing the sanctuary; that Daniel's "time, times and a half," is the last or concluding part of the "2300 days" that the "70 weeks" commenced 453 years before the *birth* of Christ, and ended in A. D. 37; that the "time, times and the dividing of time," or 1260 years, began in A. D. 587, and shall end with the termination of "2300 days," or years, in 1847.

It is not a little remarkable, that William C. Davis of South Carolina, Thomas R. Robertson of Indiana, and Wolff the Jewish missionary, in calculating the times specified in the Books of Daniel and Revelations, all have fixed the end of the 2300 days in 1847. Mr. Davis thought this would be the "commencement of the Millenium;" Mr. Robertson viewed it as "the downfall of the Pope;" and Mr. Wolff confidently expected Christ's "personal appearance in Jerusalem." How far these men were indebted to each other, I cannot tell. I am indebted to them all—not for the expectations mentioned, but for pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary.

FROM THE SIGNS OF THE TIMES.

ADDRESS TO SECOND ADVENT BELIEVERS,

By William Miller.

DEAR BRETHREN:—Time rolls on his resistless course. We are one more year down its rapid stream towards the ocean of eternity. We have passed what the world calls the last round of 1843: and already they begin to shout victory over us. Does your heart begin to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems to us that it tarries? Let me say to you in the language of the blessed book of God, "although it tarry, wait for it: it will surely come, it will not tarry." Never has my faith been stronger than at this very moment. I feel confident that the Saviour will come, and in the true Jewish year; in 2300 from the decree given to Ezra by Artaxerxes, in the seventh year of his reign, the end will come; Or in 2520 years from the captivity of Manasseh, the children of God will be delivered from their bondage to the kings of the earth; In 2450 years from the time when the Jews ceased keeping their Jubilees; and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance; and also, in 1335 years from the taking away of the Pagan power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished; all that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his time, as well as to the manner of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner, at the present time. Among the many which have been noticed by the advent writers, I will notice one or two which have never been noticed by the advent writers, I will notice one or two which have never been noticed as I have seen. Matt. xxiv. 49:—"And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Luke xiii. 26: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." xvii. 27—30:—"They did eat, they drank, they married, wives, they were given in marriage, until the day that Noe entered the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed." 2 Peter ii. 13:—"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their

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own deceivings while they feast with you." Jude 12:—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

These passages show conclusively that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at any price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the garb of religion, and sanctioned by our popular clergy. I have understood that some of these fairs, or feasts are held in their public places of worship; places consecrated for the contrite and broken in heart to seek God in, and for the Christian to meet his brother of kindred spirit, to praise and pray, are turned into halls of feasting and confectionary shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plea, "*the end justifies the means.*" It is a fact, that in not one of these places can the cry be made, "Behold, the Bridegroom cometh;" and no wonder; for they well know if he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but would rule them with a rod of iron, and dash them to pieces like a potter's vessel.

Again, not only fairs, but tea parties, picnic parties, and last of all, donation parties, have become very common among us of late. But, say you, I hope you will say nothing against our making a present to our poor ministers. No, by no means; but the manner and motive by which you do this, is what God will judge you for. If it is a gift, let not the left hand know what the right hand doeth. If you say it is your minister's just due, why not pay him, without subjecting him to so much trouble and expense, and turning his house upside down. But you well know these are not your real motives; much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made sad because they could not show as much respect for their minister as their neighbor, the rich nabob, who is very liberal at such times, either for the applause of men, or to bribe the minister to silence in cases of conscious guilt. Do you think these donation feasts would ever have come into fashion, if there was no motive of worldly gain? No, we must all say. Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly minded church. But I forbear; if it were possible to have charity for our churches, I would; but how can I, with my present views: Christ at the door, and so many precious souls stumbling over a worldly church, and a cold hearted ministry. If heaven has any special judgments laid up in store, surely we may expect he will hurl them upon the heads of those who shall be found thus reveling upon his mercy, and treating with neglect and contempt his word and warnings, which holds mercy has given for our admonition.

Therefore, brethren, let us hold fast our faith without wavering, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time; and his object will be to draw us from the truth. He will endeavor to make us believe some other evidence besides the word of God, and follow some other spirit besides the spirit of truth. You see that in our opposers is a spirit of the world. The Scripture testimony is rejected when it conflicts with the traditions of men; and their prejudices become the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we accuse our opponents of doing. Let us be careful that we try the spirit by the standard of divine testimony. I would not even glory in appearance, but in one thing I will and may glory, viz: *That not one single stake which has been planted in the Advent cause from Scripture testimony, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live.* What has professor Stewart, a giant in biblical knowledge, done? Every rational mind must acknowledge, that wherever he differs from us he has broken his own rules; and that his exposition of the Scriptures are weak and perfectly futile. Mr. Culver is an *echo* of Professor Stewart, only he is not half so candid; and where he has departed from Stewart, he is more ridiculous than his master. It is evident that whosoever wrote the pamphlet published under his name, did not believe what he wrote; it was only for effect, to blind people's eyes, and keep them from examining the subject of the Advent.* Mr. Dowling had more puffs from the Baptist papers than Mr. Culver, but he was less fortunate; for Mr. Culver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puffed him so much. That would have saved him and the Baptist editors much shame and disgrace. To cap the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two in arithmetical progression, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and Evangelist before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hope in the glorious appearing of the great God and our Saviour Jesus Christ;" and show that the doctrine of Christ's second advent was a fable. But what has he done? Why, he has shown that Mr. Miller, in the acceptation of the world, is an illiterate man. But in one thing he has failed; that is, to show that the Bible is not true, and that God has not said he will take the weak things of this world to confound the wise and mighty. How silly are such productions of our D. D's, and how contemptible must those sectarian editors appear with their puffs, in the eyes of Jehovah! He that sits in the heavens will laugh them to scorn. But God has made use of these productions to open the blind eyes of many of our brethren; for these writings show the weakness of the cause which they have espoused; and many have been excited to examine and believe, that otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of our great worldly wise men would never have been made known in any other way, as we can conceive, until the judgment. We now see they have but little or no faith in the Scriptures; they believe in no resurrection of the body; they scoff at the doctrine of Christ's personal appearing and reign with his people on the earth; they treat with contempt the burning day, and laugh at the idea of the earth's being purified by fire; they reject the true inheritance of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are facts, which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject.—When a man is forced to deny any one plain promise or declaration in the word of God, in order to support his theory, you may set it down as an invariable rule that he is wrong.

My brethren, let me advise you to keep yourselves from every thing which may lead your mind from the glorious hope of Christ's coming; for if Satan can tempt you to lay down your watch, if it is only for one hour, he may be sure of his prey. "Lest he come and find you sleeping, and so that day overtake you unawares."

If the time continues until the end of this Jewish year, we shall be assailed by the enemy in every place where he can have any prospect of hurling in a dart.—We must therefore watch. If we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our faith to save our worldly character. This would be a fatal stab in our Saviour's side. If we are self-righteous, he will persuade us that we are holy; and that any thing we may think or do is not sin. This is enchanted ground, and will, I fear, be the destruction of thousands. When men get so holy as to have no sin to confess, they cannot need an Advocate; neither can they pray the Lord's prayer without being hypocrites, "*forgive us our trespasses.*" Christ has become of no effect to such. I make these remarks not in reference to the doctrine of Christian holiness; but in view of the ultraism and extravagances which some indulge, and which those who believe in the true gospel holiness equally deprecate.

I call heaven and yourselves to witness, my brethren, that I have never taught you any thing to make you throw away any part of God's word. I have never pretended to preach any thing but the Bible. I have used no sophistry. My preaching has not been with words of man's wisdom. I have not countenanced fanaticism in any form. I use no dreams or visions except those in the word of God. I have not advised any one to separate from the churches to which they may have belonged, unless their brethren cast them out, or deny them religious privileges. I have taught you no precept of man; nor the creed of any sect. I have never designed to make a new sect, or to give you a *nick name;* this the enemies to Christ's second advent have done; and we must patiently bear it until he comes; and then he will take away our reproach. I have wronged no man; neither have I sought for your honors or gold. I have preached about 4,500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell;—God knows; to him be all the glory. In one thing I have great reason to rejoice. I believe I have never lectured in any place, but God has been with me, and given some fruits of his Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until He comes. And I think I can say with my whole heart and soul, Amen, Even so come, Lord Jesus.

I have great reason to be thankful to God, and to many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Bro. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. I am truly thankful to God and to them; and pray God they may receive a disciple's reward; and I believe that in the New Jerusalem they will receive many stars in their crowns; while those who have belied and ridiculed them, and imputed to them wrong and wicked motives, will wail and weep in a pit of woe. I hope, my brethren, you will continue faithful until the end. All we have of time, is to patiently wait, and constantly look for Christ's coming.

WM. MILLER.

*We are in possession of the facts, that Mr. Culver's tract was re-written, and the provincialisms and blackguardism, peculiar to him, omitted. The reason that the obsolete works of Mr. Stewart, among the learned, and of Mr. Culver, among the unlearned, are here referred to, is because they have been exhumed at the West, where Mr. Miller has been, and are now circulated anew.—*Eds. Signs.*

FULNESS OF TIMES.

Since A. D. 1843 has passed, some of the opponents to the coming of Christ in that year, have lifted high their heads, and seem to rejoice that their Lord, whom they profess most dearly to love, has not come! On this principle, could they be satisfied he would *never* come, would they not have greater cause for rejoicing? They would. But their rejoicing will soon be turned to wailing: for in the dispensation of the "fullness of times," Christ will come and gather together in one, all things in Christ, both which are in heaven and which are on earth: even in him." Those "*times*" are not *full* yet. When all are full, then the Lord will most certainly come, and we believe that *fullness* will be complete at the end of the present Jewish year, which terminates some time next March. We do not say he will not come before that time. We think we have sufficient reasons for looking for his appearing and kingdom every moment.

[Voice of Truth.

LETTERS AND RECEIPTS.

E. French, P. M. [the letters and money were received, and acknowledged; (see vol. ii. no. 8) We think the papers must have been regularly sent.] Thos. Colver, $1, [only came to hand since the last acknowledgment.] Geo. W. Swearingen, P. M., $1; B. Tubbs, P M., $1; John H. Thomas, $2; Wm. D. Sutton, P. M., $1; John H. Kent, 2; M. Helm $1; John Hobart; Jno. Thomas.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16, Devonshire street; address J. V. Himes.

New York City,—No. 9 Spruce street; address J. V. Himes.

Albany, N. Y.—No. 67 Greene street; address G. S. Miles.

Rochester, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.

Buffalo, N. Y.—No. 8 Niagara street; address H. P. Skinner.

Utica, N. Y.—Address Horace Patten.

Philadelphia, Pa.—Nos. 40 and 41 Arcade; address J. Litch.

Cincinnati, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.

St. Louis, Mo.—No. 88 Market street; address H. A. Chittenden.

Louisville, Ky.—Jefferson House; address Dr. Nath'l. Field.

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The angel tells John, in the next verse following our text, that the two witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth." The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, iv. 3, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here the olive trees are used in a figurative sense, and properly denote the "sons of oil," or the two cherubims which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubims stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubims. These cherubims are a lively type of the Old and New Testament. The signification of *cherub* is "fulness of knowledge;" so is the word of God, "that the man of God may be thoroughly furnished, perfect in every good work." They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherubim's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, 1 Kings vi. 23—28. Again: the angel tells Zechariah what the two olive trees are; Zech iv. 4—6, "So I answered and spake to the angel that talked with me, saying, What are these, my lord?" (the two olive trees.) "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel," &c. Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John, Rev. xi. 4, that "the two witnesses are the two olive trees and the two candlesticks." As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, "Thy word is a lamp to my feet and a light to my path." Therefore, I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament. And I will,

II. Show what we may understand by the two witnesses being clothed in sackcloth.

Sackcloth denotes a state of darkness, as in Rev. vi. 12, "The sun became black as sackcloth of hair;" that is, the sun became dark, invisible, and did not give its light. Just so, during the dark ages of papal rule, the word of God was darkened by monkish superstition, bigotry, and ignorance in its sacred principles. It did not give its true light, because the laws, doctrines, and ordinances were changed by the laws of the Latin church; its doctrine was perverted by the introduction of the doctrine of devils and the anti-Christian abominations: its ordinances were so altered as to suit the convenience of carnal men; and it was obscured, because the common people were forbidden to read it, or even to have it in their houses, by the Papal authority. It was hid from the world in a great measure; for the Papal beast, the church of Rome, forbade its translation into any language except the Greek and Latin, which languages ceased to be spoken in the Roman government in the middle of the sixth century. *Sackcloth* denotes great calamities and troubles, as in the days of Hezekiah, 2 Kings xix. 1, 2, "When king Hezekiah heard (the threatenings of the king of Assyria) he rent his clothes, and covered himself with sackcloth;" also, the Ninevites put on sackcloth at the preaching of Jonah, when their city was threatened with a final overthrow. So with the two witnesses; while they were clothed in sackcloth, it was a time of great calamity and trouble to the people of God; persecution raged without any mitigation in some or all parts of the Roman government, and the church of God, which was fed and nourished by the "two witnesses," during her residence in the wilderness, was threatened with a final destruction by the Papal armies, the inquisition, and every other means that could be devised by wicked men or devils. But God has preserved his word, through all the persecutions of the Roman power. I shall now,

III. Show their history, prophecy, and time specified in the text.

1st. Their history, contained in Rev. xi. 5—13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." If any man shall add or take away from the book or revelation of God, "God shall take away his part out of the book of life, and out of the holy city;" and "God shall add unto him the plagues that are written in this book." This verse has been verified in our day in the history of deistical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fishermen's Bible," as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished, so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes.

6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy." Allusion is here had to "the three years and a half," in the days of Elijah, when the heavens were shut up, Luke iv. 25, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, forty-two months, thirty days, to a month; that being common time, and this prophetic. The Scriptures are the means which God has made use of to convert sinners from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this verse is compared to rain) to a lost and perishing world. During the reign of anti-Christ, 1260 years, the church in the wilderness, and the two witnesses clothed in sackcloth the same 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Much of the professedly Christian world have been taught that doing penance, purchasing indulgences, obeying the holy Catholic church, or performing some outward act for pardon, would insure them heaven and happiness. But when the Scriptures began to be read and understood, and where the doctrine of grace in Jesus Christ has been published by the translation and circulation of the word of God, how different the scene! Now, we can hardly find a Roman Catholic who will pretend that heaven is purchased by infliction of bodily torment, by doing penance, or by a monastic seclusion from the world; neither do we see them selling indulgences, and promising the holders pardon for the most abominable crimes. And but rarely do we hear the infallibility of the mother, or holy Catholic church, advanced from pulpit or press. Why this mighty change in public sentiment? Because the reign of grace is not withheld; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." "And have power over the waters to turn them to blood." By *waters*, we understand people; and by *blood*, war. This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." In Old Testament times, it was the word of God, through Moses and Aaron, that smote Egypt with the ten plagues, and through Joshua the Canaanites. So, in New Testament times, the seven last plagues, and the three woes, are denounced against the anti-Christian beast, who dwells on and has great power over the earth. "As often as they will;" meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail.

7th verse, "And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast that ascendeth out of the bottomless pit;" this beast is the same as the little horn, Papal Rome, and is said to ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God, and, therefore, have no foundation, and may truly be said to be "*bottomless*." "Shall make war against them." The governments, under the authority of Papal Rome, shall endeavor to exterminate the "two witnesses," the word of God. "And shall overcome them, and kill them;" have power over them, pass laws or edicts against them, and, by this means, destroy their usefulness, life, and activity. For where the Scriptures are not read, and believed in they become a dead letter; but when read, and believed, "they are spirit, they are life," John vi. 63.

8th verse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This verse teaches us that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided; and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomitish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A. D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1 Peter ii. 5, Col. i. 24.

9th verse, "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree, or edict, should be generally known among all nations; and although they could not prevent the witnesses from lying in the streets of the great city three years and a half, yet the nations about them would prevent the Scriptures from being buried, or put out of sight.

10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." We learn by this text that the nation, who would suppress the reading of the word of God, would make great rejoicings upon this occasion, and congratulate each other upon the destruction of the Bible, as they would suppose, for this reason, because the doctrine and precepts of the Bible would be hateful and disagreeable to them.

11th verse, "And after three days and a half, [years,] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Bible would be dormant three years and a half, God would so order in his providence, that it would again be permitted to be read and enjoyed as usual, and the Bible would again stand upon its own foundation, or merits, and would again have its bearing on the hopes and fears of mankind, and the governments of the world, and its enemies would see it and tremble.

12th verse, "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows us that many voices would unite in calling for a general spread of the Bible through the world, and that the Bible would be exalted among the nations, and great multitudes of them circulated, and the enemies of the word of God could not prevent it. Here we have a plain and distinct prophecy of the Bible societies.

13th verse, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [names or titles] seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." At the same hour the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, which had given their power and support to the Papal beast, would fall; and seven thousand names, or titles of nobility, in church and state, would be destroyed; and this revolution would produce great fear among the nations, and some would acknowledge that the word was fulfilling, and God was producing these wonderful events. Here we again see exactly depicted the French revolution, and its effects; and we cannot but see that the whole of this prophecy has been literally fulfilled.

In the beginning of the sixth century, about A. D. 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time

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not being written or translated into any other languages in Europe, it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, the Scriptures were first clothed in sackcloth in A. D. 538, and were to prophesy 1260 years in this situation, their prophecy would end in 1798. About the close of the eighteenth century, in consequence of the abominable corruptions of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the pillar and ground of the truth, "their imaginations became vain, and their foolish minds were darkened." They declared war against the Bible, the "two witnesses," which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that almost the whole nation of the French became Deists, or Atheists, in a short time. This nation had long been guilty of the abominations of the anti-Christian beast, the sins of Sodom and Egypt, and the persecution of those who protested against her national corruptions: the slaying of the witnesses; their lying in a dead state three years and a half in the street of the great city; the revolution spoken of in this prophecy—all happened in the French revolution, between the years 1793 and 1798. A decree was passed by the council and directory of France, prohibiting the Bible to be read in public, in any of the chapels in France; and Bibles were gathered in heaps, and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft, as they called it; and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the greatest contempt, and other things transacted in the exultation of their triumph, which are too shocking to narrate. Let it suffice, then, to say, that after three years and a half the Bible was again permitted to be read, and religion had free toleration in France; and what is equally as remarkable, is, that the same year a few individuals in London established what has since been styled the Bible society, which has been instrumental in sending Bibles among all nations, and of translating them into more than 150 languages since that period; and almost all the writers, who acknowledge the Bible to be the two witnesses, do agree that the events, prophesied of in this passage, were literally accomplished in the French revolution. Now, the Bible is more than restored to its former state in society; it is exalted, and every person can have, and read, and examine for themselves into its sacred truths. It is also a fact, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the atheists and deists of our day appear to be perfectly confounded at these events. Instead now of declaring open war against the Bible, they make pretence at least of drawing their rules of morality from this blessed book; and the man who should now undertake to write down the word of God, would be considered either a madman or a fool. One thing more: In the French Revolution, the names or titles of men were abolished; and it is said by some writers, that, in the long list of titled nobility, and the great catalogue of priestly orders, there were seven thousand destroyed at once. Well might the remnant be affrighted, and give glory to the God of heaven!

Let us now for a moment see what follows the history of the two witnesses.

14th verse, "The second wo is past, and behold, the third wo cometh quickly." The second wo began by the civil wars in France and Germany, and ended in the French revolution; and the third wo will come quickly. It is the last great wo denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this wo.

15th verse, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The third wo and seventh trumpet are both the same thing, (see Rev. viii. 13;) and the seventh trumpet is the last trump, when the dead shall be raised. See 1 Cor. xv. 52. It is evident, also, that we are carried into the eternal state forever and ever.

16th verse, "And the four and twenty elders, which sat before God on their seats, fell on their faces and worshipped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the twenty-four courses of the priesthood appointed by David, 1 Chron. xxiv.

17th verse, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of every humble and devoted minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed.

18th verse, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third wo, which the angel says will come quickly after the French revolution, if I am right in my explanation of the two witnesses. It is morally certain that the word of God is not now in an obscure state; it is not hid from the world, neither is clothed in sackcloth. It is true that many voices have united in the Bible societies to spread the knowledge of the word of God; and that it is translated into about all the known languages in the world. It is almost absolutely certain that the French people are the nation that is compared to Sodom and Egypt in the passage we have been examining; and likewise the earthquake spoken of is the French revolution. Then if the two witnesses are the Old and New Testament, we are certain the third wo is coming quickly, and the seventh trump must shortly begin to sound. You have undoubtedly seen, my friends, that we are likewise brought down to the judgment, when God will reward the righteous, and destroy the wicked, who have persecuted the saints and trampled them under foot.

And once more let me inquire how it stands with you, my dear hearer. Are you prepared for that great and solemn day? Are you ready to meet the judgment? The two witnesses will appear for or against you. Their testimony will not fail. Do you believe them? He that believeth shall be saved, and he that believeth not shall be damned. "The word that I have spoken," says Christ, "the same shall judge you in the last day." Why will you not be warned? If half the evidence that I have brought of our being on the end of this dispensation, was brought to prove there was a great treasure hid in your field, how soon would you search and how diligently would you seek until you found it!

In this book of which we have now been speaking, are durable riches, gold tried in the fire, seven times purified. "Search for it as for hidden treasures; seek and you shall find." Can you tell me where the word of God, the Bible, has failed of being accomplished literally, and in the time specified? Many events have been foretold, the times given, and not one failed. How can you disbelieve? How can you shut your eyes against so much light? Where will you have an excuse in the day of judgment? I have repeatedly brought you down to this time, and shown, by Scripture proof, the judgment must commence immediately. You are in your hearts convinced that what has been declared concerning the two witnesses, in this discourse, is true. And if so, your reason must teach you that what follows under the third wo must be equally as true. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

THE history of the church, in all ages of this present world, is but a history of persecution and blood, when we follow her through all dispensations, from Adam to Moses, and from Moses to Christ; so likewise from Christ's first coming, down to his second appearance, the church have experienced, and, according to the whole tenor of Scripture, must expect to realize from the kingdoms and men of this world, this one promise at least, "In the world ye shall have tribulation." These facts are so plain and obvious, that it has given rise to a common saying among almost all writers, that "the blood of martyrs is the seed of the church." Yet there is a bright side to her history; for she has come out of all her persecutions more purified, more faithful, and with more energy, to prosecute the work her divine Master has left her to perform. And one other thing is certain—God has preserved her, whether in the wilderness or among the nations of the earth, in an extraordinary and miraculous manner, even her enemies themselves being her judges. Where has a kingdom stood when all the nations about them have conspired their overthrow? Where is the Assyrian, and populous Nineveh? Where is Chaldea, the queen of nations? Where is the Grecian empire, once the colossus of the world? Where is imperial Rome? Gone, gone, by the power of earthly foes. But behold the church of Christ and of God, delivered first from Egyptian bondage by the mighty arm of the God of Jacob, led by miracles through the wilderness forty years, brought into the promised land, although all the nations of the earth were her enemies, preserved as a nation through the rise and fall of mighty empires, and experiencing a reverse of fortune only when she courted the aid of worldly kingdoms, or suffering diminution only when she adopted the more popular worship of heathen idolatry. Yet in her lowest estate, God told his servant the prophet, that "he had reserved seven thousand that had not bowed the knee to Baal." And if men would reason on the subject of religion as they do on other subjects, there could not be an infidel in the world. For nothing is or can be more manifest than the miraculous interposition of Providence in the preservation of his people through the most severe trials, heaviest afflictions, and deadliest hatred of all men, that men or societies ever endured.

Our present discourse will show us the history of the church by prophecy, through the darkest age the church has ever been permitted to experience since the days of Abraham.

I. I shall show what we may understand by "the woman" in our text.

II. I shall show what we are to understand by the great red dragon and beast.

III. I shall give the history of the woman given in the chapters of our text.

IV. The time specified in the text, 1260 days, their beginning and end.

I. What may we understand by *woman* in our text?

I answer, We must understand the people of God, in all ages of the church, whether among the Jews or Gentiles: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. As the woman depends on her husband for a name, for food, and for raiment, so likewise the church on Christ, for a name—"And thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2—5. "And they were called Christians first at Antioch." *For food*, our text says "that they should feed her there," &c. The prophet Isaiah says, xl. 11, "He shall feed his flock as a shepherd." John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *For raiment*, the psalmist, speaking of the church, says, "She shall be brought to the king in raiment of needlework; her clothing is wrought gold." The angel to the seven churches says, "He that overcometh, the same shall be clothed in white raiment." And again, "I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." This shows conclusively that the people of God are compared to a woman. And now let me show,

II. What we may understand by the great red dragon and beast that persecuted the church, or woman that fled into the wilderness.

The *red dragon* is the same power as Daniel's fourth kingdom, the Roman, for the description is the same, having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully, &c. John says that the dragon drew a third part of the stars of heaven and did cast them to the earth, and that he deceiveth the

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whole world. The Roman government, then, must be the apocalyptical red dragon beast, having seven heads and ten horns. The Roman power is called *red*, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state; either might be sufficient to entitle them to the appellation "red." "*Dragon*" is undoubtedly given the Roman government from the fact that the Romans changed their forms of government so often, having seven different forms in about five hundred years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John by anything seen on earth; and therefore they took one of the inhabitants of the bottomless pit, "the dragon," to describe to us by figure this dreadful, persecuting, and bloody power. The red dragon is, therefore, used as a figure to denote Pagan Rome, and the woman sitting on the scarlet-colored beast to denote the church of Rome, or Papal Rome; and both together, civil and Papal, make the anti-Christian abomination, which would drive the church of Christ into the wilderness, where she would be fed 1260 days, or time, times, and half a time. I shall,

III. Give the history of the woman, as in the twelfth chapter of Revelation.

Verse 1, "And there appeared a great wonder in heaven,"—John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called *heaven*,—"a woman clothed with the sun," the church adorned with gospel light; as the natural sun gives light to the world, so does the gospel the church,—"and the moon under her feet." This shows us that John had a view of the church while it was in its Jewish state. For the moon represents the ceremonial law, which was typical of the gospel, like the moon shining in a borrowed light, and liable to change when the Shiloh should come. "Under her feet," shows that she walked or stood on the ordinances of God's house, which, like the moon, pointed to the sun both before and after Christ. "And upon her head a crown of twelve stars,"—first the twelve patriarchs, afterwards the twelve apostles, Eph. ii. 20. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verse 2, "And she, being with child,"—having the promise that the seed of the *woman* should bruise the serpent's head,—"cried, travailing in birth,"—denoting prayer in faith,—"and pained to be delivered," —that is, an anxious and deep longing for the advent of the promised Messiah, when she expected deliverance from bondage, sin, and all her foes, Matt. xiii. 17.

Verse 3, "And there appeared another wonder in heaven,"—another sight or view of God's government of the world in connection with the gospel,—"and behold, a great red dragon"—a figurative representation of the Roman kingdom.

Verse 4, "And his tail drew a third part of the stars of heaven, and did cast them to the earth." Judea became a Roman province before the Messiah's advent, which is figured by the *tail*, and the Jews had for a number of years been governed by tetrarchs or kings of the Romans' appointment. The Jews were governed by three different offices, figuratively called *stars*—kings, high priest, and sanhedrim, or the seventy elders. When, therefore, the Jews were deprived of their right to appoint their own kings, one third part of their rulers fell to the Roman power, in this passage called "*earth*." "And the dragon stood before the woman which was ready to be delivered,"—Herod was then king of the Jews, at the birth of Christ, a representative of the Romans, because he was supported by their authority,—"for to devour her child as soon as it was born." Herod sought the young child's life, to destroy him. See Matt. ii. 13.

Verse 5, "And she brought forth a man-child,"—Jesus Christ, born of a virgin. "For unto us a child is born, unto us a son is given," &c. Isa. ix. 6, 7. "Who was to rule all nations with a rod of iron," denoting the power of Christ to break in pieces and subdue all the kingdoms of the earth, Psalms ii. 9. Rev. xix. 15,—"and her child was caught up to God and his throne." Christ has ascended up on high, and is seated at the right hand of the Father until he makes his enemies his footstool. See John vi. 62. Eph. iv. 8—10.

Verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God." The church had grown weary of the protection of the Roman power, for she found, by woful experience, that whenever she placed herself under the protection of this *red dragon*, he destroyed some of her blessed privileges, and brought in a flood of errors, which caused divisions and subdivisions in the church. The Jews had tried their friendship and protection for more than two hundred years before and after Christ, and the event proved the destruction of their nation and place. The Christians, too, had tried the friendship of the same power, under Constantine and succeeding emperors, for little more than two hundred years, beginning A. D. 313, and ending in A. D. 538, as we shall show; which so corrupted the Romish church that she became the anti-Christian abomination, and the true children of God were driven into the wilderness out from her connection with the anti-Christian church, "the city of the nations," as she is called. But God took care "that they should feed her there a thousand two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time a free toleration of religious rights was not permitted in any of the kingdoms which formerly composed the Roman empire; but God raised up teachers among them, who retained in a good degree the doctrine and purity of the word of God, and practised the ordinances as they were delivered to the saints in the apostles' days: yet but little is known of them for six or seven hundred years.

Verse 7, "And there was war in heaven." After the prophet John had given us a history of the church, as in the preceding verses, he now goes back to bring up the history of the dragon, the Roman kingdom, and begins his history in the days of Christ and his apostles. "Michael and his angels fought,"—Christ and his apostles; see Matt. x. 34, "Think not I am come to send peace on earth: I came not to send peace, but a sword,"—"*against the dragon*," against principalities and powers, and wickedness in high places. "And the dragon fought, and his angels," —imperial Rome and worldly men.

Verse 8, "And prevailed not, neither was their place found any more in heaven." Rome could not prevail against the kingdom of Christ or the gospel; for it differed materially from the Jewish mode of worship; and although Rome in her Pagan state could find easy access into the Jewish sanctuary, because of the similarity of their worship, yet when Christ set up his gospel kingdom they were excluded, for none could enter this kingdom without regeneration, faith, and repentance.

Verse 9, "And the great dragon was cast out," —Rome Pagan was deprived from having any authority in the gospel kingdom, as Christ says in John xii. 31, "Now shall the prince of this world be cast out,"— "that old serpent,"—Rome Pagan is compared to the *old serpent* because he works deceitfully and deceives the church, (*woman*,) as the serpent did Eve, the woman in the garden,—"called the devil," because they devour and persecute with a devilish spirit,—"and Satan," because, satan-like, he claims power over all kingdoms of the world—"which deceiveth the whole world." This may be said of Rome, for she conquered more nations by deceit and flattery than by fair warfare. "He was cast out into the earth, and his angels were cast out with him." This was literally fulfilled when Christ cut off the Jews and all unbelievers; when he said, "My kingdom is not of this world;" when he excluded the kingdoms of this earth from participating in the spiritual kingdom which they claimed on account of their authority among men.

Verse 10, "And I heard a loud voice saying in heaven,"—many voices in the church under the gospel dispensation,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." This represents the grand chorus of all the saints, when they discover the true principle on which the kingdom of God is built. This was literally true at the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God day and night." The Romans had, by drawing the Jews into idolatry, caused them to sin against God in all their evening and morning sacrifices. And by these means, they were accused before God, that is, God was angry with them, and destroyed our brethren, the Jews.

Verse 11, "And they overcame him by the blood of the Lamb,"—by the blood of atonement, all believers in Christ do finally overcome the powers of darkness and princes of this world,—"and by the word of their testimony,"—preaching and testimony of the apostles. "And they loved not their lives unto the death,"—suffered martyrdom. This was fulfilled in the death of the apostles and others.

Verse 12, "Therefore, rejoice ye heavens, and ye that dwell in them." It was a matter of great joy among the primitive Christians, to be counted worthy to suffer persecution for Christ's sake. "Wo to the inhabitants of the earth,"—those who live under the Roman government,—"and of the sea,"—meaning the principal kingdom among the ten kingdoms. France is generally meant by *sea*, in this prophecy. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The *devil* means destroyer, and the three woes, and seven last plagues, were all to be sent upon the earth and sea; which denote wars, revolutions, and changing of governments. These things would prevail in the close of this Roman kingdom, and war would be the closing up of the earthly scene of this fourth kingdom which Daniel saw, and John has been describing under the figure of the "great red dragon."

Verse 13, "And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, they hated the church and the doctrine that taught that Christ's kingdom was not of this world, and they "persecuted the woman that brought forth the man-child," which is the church that had a Savior born unto her, Christ Jesus, the Lord of life and glory.

Verse 14, "And to the woman were given two wings of a great eagle,"—by which wings I understand the means God used between the Arian and Papal controversy, at the time of the division of the Greek or eastern church from the west or Roman church, which happened in the reign of Justinian, emperor of the east, about A. D. 538, when the controversy arose concerning the worshipping of departed saints, images, and the infallibility of the church of Rome. In this controversy, many privately withdrew themselves, and settled in the north-west part of Asia, and in the north-east part of Europe; and after a number of years, colonies were sent by them into Piedmont and valleys of the Alps, where it is supposed the true worship of God was retained during the dark ages of Papal ignorance, bigotry, and superstition. (See Milner's Church History, and Benedict's History of the Baptists.) "That she might fly into the wilderness, into her place,"—a separation from the world, as says the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. "Where she is nourished for a time, times, and half a time," —fed and nourished by the spirit and word of God 1260 years, "from the face of the serpent,"—from the knowledge of Papal Rome.

Verse 15, "And the serpent cast out of his mouth waters as a flood, after the woman,"—*Waters*, in prophecy, mean people, Rev. xvii. 15; therefore I understand this prophecy to have been fulfilled when the Pope, the head of papal Rome, sent forth his armies and inquisition to subdue the heretics, as he called them, who dwelt in the valleys of the Alps, which was about the beginning of the thirteenth century,—"that he might cause her to be carried away of the flood,"—exterminated and destroyed by his armies and inquisition.

Verse 16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." This verse was fulfilled in the wars which followed the above-mentioned time of persecution, in which the German princes helped their subjects against the armies of the Pope, and destroyed and swallowed up many of the Papal armies, from the thirteenth to the fifteenth century. Or, as some authors have supposed, the *waters* which the dragon cast out of his mouth was the flood of errors which arose about the time of the French revolution, under the name of Deism, which was calculated to destroy the doctrine of the gospel, as they vainly supposed, backed by the republican armies of France, and afterwards by the power of Bonaparte, who was finally subdued by the combinations of the kings of the earth. But, as this transaction seems to me to be too late to affect the woman in her exiled state, I have inclined, in my humble opinion, to my first exposition of these texts.

Verse 17, "And the dragon was wroth with the woman,"—Papal Rome was angry with the true church,—"and went to make war with the remnant of her seed." This war has not yet come; for it is evident, by the expression "remnant of her seed," that it means the last of the church "who keep the commandments of God, and have the testimony of Jesus Christ." This is the last struggle of this anti-Christian beast, and is described in many places as the last great battle, or the supper of the great God. Such expressions as "and went," as though this power would go to some place out of their own territory, and "the way of the kings of the east might be prepared," show that they will go west. I am, therefore, constrained to believe

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, FEBRUARY 24, 1844. [No. 11.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office,—Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 24, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞ Our present number appears in larger type, in consequence of the old being much worn, and too small for aged people to read with comfort.

☞ The extract from R. Atkins' Sermon, found in this number, will also be published in pamphlet form. We hope our friends will exert themselves to place it in the hands of every family in this city, and after having prayed over it—send to every professed preacher of the Gospel in the Union.

"THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. Jacobs." A 12 mo Pamphlet of 72 pages. Price 12½ cents single—$1,00 per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut,—South Side.

ONE OF THE SIGNS.

Churches Feasting.

"And shall begin to *smite* his fellow servants, and to *eat and drink with the drunken;* The Lord of that servant *shall come* in a day when HE looketh not for him, and in an hour that HE is not aware of." Matt. xxiv. 48–49.

This text is illustrated in some articles extracted from various papers, abridged from the Signs of the Times:

"GRAND FESTIVAL, by the *Ladies of the 16th St. Baptist Church,* (N. Y.) on Wednesday evening, Jan. 24th, at the Trivoli Saloon." Tickets are advertised at various places.

"Tea Meeting at Lynn," given by the Ladies of the South Street METHODIST CHURCH, in the Town Hall, which was "filled with a most interesting assembly," including *six clergymen.* Says the editor,—"Its sociability was untrameled."

A number of Tea Parties have been held at the Old Tremont, in Boston, since it was turned into a Church, by the Rev. Mr. Colver's (Baptist) Society.

At some of these church feasts recently held, a system of gambling has been introduced, in the form of gold rings inserted in cake that sold for high prices, in hope of procuring the lucky piece.

From a New York paper:

"UNPRECEDENTED ENTERTAINMENT, at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th of January, 1844:—

"The Ladies of the Nassau Street Congregation will commence their Annual Festival in the spacious saloons of the United States Hotel, on Thursday evening, 25th instant, precisely at 7 o'clock.

"The festival will close at 11 o'clock.—The windows on Pearl and Water streets will be brilliantly illuminated.

"Tickets: 50 cents for a gentleman, and 25 cents for a lady."

Advertised, among other places, at eight different public houses!

Another:—

"LADIES' FAIR—ST. JOHN'S CHURCH.—A *Rare Supper*, at 8 o'clock this (Wednesday) evening. *A splendid young Deer, fresh from the Alleghanies,* ROASTED WHOLE, will be served up with *other delicacies.* Tickets for Supper 50 cts. Admittance fee 12½ cts. Admittance in the day time, free. Supper tickets to be had at the Fair.

"Rochester, Dec. 20, 1843."

Dr. Luckey, of Rochester, has published a pamphlet against Millerism, that has not a text of Scripture quoted in it to sustain his views. He charges dishonesty upon Second Advent believers,—accusing them of having, as their real object, the establishing of a sect,—thus smiting his fellow servants.—This pamphlet was sold in the Methodist Church, at one of their feasts, where there were military, fire companies, music, &c., such as our Saviour never drew around him to give effect to his public labors.

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THE MEETINGS.

Pressing duties, and a degree of indisposition, has prevented our attendance upon the meetings that have been held regularly each afternoon and evening, for the last two weeks. But an intense interest has prevailed during the whole time. Bro. Maull has done the most of the lecturing in the evenings during this time. The revival, which has not ceased since the truth upon the doctrine of Christ's coming has been taught here, still goes on, and recently has assumed a most interesting form.

It has found its way among a class of young men, some of whom used to attend the meetings to take the scoffers' part: But the truth has taken such effect upon them, that many who came to scoff, "remain to pray." Numbers of this class have been soundly converted, and, we need not say, that converts, who have come out and embraced the truth in the face of so much opposition, and "spiritual wickedness in high places," are bold Soldiers of the Cross.—Tuesday last was observed among us as a day of fasting and prayer. We attended in the evening and found the house crowded. At the close of the lecture there were eight or ten young men came forward for prayers, and perhaps twice that number of females. The presence of God was powerfully manifest.

The calm, unshaken confidence of the Second Advent believers in this place, in the coming of the Lord at the *end of the days*, is soul-cheering indeed.

It is beyond any thing that we have ever seen. How much better is God to us than all our fears! We had supposed that just before the dawn of that bright morning, when the Sun of Righteousness should shine on the earth again, that there would be a strong predisposition to "slumber."

But all is life. As our steps are bent towards the place of prayer in the dusk of the evening, the notes of music always reach our ears before we enter, and with such heavenly sweetness that we often fancy it is the voice of angels breaking over the dense, dark clouds that fill the literal, as well as moral atmosphere—heralding the approach of the Bridegroom.

On Wednesday P. M. at 2 o'clock, the ordinance of Baptism was administered at the foot of Pike street, to ten young brethren and sisters. It was a season of rejoicing.

An interesting communication is received from Bro. J. H. Kent, Indianapolis, headed, "The Last End of Indignation." Its length prevents an insertion before next week.

"MIDNIGHT CRY."

We are sorry to learn that the editor of the "Midnight Cry" is brought so low upon a bed of sickness, as to be unable to attend to his editorial labors. We judge from the appearance of the paper that it is at present under the management of Bro. L. D. Fleming, who will preserve its interest.

THE HERALD.

The Morning Herald of the 19th instant, has an article headed "Clerical Advocates of Oppression," in which he proves, (easily enough,) that slavery is sanctioned by numbers of the popular clergy.

If the Dr. were a student of Prophecy, he would readily discover this to be a powerful sign of the last days.

GOV. REYNOLDS.

Thomas Reynolds, Governor of Missouri, shot himself in his own office, at Jefferson City, Mo., on the 9th inst.

On the table, near where he fell, was found the following letter, addressed to Col. W. G. Minor:

"In every situation in which I have been placed, I have labored to discharge my duty faithfully to the public, but this has not protected me, for the last twelve months, from the slanders and abuse of my enemies, which has rendered my life a burden to me. I pray God to forgive them, and teach them more charity.

"My will is in the hands of Jas L. Minor, Esq. THOS. REYNOLDS.

"Feb. 9, 1844."

EX-GOV. NOBLE.

The columns of the "Indiana Courier" are in mourning for the death of the Ex-Governor of that State. He died at his residence near Indianapolis the 9th inst.—The same day Gev. Reynolds shot himself.

CLERICAL SCOFFING.

☞ The following is extracted from the "Watchman of the Valley," of Feb. 15, edited by a so-called Evangelical CLERGYMAN. It needs no comments. It speaks for itself:

"TIME, TIMES, AND A HALF A TIME."
Dan. xii. 7. Rev. xii. 14.

Our Millerite neighbors seem to be working out a new interpretation of this famous passage. If we understand their movements, 1843 that is TIME, 1847 that is TIMES, and March 1844 that is HALF A TIME. We have not yet seen this text quoted by them to justify these various dates of the end of the world, about which they have been and still are so exceedingly positive, but we suggest it to them as very convenient for that purpose, and very much after the analogy of their interpretation of prophetic language generally. They have always said, I believe, that the real date of the end of the world would be 1847, but our common era is something like four years short of the real time, so that 1847 actually comes in 1843. About this, Father Miller and his followers were as positive as men could be. But when 1843 was rapidly passing away, and no signs of the end of the world coming on, they bethought themselves that the prophetic year did not begin in January, but in March, so that their 1843, (according to them equivalent to 1847,) would be stretched out into March, 1844 (1848,) and that would give them some three months longer time for the Lord to come in. But March is rapidly approaching, and there are no signs of the Lord's approach. What is to be done next? Why, they begin to think the Dionysian era may be right, after all, and the true 1847 will not come til the vulgar era 1847. This will do for three years longer; but when those three years are gone, what will be done then? Why, we are told in the scriptures, both in the Old Testament and the New, that *a thousand years with the Lord are as one day*, (Ps. xlii. 4; 2 Pet. iii. 9,) so that if the end come in 1847 or 1947, it is only the difference of *one day*, and surely that is no great matter! This I think is the most rational conclusion they can come to, and I earnestly commend it to their serious consideration. But I much fear they will take another horn of the dilemma, and planting themselves on Jeremiah xx. 7, will boldly exclaim, *O Lord thou hast deceived us, and we were deceived!*

Here is the great mischief of all these fooleries. Men charge them upon the Bible, and when the event shows them to be what they are, *fooleries;* then these whose foolish credulity gave credit to such follies, fly back to an equally foolish infidelity. As well might Job charge on God his sore boils and scolding wife, as the misguided multitude charge on the Bible the brain-sick phantoms of poor old Miller and his rattle-trap crew. It is hardly possible to believe them sincere, (that is, the leaders,) for they certainly know, they must know, that there are many chasms in their chronology, which are filled up on mere conjecture. In the language of exegetical science, the *terminus a quo** is entirely wanting, even if they have have the *terminus ad aquem*,† which they have not.

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*The boundary from which.
†The boundary to which.

Our friends abroad will discover from the above, about how the moral Thermometer stands in Cincinnati, when the truth has driven a *Clergyman* to such straits. They will learn one thing more, viz: The contempt with which the Bible is treated by the editor of this "Watchman," and a few like him. To such men, the hope that a once slighted Saviour will still remain away, is a glorious hope—yes, it is an anchor to their souls, cast—where? Where their hopes and treasures are, of course.

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METHODIST PROTESTANT.

The following is the strongest argument the editor of the Methodist Protestant has yet given against the soon coming of our blessed Saviour. What a picture! And from the pen of REV. AUGUSTUS WEBSTER, one of the most learned and talented men in the M. P. Church—at the head of their editorial department. Our heart is pained at the condition of the church we have loved as our right eye—a church that once used our name tenderly, prefaced with the title of "brother." Their highest functionary, whom we once delighted to honor as a guest, can now descend to language revolting, not only to every principle of the religion of Jesus, but of common decency.—Insinuatingly calls his brother a *Jackass!* for what? Because he believes none other things than the Prophets did say should come.

Can any man longer doubt the reason why an honest man cannot labor in a church under the influence of such leaders.

"Rev. Mr. Jacobs is the Cincinnati Jonah, and, in these times and half times, it is remarkable that the name of each begins with a J! How very significant! And in the case of the modern prophet, the second letter of his name is A! the letters J, A, or A, J, being very expressive, if not in relation to the prophecies, at least in reference to the prophet. But as the ancient Jonah had a Gourd, so has the modern * * * * * * Whether the analogy will hold good in the withering of the Gourd so soon as the sun waxes hot, and in the vexation of Jonah II., by the City's escaping his predicted destruction, we shall soon see. For our own part, we believe that the April sun will be too much for his Gourd, and, then, what will become of our great prophet, with his uncovered head, under the hot beams that will scorn and scorch him?* Such men * * * * should be loved and pitied, but they cannot be esteemed. They are always chasing after some humbug, being unwilling to move in the humble sphere for which their moderate talents and information fit them, but are in a fever to demonstrate, that men of sense and acquirements are embarrassed by their qualifications for usefulness, and that the world will never be put to rights, until it is J. A.'d and Maull-ed by the humbug chasers, who seem to have been "born booted and spurred," to ride the rest of mankind into any bog or quagmire, that the said *literati* and *chasers* may affirm to be a veritable race course, and by no means any bog or quagmire at all." *Methodist Protestant.*

*Judge ye whether Jonah the first would have been spared by such a man. ED.

Bro. Green writes from Rossville, that the band of Second Advent brethren in that place hold prayer meetings regularly, which are very interesting.

They have so long tried, in vain, to procure a lecturer, that they sometimes feel as though they were almost forsaken. We are sorry that the state of our health, and previous engagements, prevents us visiting them at present, according to their urgent request.

TO CORRESPONDENTS.

☞We have received a lengthy communication upon the 24th chapter of Matthew, which we defer publishing for the present; not because it is unworthy of publication, for it is a well written article. But as there is considerable difference of opinion as to the true meaning of that chapter, we have some other views to present upon it first, and then, if desired, we can make room for correspondents.

The article headed "A small omission in Mr. Miller's calculation," has so many omissions in it, that we have concluded to lay it aside. We will notice one of them: "The 42 months (Rev. xiii.) commences the 21st of next March—they are to be taken literally." What is omitted? is the *proof!*

We have a very pressing invitation to lecture in Lagrange, Oldham county, Ky., with which invitation, we are sorry to say, we are unable to comply.

The communication of Bro. Thomas, of Louisville, we should be happy to publish, if he will permit us first to send it to Bro. Litch, so as to publish his review of it at the same time. As it calls in question some of his peculiar views relative to the Ottoman power, we think *his* reply should accompany it.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

The last "Signs of the Times," published in Boston, comes to us this week, under the above head. It is a double number, being the commencement of vol vii. It contains an interesting account of the Conference recently held in that city.

In his closing remarks upon the labors of Mr. Miller at the Conference, the editor says:—

"In this course of lectures Mr. Miller has been uncommonly happy in his illustrations, and in securing a candid hearing. The interest continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him without gathering instruction from his illustrations. He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ever ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections.—Mr. Miller, to be duly appreciated, must be *known*. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood, —Low Hampton, N. York,—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness, or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but had he studied in the schools of the prophets, with his intellectual endowments he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might appear not modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens "like a book"—each succeeding chapter and page presenting new and endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lisped aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.

On Monday, the 5th inst, at 4 P. M., Mr. Miller and Brother Himes left for N York city, to hold a conference, and give there a course of lectures. From thence they expect, if time continue, to go to the cities of Philadelphia and Baltimore; and thence to Washington to visit Cæsar's household."

The following, which we clip from the "Daily Atlas," looks like the "last end of indignation" against the Jews, rapidly approaching:

THE JEWS IN RUSSIA.—The London correspondent of the N. Y. Post, writes under date of the 12th of January: The Emperor of Russia has issued his "imperial ukase" respecting the Jews. Thousands of families are affected by it. They receive passports telling them where they have to reside in future, and are expected to dispose of their property in a few days. Think of thousands thus being turned out of house and home, and in the middle of a Russian winter, and merely because it is the "will of the Emperor."

A blessed country is that same Russia!—The Emperor has lately been presiding at the "inauguration" of a monument erected

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by his order at Kowas, to commemorate the result of the French invasion of 1812.—The inscription is brief and epigrammatic: "God is against the aggressor! In 1812, 700,000 hostile troops entered Russia: of this number only 70,000 marched back."

LETTER FROM CONNECTICUT.

By permission, we make the following extract from a private letter by a young lady, to her friends at home. It is illustrative of the feelings of the true believer in the Lord's soon coming, for their unbelieving friends:

Dear Mother and Sister,—

The kind Providence of God has led me to this place, where I have found a little band of Advent believers marching Zionward—and will you rejoice with me, dear mother and sister, when I tell you that I also have joined them, and am now determined to go with them, though it be at the eleventh hour. You cannot tell how I wish that you both, and indeed all that are dear to me by the ties of nature, were also with this little band—it would give me joy and glory in my soul. You know, my dear mother, that I had already given my heart to the Saviour, and I have plead with him to guide me into *all* truth,—and I can rejoice in the assurance that he now has my whole heart, and that he has revealed unto me, that he will soon come in the clouds of heaven, to take his ransomed people home; and will change their vile bodies—fashion them like unto his most glorious body, in a moment, in the twinkling of an eye, when the last trump shall sound. It will be a day of blessedness to the believing, but of destruction to the unbelieving—and Oh! may the Lord help you to believe—to lift up your heads and rejoice that your redemption draweth near—"For unto *them* that *look* for him, shall he appear the second time without sin unto salvation." The time is at hand,—the great day is near,—and let me entreat of you to look at this subject, and do not suppose that it is not in accordance with the word of God—but search the Scriptures for *yourselves*, and see if these things are not so. Let me ask of you to lay aside all prejudice, and search with care and prayerful attention.—If the end of all things is near, it is important that you should know it. You perhaps will ask, how *can* we know it? "for that *day* and *hour* knoweth no man," &c. This is perfectly true; but can we not know very near, for the same Divine Teacher says also, "That when we see these things come to pass [the signs he had just specified,] then know that it is near, even at the door," and God has promised in his Holy Word, that to such as seek to do his will, he will guide into all truth, and shew them things to come. You will perceive, I have not set any particular day or time—but *he will come* in his own *appointed* time, for "*at the time appointed the end shall be.*" And I am sure that since he has led me to believe that he will come soon, and has brought me by his spirit to rejoice in this truth, I have the most implicit confidence that he will come and will not tarry. May we be prepared to meet him at his coming. My dear friends, if it were in my power to enlighten you on this grand subject I would sacrifice any earthly comfort whatever. Yes, I would labor day and night, if you would only realize and feel this truth as I do. You have known my aversion, heretofore, to the belief of this doctrine; therefore, you cannot suppose that I have been led into it by any one. It is by the spirit of God. I now find it on almost every page of Holy Writ. Oh! search the Scriptures, for in them is eternal life! May this affectionate warning be received and listened to, as from one that loves you better than all earthly objects, and who would sacrifice anything for your everlasting good, that you might be made partakers with me in the Saviour's Kingdom, now so near at hand.

From your affectionate daughter and sister,

M. D.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

Awake from your slumbers, ye Virgins arise!
The Bridegroom is coming in pomp from the skies.
Go quickly to meet him, adoring behold,
Your King in his Advent, in raiment of gold.

Ten thousand of thousands of angels attend,
And with him in glory from heaven descend:
The signal of judgment the Archangel shall sound,
And waken the trophies of Death from the ground.

Before the Omnific the sun shall dissolve,
And the temple of Nature forbear to revolve;
While earth and the nations, his word to complete,
Convulse at his presence, and melt at his feet.

Arrayed like the Saviour, all the Saints shall arise,
And meet their Redeemer with joy in the skies.
While songs of redemption, by Prophets foretold,
Proclaim a new era and fill the new world.

But *justice* her treasures of torments and pain,
Incessantly thunder upon the profane:
While hell's flaming caverns receive the staunch foe,
And all his adherents sink weeping in w

Ye soldier's of Jesus still faithful remain;
Confide in his promise your strength to retain.
Who conquers shall send you through conflicts below,
And life and salvation immortal bestow.

JOHN HOBART.

Marion co., Ind., Feb. 10, 1844.

Brother Hobart will accept our thanks for the above, and we hope he will favor us with more.—Ed.

LETTER FROM BRO. BROWN.

Bellbrook, Greene Co. O.,
Feb. 12th, 1844.

Dear Bro. Jacobs,

As the reading of the Midnight Cry, together with the Bible, has awakened within my breast a conviction of the truth of "Christ's speedy coming," and the setting up of his kingdom; I feel like saying something respecting the good cause in this place, and the effect of the doctrine generally. As it respects the doctrine of a temporal millennium, I am thoroughly convinced that it is not sanctioned by the Word of God, (much less being reasonable.) I believe these schemes have originated, and are only retained in the minds of the worldly-minded; unless there be some who depend upon pretended spiritual guides for instruction.

The return of the natural Jews to Palestine, is another fable equally unscriptural and erroneous. In order to correct these errors, they have only to be presented in their true light to the godly, and thinking part of the professing community.

About twelve months ago, Bro. Hicklin delivered a course of lectures here, which would have been productive of great good, had the people yielded to the conviction of their own minds at the time; but the devil came and took away the word out of their hearts, lest they should believe and be saved. And I fear have rejected the counsel of God against themselves, and may bring upon themselves swift destruction.

If ever there was a time since the creation of the world, that scoffers were bold, it is now. If ever there was a time when the truths of God's Word and the principles of the religion of Jesus Christ, should be fearlessly declared, and faithfully maintained, it is now: for wicked men are virtually waxing worse and worse, and even a great part of the professing community have not the fear of God before their eyes. There are but two families in this place that are "looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ," and who are anxiously desiring the same. The Bible has become the best of books to those that believe, because of the simple manner in which it addresses itself to the minds of men. We assemble ourselves together once a week for the purpose of conversing upon the glorious truths contained in the Scriptures, and to pray to God to direct our minds into all truth, and to increase in our hearts that faith which works by love and purifies the heart.

We would be much rejoiced if it would be convenient for you to send us a lecturer, and have no doubt in our minds, but that great good would be done in so doing. If there are any lecturers in Cincinnati, who are resolved on a tour, send them this way.

I expect with you to meet the Lord in the air at his coming. Jaees Brown.

LETTER FROM BRO. FALL.

Pleasant Valley, Preble Co., O.,
Feb. 12th, 1844.

Dear Brother Jacobs,

I would suggest the propriety of your publishing a note in "The Western Midnight Cry," informing the friends of the German where they may regularly obtain the Second Advent publications, in their language,* for there are many Germans who have not known that the works are published in German. Being myself interrogated on the subject, I was unable to give the necessary information. If you have any charts in the German language, please send me one; if not, send one of the other kind.

Please send us another dozen of Hymn Books. Our people love to sing the Second Advent hymns, where they are not gagged nor priest-ridden; especially the common people, where they have much of the love of the Saviour in their souls. This little Songster seems to be a kind of forerunner, to remove prepossessions and prejudices against the Second Advent cause. O! may light and truth shine forth! and the glory of

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the Lord soon inundate the whole earth!—Amen and Amen. Come, Lord Jesus, and come quickly! TETRARCH FALL.

*Our late edition of German tracts is exhausted, but we have the stereotype plates, and can issue another edition within forty-eight hours after the funds are received. They can be furnished at about ten dollars per 1000.

A SIGN.

To the Editor of the "Western Midnight Cry,"

On the evening of the 14th of April last, when the moon was not more than an hour high, I saw, from the porch of my dwelling, the indistinct features of a man's face in the moon—the general outlines of the eyebrows, nose, and chin, which very soon softened in to the most brilliant countenance that I ever beheld. My astonishment led me to call my wife and family to behold the astonishing phenomenon. They all, with me, for as much as five or ten minutes (with the exception of my oldest daughter, whose eyesight is injured,) beheld the moving picture. The first position the face had, was an entire front, but it soon changed to a side view; and such was the brilliancy of the countenance—so sparkling and majestic, that my sensations made my flesh quiver, and almost creep upon my bones. The same appearance was seen by my family, but did not produce on them an equal shock. I thought of the words of the Revelator, (who was blessed with a view of the blessed Saviour,) who said, His countenance was as the sun when it shineth in his strength. I thought such was this.—The countenance wore the color of flesh, very distinct from the color of the moon.—The moon immediately passed under a cloud could not not be seen with distinctness any more.

One of my neighbors, Mr. John Wright, to whom I was relating it, informed me that two of his sons saw it also at the same time.

JOHN HOBART.

OBITUARY.

Died on the morning of the 5th of January, 1844, after an illness of about ten days, Miss MARTHA PICKET, at the residence of her father, in New Salisbury, Clermont county, Ohio, in the nineteenth year of her age.—The deceased joined the Methodist Episcopal Church, March 17th, 1843. She lived an acceptable member of that society, and was beloved by all who had intercourse with her. She commenced praying, soon after she was taken sick, to the Lord for a bright evidence of her acceptance; which she continued to do until about 3 o'clock on the day before her death. About 3 o'clock, P. M., of that day, the writer of this note asked her if the Lord was precious. She replied, "The Lord is precious." I then asked her if she felt that "Jesus could make a dying bed feel as soft as downy pillows are." She replied that she did, and praised the Lord for some time so distinctly as to be heard all over the house. She then fell into a sleep, and soon afterwards awoke, and said, "Sweet angels!" Being asked if she saw them, she said, "Yes; the room is full of angels;" and that they "would soon convey her home." She fell into a sleep, but soon awoke and said, "The angels are gone."—She requested us to sing a favorite hymn, and when we had complied with the request she reached me her hand and exclaimed,—"Glory to Jesus! the angels have come again! Lovely angels! lovely angels! they are waiting to take me home!" Her strength was almost exhausted, and in a few moments after she calmly fell asleep in Christ.

E. HOLMES.

EXTRACT FROM A SERMON.

BY THE REV. ROBT. ATKINS, OF LIVERPOOL, ENG.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating a truth when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise, that the whole earth shall be filled with the glory of the Lord.—Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the *age*—not the end of the *world*, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us that iniquity, which at the beginning of the dispensation only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares, that, in the last days, *perilous* times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof—ever learning, but never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking after their own lusts and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days: that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, the second is of God's; which of the two will you believe? But lest there should be any mistake, let us fairly and honestly enquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have and becoming a disciple of the Lord Jesus?—Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of goods? Where is the persecution that all who live godly in Christ shall endure, and where is the being hated of all men for Christ's name's sake! Alas! alas! my brethren, the gifts of the spirit are gone, and I fear, most of the graces have gone with them: and as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact, that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and let me tell you, it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and in praying to his Father, he could honestly, and with a sincere heart say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by

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our Saviour's example, and what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, and a stranger in a strange land. The Christian is commanded to take no thought for food, for raiment, nor even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having, and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity, find me the church who lay it down as a rule, that for the sake of thoughtless, world loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world—come out from the world—beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are vanished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade: they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostacy, apostacy, apostacy, is engraven on the very front of every church: and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus blasphemy is added to apostacy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred or his one thousand a year, and see whether his stipulated income of the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or to the wealthy deacon; go to the Christian merchant, or the Christian shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on earth," and "labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Chrtst's living epistles, which sinners may read? Where have they their hiding places? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go the length of making a three-parts Christian to keep the enquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing enquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted?—They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before the one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted, becsuse of their party bickerings and their unchristian animosities; but with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present, nothing to do; it is enough for my purpose, simply to point at their apostacy from primative purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it.—God has forgotten to punish if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit: and to them I address the admonitory language of my text: "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

But my dear hearers, I must take my leave for the present, of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on Sunday morning. Are balls, and concerts, and theatres, and race-

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courses, places of preparation for the judgment seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand and place your finger upon that portion of it which says: 'Remember the Sabbath day and keep it holy,' and go through the streets and markets of this city, and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of Heaven. In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, and for our own sake, 'Remember the Sabbath day and keep it holy;' and I can hear the infatuated worms reply, Onward, onward, who is the Lord that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man plainly and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarming and Satan-disturbing disciples of Christ. But why should I keep my eye and yours so long fixed upon the world; did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do that he has not already done?—And, after having done every thing that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation and the world's salvation, it were directly libelling God to say he has not done so, and after having done all this in vain, as far as either the reformation of the one or the salvatiou of the other is concerned, a lengthening out of the day of mercy, would, in my estimation, be most unmerciful. I see it to be just crowding of hell with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment! and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land: for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand.—Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud in the anguish of his soul; Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable, now they are forever hid from thine eyes. Notwithstanding this awful sentence, Jesus Christ commanded his disciples to commence the preaching of the Gospel at Jerusalem; and why?—Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full, Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body and of mind, and the mighty power of his spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy and awake from your slumbers; come out from amongst them lest ye be partakers of their plagues. The cry is raised. Behold the Bridegroom cometh! as you value your souls, disobey not the command; but 'Go ye forth to meet him!' 'Tis vain to imagine that by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you:—mother's children are they all. They do not bear the image of the heavenly, and I am satisfied as regards the great bulk of them, the Father never begat them. The little zeal they have hath self for its spring and party aggrandizement for its object: and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew any thing of God individually, I am afraid that most of them died in the weaning: when the sensible comfort, the milk that God had provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift may remain: and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both: but as to the life of God and to the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh! no. You will uniformly find them on the side of the scoffer, and they will tell you—We are doing well—we are increasing in goods,—we are triumphing—we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, ond thus you may succeed in alarming some of them. You are injuring them—you are hindering the work of Christ—you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah who first came, and of John the Baptist, be given unto you: let your loins, like theirs be girded about: let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper: 'Prepare to meet your God!'—I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under

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my own ministry: and if you, my fellow-laborers, will only stand out boldly for God, the harvest of this land will soon be ripe: I feel as if death or life was in every word:—and every time I make the inquiry, Watchman, what of the night? the answer cometh with an increasing thrill to my soul,—the morning cometh and also the night. And oh! may every soul now before me tremble at the voice of the Spirit, and take the prophetical warning in time—make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bibles for light: away with every trapping of worldly policy: strip your party-colored robes of Satan's weaving: take to you locusts and wild honey: have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle with the promise of his coming—with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution and sin—'Prepare the way of the Lord.' Thus will you be 'like unto the men who are waiting for their Lord:' and take the promise for your comfort—'When he cometh and shall find you thus watching: verily I say unto you, that he shall gird himself and make you sit down to meat, and will come forth and serve you.—Amen.'

AN ADDRESS TO THE BELIEVERS IN CHRIST

OF ALL DENOMINATIONS.

Dear Brethren:—We would ask in the name of our dear Master, Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics? What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us, wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us, we pray thee, or wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed: if we are guilty of heresy or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these! John xiv. 3.—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Acts i. 11—"Which also said, Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—1st Pet. i. 7 and 13.—"That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ."—Rev. i. 7.—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Does our crime consist in our looking for him and loving his appearing? This too, we charge upon our fathers and teachers;—we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing.—Witness, Matt. xxiv. 44.; xxv. 13; Mark xiii. 34–37; Phil. iii. 20, 21; 2 Tim. iv. 8; Titus ii. 13; 2 Pet. iii. 12; Rev. xvi. 15.

Or are we to be severed from our brethren because we belive the prophets of the Old and New Testament to be the true prophecies of God; or because that we think we can understand them, and see in the history of our world their fulfillment?—Are we to be cut off from our connexion with your churches, because we believe, as your ministers have told us we ought to, for ages past?—Acts xxiv. 14.—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."—xxvi. 22—"Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—King Agrippa believest thou the prophets?—1st Tim. iv. 14.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."—Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? Mark. xiii. 37. "And what I say unto you, I say unto all, Watch." And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. viii. 5–6—"Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." Dan. xii. 6–7—"And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?—And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." I Peter i. 9–13.—"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought into you at the revelation of Jesus Christ."

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.

Or, are you ready to say that our crime consists in examining the Bible for ourselves. We have inquired, "Watchmen, what of the night;" we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Mede, Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and until this is done, we must continue to believe the Lord will come in this Jewish year.

WM. MILLER.

LETTERS AND RECEIPTS.

John Smith $3; E. Holmes $1; J. L. Tullock (all right;) Capt. Gray $6; J. H. Kent, L. Hicklin, Richard Moran, J. Kenley, P. M., $1; Robt. Davis, P. M., $1; J. B. Cushman, Ass't P. M., $2; W. Mounts, P. M., $1; Jas. Brown; John Hobart; E. Holmes; Tetrarch Fall; Wm. Thayer, $5; D. Bartholomew; Dr. Thomas.

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, MARCH 2, 1844. [No. 12.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office,--Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 2, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in this torical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are contineed at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞ Brethren, come up to the Conference. We shall probably procure a place for that meeting that will hold three times as many persons as the place we now occupy.

☞ The first number of the "Southern Midnight Cry" is received. Published at Washington, D. C.

THE MEETINGS.

The interest still continues. There have been many interesting cases of conversion since our last number was issued. The congregations at College Hall, last Sabbath, were larger than usual. Tuesday was again observed as a day of fasting and prayer.—The Lawrence street Church was crowded in the evening: fifteen or twenty came forward for prayers. Nearly that number are forward every evening. The ordinance of baptism was administered on Wednesday, P. M. to seven young people—five males and two females. The ministers and editors in this place were never apparently in so much trouble as now. The latter have recently *imported* a case of insanity, from the effects of Millerism, *away* from the State of Maine: But the effects of such anodynes are soon gone, and they are again in convulsions. We never have had so little trouble to get along with opposers. The Lord fights our battles for us, while the hypocrite trembles, and the multitude look on with astonishment. We have nothing, however, to glory in but the Lord, and in him will we rejoice, for his truth is triumphant.

NEW WORKS.

The following works have been recently published at the Second Advent office in this city:

THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. JACOBS." A 12 mo. Pamphlet of 76 pages. Price 12½ cents single—$1,00 per dozen.

EXTRACT FROM A SERMON BY THE REV. ROBERT ATKINS, OF LIVERPOOL, ENGLAND. 24 pages, price 3 cents—25 cts. per dozen.

AN ADDRESS TO ADVENT BELIEVERS, and AN ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS: By *William Miller*. 20 pages, price 2 cents—15 cents per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut—South Side.

STRANGE CONSISTENCY.

The use of the Methodist Protestant Church on Sixth street, was denied the Second Advent brethren, as we are informed, in consequence of their *fixing the time*.—They have recently opened their house for Dr. Robinson to lecture upon the prophecies, who *fixes the time*, some THIRTY-EIGHT YEARS HENCE. This looks as though they were anxious to have the day of *execution* delayed.

We have good evidence, however, that all of the members of that church do not look upon the Second Advent of our dear Saviour as the day of their doom, from the fact that they have furnished a larger proportion of our congregations since the Doctor has been lecturing for them, than any other church in the city.

Effects of Millerism.—The Norridgewock (Me.) Workingman says—"We are pained to learn that the wife of Mr Solomon Luce, of New-Vineyard, committed suicide last week, by taking arsenic. She became deranged by embracing the doctrine of Millerism. She was the daughter of David Pratt, Esq and has left five or six small children to lament her melancholy end.—*Daily Cincinnati Gazette.*

After publishing the above, the Gazette man ought to feel better. It is, no doubt, some relief to him, as the troublesome "Western Midnight Cry" is printed in his office. In the eyes of the world, this ought to be a recommendation to the Second Advent doctrines. Look at it? Here are more than a thousand Second Advent believers in Cincinnati, and yet the editor of the Gazette has to travel through his piles of exchanges *away down east fifteen hundred miles* to find

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a case of insanity from the effects of the great truth of Christ's Coming. We know nothing of the above case, but we venture to say if the woman referred to was honest, she never has become deranged by believing the Lord will soon Come. But as to that class of people who are determined to disobey God, it is a wonder to us, that more of them do not become deranged when they listen to these truths. We should not be at all surprised if some *such* ones in Cincinnati should go crazy: and even the editor of the Gazette *himself*, unless he speedily gives heed to the truth. He has never yet found a spare corner in his large sheet to tell his readers, that scores of persons in this city have been converted from profanity, drunkenness, and infidelity, into sober, honest, praying men, and good citizens, under the influence of this same "Millerism."

The last eastern "Cry" is full of interest. Communications from all quarters tell of hopes that are beating high for immortality, soon to be put on at the first resurrection.

We do, with our friends at the east, begin to "groan for the adoption, to wit. the redemption of our body," as we have never done before. We are some times almost ready to faint under the pressure of our excessive labours; but the Hope of a glorious inheritance—an eternal rest, is always a timely comfort and an unfailing support.

AN OLD BIBLE.

Bro. James Weare, of this city, now in his 80th year, has in his possession a Bible of Besa's translation that is 300 years old. It has been in the Weare family 243 years.

In comparing this old Bible with our present translation, we find many accommoda ting expressions in the latter, not found in the former; for instance, in Cor. xiii. 5: for "not *easily* provoked," the old reads "not provoked." 2d Cor. ii. 17: the old reads—"For we are not as many which make *merchandise* [in place of "corrupt,"] of the word of God, but as of sincerity—but as of God, in the sight of God, speak we in Christ."

This justifies an expression that gave some offence a little time since, viz: That the popular clergy of the present day, must have a certain stipulated sum, or they will not preach.

FOREIGN NEWS.

By the arrival of the Hibernia, we learn that the latest accounts from Rome, state, that *misery* and destitution still pressed heavily upon the poorer inhabitants of that city.

According to the last advices from Palermo, the recent eruption of Mount Etna had caused great calamities.

It has been customary in past times, and we believe it is at present, with men of sense and intelligence; when they come across an objectionable argument, to furnish a better; or if it interferes with bad principles, which are loved better than truth, to treat the matter with silence. In the anxiety of our friends to place the truth in the hands of every reasonable man, it is not at all surprising to find that their efforts are sometimes misdirected. We will give a proof of this.

We found in our box at the Post Office, the other day, three of the "Western Midnight Cry," Vol. 2, Nos. 3, 4 and 5, enclosed in a wrapper with the following paragraph in lead pencil:

"The fool who sent these will have goodness to discontinue the sending any such papers to my family. TH: J. ADAMS."

They had been directed to Miss Adams, at T. J. Adams', Eighth street. As *we* did not send them, and cannot tell who did, we publish this notice, that the friend may not waste any more of these valuable papers, for we have calls for ten times more of them than we can supply.

THE LAST END OF INDIGNATION.

An interesting communication from Bro. Kent, upon this subject may be found in another column.

In addition to his remarks, we suggest a few thoughts.

The strong probability is, that a misunderstanding of the event which marks the termination of the 2300 days, will be a means of luring thousands upon thousands to destruction. See Dan. viii. 19.

"I will make thee know *what* shall be in the last end of the indignation, for at the time appointed (2300 days) the end shall be."—What end? The end of indignation. Against who? God's people; not the wicked, for (ver. 13,) the inquiry was, "How long the vision," &c. "to give both the sanctuary and host to be trodden under foot,"—not the devil and his host—not the wicked, for they are to be "left" when God's people are "taken." The indignation against God's people is to cease with the close of the 2300 days; but what is the EVENT in the world's history that is to mark the end of those days? Bro. Kent has shown that "the *fruit* of the stout heart of the *king* of Assyria is the Papal power. We understand it to be the Papal *ruling* power, for it is not the fruit or perpetuity of the Assyrian kingdom under another name, but the fruit of the *stout heart of the King*. That the power to be punished (Isa. x. 12,) is identical with the Papal, may be more clearly seen by a few comparisons of scripture. Isa. x. 18, "And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his (the fruit of the Assyrian) thorns in ONE DAY." From a comparison of Rev. xvii. 4–6, 9, 18, it will be seen that the "Mystery, Babylon," is the seat of the ruling power of Papacy,—the city of Rome; no other city, since John's day, having reigned "over the kings of the earth" (verse 18). In Rev. xix. 8, it is said of her, "Therefore shall her plagues come in ONE DAY; death, and mourning, and famine; and she shall be utterly BURNED WITH FIRE, for strong is the Lord God who judgeth her," The punishment is the same as that which is to be visited upon the *fruit* of the ruling power of Assyria. It is the same power. The staff, (or power,) in their hand, is God's indignation; as we have been told in Isa. x. 5. It is at the *time appointed* that the *end of indignation* shall be. The event that marks that *end*, is plainly set down in Isa. x. 25, "For yet a very little while, and the *indignation shall cease* IN THEIR DESTRUCTION,—no where else. At that time the sanctuary and host will cease to be trodden under foot. It is utterly impossible for us to discover how the graves can hold God's people after the "indignation" has *ceased*. But the marked event is "*their destruction*," not the *resurrection;* Will not God leave us to embrace by faith the end of indignation? The manner of the deliverance of God's people is shown in the verse preceding the one last quoted.—"Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod [which the Papal power has done for 1260 years] and shall lift up his staff against thee after the manner of Egypt;" which she and her legitimate children are now doing. "The manner of Egypt," or of the Egyptians, was to pursue, with war in their hearts, the children of Israel to the very banks of the Red Sea, where they experienced the last trial of their faith in the land of oppression. There was a mountain on either hand—a proud enemy behind them, saying, you have given us a great deal of trouble, and we have now got you into a place where there is no escape for you. Under such circumstances, what could they do but cry to the Lord? Some of them wished themselves back into Egypt. Moses was in trouble and earnestly besought the Lord, but very soon found a comforting answer; and soon after the waters parted and left them a clear pathway, when they soon found the other shore and sung a song of triumph.

We can see before us the barriers on either

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hand. The 21st of March has been generally considered by Adventists as terminating the 2300 days. This is a mountain that cannot be surmounted by those that have forsaken Egypt for the glorious land. Some suppose that the 1335 days of Dan. xii. 12, extend to the month of July next. Beyond that they can see nothing of the prophetic periods—and this is the other mountain.—We can see the enemy behind us, pursuing with all the malice of an Egyptian army,—ready to "swallow us up."

"After the manner of Egypt," we may thus be situated. And we doubt not God's true Israel will cry earnestly for deliverance, and *Moses* will enquire earnestly. Our only escape, of course, will be *upwards*, which we believe without a single doubt, will be effected. O ye blessed children of my father! See to it, that ye faint not just as God is about to say, "Inherit the kingdom," &c. Then a new indignation begins. It is against the wicked. See Isa. xxvi. 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The reason why we have supposed a misunderstanding of the *event* that marks the termination *of the days*, would be destructive, is, that thousands of the ungodly, both among professors and those that make no profession of religion, feel themselves checked in their career by the reflection that it *may be true;* and the event that they have fixed in their minds, is the *burning up of the world.* The "Coming of the Lord," and the resurrection of the saints is nothing to them. Are we to escape execution at a given period, seems to be the absorbing question with them. Thus the very thing they wish, will be their greatest curse. To be "left" probably for seven years, (Ezek. xxxix. 8, 9,) when all the tribes of the earth shall mourn, (Matt. xxiv. 30.) When there shall be a time of trouble, such as never was since there was a nation, (Dan. xii. 1.) When the earth shall be shaken with earthquakes, and they will be compelled to cry, the great day of his wrath is come, (Rev. vi. 14–17.

The wicked world are not alone in the misconstruction of the events to mark the end of the prophetic periods. Religious teachers rather seem to delight in confounding those events with what is to follow. It is true that all Adventists do not agree with us that the *burning of Rome* marks the end of the 2300 days, and the end of indignation against God's people; but we believe they all do agree with us, that the first resurrection will take place at the end of those days, or immediately thereafter, for Daniel is to stand in his lot at the end of the 1335 days. Rejoice ye saints, for your redemption most assuredly draweth nigh.

"WATCHMAN OF THE VALLEY."

After having read in our last number the article from the Watchman, under the head of "Clerical Scoffing," the reader will no doubt be surprised to learn that in his last number the said editor gives signs of returning sanity by actually furnishing an argument against "Millerism," as well as against the folly of some of his brethren that have attempted to oppose it upon what he conceives to be the "opposite extreme." We are always pleased to see any and every subject approached with candor, and as honest men, are bound to give our influence in favor of the most scriptural and reasonable course.

We will therefore look in the face, the article from the Watchman. It begins as follows:

THE PROPHECIES OF DANIEL.

While we reprobate and endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets, the year and the day of the Lord's Advent; we would, on the other hand, with equal care, endeavor to avoid the opposite extreme into which some seem ready to fall, of rejecting a long established and correct interpretation because the Millerites may have made a bad use of it.

"And the day." This is proof that he has not examined our works to know what we believe. If he had, he could not honestly have insinuated that we fix the day. The year, or *about* the year, we prove from the scripture, to be taught.

Of his "endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets the year and the day of the Lord's Advent," his article which we copied last week is the proof. We have not known any thing more to the point in his paper Read the following and see if he has not laid himself fairly open to a charge of the same "unspeakable folly" he charges upon us:

We also believe that Daniel ix. 28–29 is a prophecy of the coming, work, crucifixion of Christ, and a designation of the time when these great events were to occur.

To believe that the 2300 days are symbols of years is 'unspeakable folly' for a Millerite, but to believe that the 70 weeks are a symbol of 490 years is no folly. We do not know how much he proves from the 28th and 29th verses of the 9th chapter, which he has referred us to, but in charity we will suppose that reference to be a mistake. Similar quotations have been very convenient in time past against the Coming of Christ. His reason for making the *weeks* in chapter 9, a symbol that can be rendered into years enough to reach to the first Advent is as follows:

We contend, and establish, as we think, on grounds of the strictest philological investigation, that the term there translated weeks, properly means *sevens*, and not *weeks;* and in this case clearly *sevens of years*, because the *seventy years* of the captivity are the first object of contemplation, (see verse 2,) and *years* are the only measure of time mentioned in the chapter.

What possible difference can there be in interpreting seventy "sevens" to mean 490 years, and 70 weeks to represent the same period? It is time "cut off," (the only correct rendering of the word *nechtak*, in our translation rendered "determined," Dan. ix. 24,) and as the writer will grant, each one of those "sevens" represent seven years. Although one of the best Hebrew scholars has told us "that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz. that the word translated in our version "week" signifies "seven" or "sevens," and that the Targum (Chaldaic paraphrase) has "seven days," &c. Again, those 70 weeks have no connection with the 70 years in verse 2, as the writer's position will compel him to allow: for they were used relative to time past, and not prophetic. We will here propose a few questions for the consideration of the Watchman; and if he has a feeling for "the misguided multitude," such as his calling demands, he will clearly answer them with sound scriptural argument so that the subject may be understood by every inquirer after truth.

1st. From what are the 70 weeks or "sevens" of Daniel ix. 24, "cut off."

2d. What vision does Gabriel refer to when he says (Dan. ix. 23,) "understand the matter and consider the vision"?

3d. Did Gabriel obey the man's voice between the banks of Ulai which said "make this man understand the vision"? (Dan. viii. 16.)

4th. What part of the vision of the eighth chapter remained unexplained, when Daniel said, in the last verse, "I was astonished at the vision, but *none understood it?*"

When we have received answers to these, we think, reasonable questions, we shall be better prepared to *understand* at least, if we can not meet the arguments of the Watchman.

It will not be a hard matter now, we think, to get along with the Watchman, for from the following extract it will be seen that he has adopted a part of our so called "heresy."

"We have not a shadow of doubt, notwithstanding Mr. Miller believes it, that the *fourth beast* in Dan. ii. and vii. is the Roman empire, and that the *little horn* in Dan. vii. 8; 20—25 is anti-Christ, or the Papal power. These points appear to us to be established by evidence irresistable, both philological and historical."

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We are sorry for one thing, that is, that this editor makes so many mistakes in quoting from the prophecy of Daniel. It is not considered manly to quibble about mistakes, but as he is a minister, he should remember that the wicked world, stand ready to take advantage of such things. He has referred to the 29th verse of Dan. ix: and here refers to the fourth *beast* of Dan. ii: we hope he will be careful in the future. He deserves credit, however, for his courage in venturing to believe *one* thing that *Mr. Miller* believes. There is another point in his argument that we will notice. The quotation of Dan. 7: we suppose is another *mistake*; he probably intended to say Dan. viii.

Again the *little horn* in Dan. 7, for it arises from one of the *four kingdoms* into which the empire of Alexander was divided, (Dan. 7: 8, 9) and Alexander's empire did not include Rome. The same kind and degree of evidence, philological and historical, which compels us to believe that the *fourth beast* and the *little horn* of chapter 7, are Rome, pagan, and papal, also compels us to believe that the *fourth horn* and the *little horn* of chapter 8, are the Syrian kingdom and Antiochus Epiphanes.

The same kind of evidence compels him to believe the fourth *horn* and *little horn* of Dan. 8, are the Syrian kingdom and Antiochus Epiphanes. The evidence in chapter 7 of the *little* horn being the papal power is, that it arises out from among the divisions of the fourth kingdom, and is described as a wicked, blasphemous power, and also to be greater than any of the powers that preceded it. The ram in chapter 8: 3, 4, which the angel says (verse 20) "are the kings of Media and Persia, became *great*. The he Goat (verse 5—8) which the angel says (verse 21) is the king of Grecia, became VERY GREAT. The little horn that came forth out of one of the four divisions of the power represented by the goat, waxed EXCEEDING GREAT, &c. How like the Roman Power!

Compare this with the view of the *Watchman*.

Media and Persia, *Great*,
Grecia, VERY GREAT,
Antiochus, EXCEEDING GREAT.

How absurd!

Sir Isaac Newton has well remarked "The horn of a beast always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and *waxed exceeding* great. So did NOT Antiochus. His kingdom was weak and tributary to the Romans and he DID NOT enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; but Antiochus was frightened out of Egypt by a mere message of the Romans and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so *did not* Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecy days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last to the end of indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which *has been cast down*, should be cleansed; and the sanctuary is not yet cleansed." These are the views of Sir Isaac Newton.

We feel bound to say, in the language of the Watchman, "The same kind and degree of evidence, * * * which compels us to believe that the fourth beast and little horn of chapter 7: are Rome, pagan, and papal," also compels us to believe that the *Exceeding Great* horn of Dan. 8: is the same power. To make this point more plain we present below the harmony of Dan. 2d, 7th and 8th chapters.

DAN. II. B. C. 570.	DAN. VII. B. C. 541.	DAN. VIII. B. C. 539.
PAPACY. [The ten kingdoms *only*, out of which this power arose are here brought to view.]	PAPACY. "And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver. 8. 20.)	PAPACY. "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him—THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now "washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING." Isa. 4: 4.

In closing these remarks, we call also upon the Watchman, if he can to show us an instance in the bible, where an individual Monarch is symbolised by a *horn*, reigning over a kingdom also symbolised by another horn. Where has he this "philological" "evidence"?

THE RIGHT OF PETITION.

This is a sacred right: and some of the citizens of Ohio are using it for the purpose of finding relief upon the subject that most troubles them. And the intelligent SENATE of *this christian State of Ohio*, have done what *they could* to relieve the wants of the petitioners, as may be seen from the following extract from their proceedings, copied from the "Enquirer and Message" of Saturday last.

MILLERISM!

On Wednesday morning Mr. McAnelly presented a petition from Eaton, to the Senate, purporting to come from citizens of Ohio, for a law postponing Millerism until 1860, and assigning as a reason therefor, the wish of the petitioners to die under a whig administration of the general government, which, judging the future by the past, cannot possibly again happen before the year 1860.

Mr. Miller said, as he was a *Miller*-man, he moved that the petition be referred to a select committee of one.

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It was so referred, and Mr. Miller appointed that committee.

The idea of a legislature receiving, and acting upon a petition, for the Lord Jesus Christ to give up, or postpone his rights, would have much startled us a few years ago; while such a transaction would have been frowned down with pious horror by the entire community. But we are surprised at only one thing now: that is, that the judgments of God are delayed. A copy of the next petition these citizens will probably present, may be found in Rev.6: 16, 17.

COMMUNICATIONS.

INDIANAPOLIS, Feb. 13th, 1844.

LAST END OF THE INDIGNATION.

John, the servant of Jesus Christ, to the dear saints who are looking and waiting for the appearing of Jesus, the deliverance of Israel: Grace, mercy and peace from God the Father, and the Lord Jesus Christ, be with you all, as hitherto, even so, and more abundantly be experienced by you evermore. Amen.

Praise ye the Lord! Rejoice in his salvation and promises, and praise him evermore. The Lord is good. His goodness toward them that love and fear him, endureth forever. Bless the Lord, O my soul, and all that is within me praise his holy name! My soul is exceedingly happy in the Lord. My mind's sky is clear—My faith is strong and unwavering—My hope is firm,—I love the Lord with all my heart, for he is good. Praise ye the Lord.

When shall I in His image shine,
And lean upon His breast?
Say I am *His* and He is mine,
And enjoy His glorious rest.

It is nearer than when we first believed. The hour hasteth greatly. God's word is true. The foundation standeth sure. The Lord is at the very door. Praise the Lord! His word is truly a lamp to my feet and a light to my path. A light which shineth in a dark place. A sure word of prophecy. A great treasure house, given to us. It affords me increased evidence daily, of the speedy coming of my Saviour to redeem Israel,—to be admired in all his sainte—to cleanse the sanctuary (the world) and establish His everlasting Kingdom. Hallelujah to God and the Lamb!

Of late I have been greatly refreshed, encouraged and strengthened, by reading the 19th verse of the 8th chap. of Daniel, where Gabriel declares to the prophet, "Behold, I will make thee KNOW what shall be in the LAST END of the INDIGNATION: for at the TIME APPOINTED the END SHALL BE." I inquired of the Lord in the first place, *what Indignation* was referred to? I turned to Isa. x. 5, and there I read as follows: "O Assyria, (or Babylon,) the *rod* of mine anger, and the *STAFF* (strength, power; Isa. iii. 1-4; Jer. xiii. 17; likewise the staff with which Moses smote Egypt with plagues, and that which the prophet used to raise the dead to life, denoted power,) in their hand is mine *Indignation*; I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD them down like the MIRE of the streets: (compare this with Dan. viii. 13,) See 7th verse, yet he (the Assyrian) meaneth not so, neither doth his heart think so: but it is in his heart to destroy, &c. Wherefore, saith the Lord, it shall come to pass that when the Lord hath performed his WHOLE WORK on Mount Zion and on Jerusalem, I will punish the FRUIT of the stout heart of the king of Assyria and the glory of his *high* looks." I then inquired, has this Indignation terminated? I turned to Micah vii. 9, and found that it had not in his day, for he exclaims "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me; He will bring me forth to *light*, I shall *behold* his righteousness." Nor in the day of Mordecai for we read (Esth. v. 9,) that "he (Haman) was full of indignation against Mordecai," as well as against the rest of the Jews. Again we find it brought to view in the Lamentations of Jer. ii. 6, where, in describing the mournful condition of Zion and Jerusalem, he exclaimed, "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the *indignation* of his *anger* the King and the Priest." Nor yet in the time of Zechariah, for in his prophecy, Zech. i. 12, he speaks of the same, and of the FOUR HORNS (kingdoms, of which we shall hereafter speak) "which have scattered Judah, Israel, and Jerusalem." Again, we find it in Dan. xi. 36, where the prophet in speaking of Papacy, (as is almost universally acknowledged,) that it "shall *prosper* till the indignation be *accomplished;* for that that is determined shall be done." Thus I find it has continued to this very hour. I next inquired, Who is the FRUIT of the stout heart of the King of Assyria (Babylon)? I turned to Dan. v. 30-31, and there found that the Medes took *the fruit* of Babylon. I next turned to Dan. viii. 5, 6, 7, explained in Dan. viii. 21, 22, and found *the fruit* given to Grecia. I next found in Dan. xi. 14, as well also in xi. 33, explained in xii. 40; and vii. 7, explained in vii. 23; *the fruit* given to Pagan Rome; and lastly, I found in Dan. vii. 25, and in Rev. xiii. 2, that *the fruit* was given to Papacy: which fruit still exists, and will exist, and prevail against the saints until the Ancient of Days come. Dan. vii. 21, 22. I next inquired, why is this indignation against God's people, Mount Zion and Jerusalem? I ascertained

1st. In accordance with the acknowledgment of Micah vii. 9, it is by reason of their sins; because they have broken his covenant, violated his holy commands, and grievously departed from the Lord.

2d. To prove—try—humble—cleanse and prepare them for the new earth wherein dwelleth righteousness.

Read for example the preparation that was necessary for the children of Israel in order to enjoy and duly appreciate the blessings of the land, which was only a *type* of the glorious inheritance of the saints, as recorded in Deut. viii.; And is it not more necessary that they be proved, who are looking for a better inheritance, that they may duly appreciate the rich blessings of it? Of Heaven—glory—immortality—eternal life? Yea, verily! Hence the apostle tells his brethren, Acts xiv. 22, "that we must through much tribulation enter into the kingdom of heaven." And again, 1 Peter i. 3-7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore the Saviour taught his disciples to "rejoice and be exceeding glad" when they were persecuted for righteousness sake, "for great is your reward in heaven." If more proof be necessary, read Daniel xi. 33-35, and other parallel passages.—I then inquired, what shall be in the LAST END of the INDIGNATION? I turned to Isa. x. 24-5, where it is said, "therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with the rod, and shall lift up his *staff* against thee after the *manner of Egypt;* (bear rule over them;) for yet a very little while and the indignation shall *cease* and mine anger in their DESTRUCTION." Again, Isa. xxvi. 20, 21, "Come my people, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment until the *indignation be overpast;* For behold the Lord cometh out of his place to *punish* the inhabitants of the earth for their iniquity." "And it shall come to pass in that day that the Lord shall *punish* the host of the *high ones* that are on high, and the Kings of the earth that are upon the earth. Isa. xxiv. 21.

This brings us to the same time of which the apostle spoke when writing to his brethren of the "Man of Sin" —"the *fruit* of the stout heart of the king of Assyria," "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming," 2 Thess. ii. 8, whose coming will be visible—instantaneous. "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." Matt. xxiv. 27.

Having ascertained, freely, without money and without price, these facts, I most devoutly desired to ask one, and only one, question more. My desire was granted. It was, Where shall I find the TIME APPOINTED? My mind was then directed to Dan. viii. 14, "UNTO TWO THOUSAND THREE HUNDRED DAYS." This, to my mind, appeared conclusive, since there is no other time specified in the *vision* which Gabriel was commanded to make Daniel "understand." But I saw that it could not mean literal days. I therefore turned to Dan. ix. and there found it explained a DAY for a YEAR, and that the time appointed commenced at the going forth of the commandment to build Jerusalem and its walls, which command or decree is recorded in Ezra vii. 11, 26, and went forth 490 years before the crucifixion of Christ, as is acknowledged by all, or almost all Christian commentators, leaving of the "TIME APPOINTED" from the crucifixion, only 1810 years. And that according to the chronology of time which has been kept since that period, (a mistake in which no one to our knowledge in this age has been able to discover) the end of the Indignation will be this Jewish year. Then my soul blessed the God of Heaven for his goodness and tender mercy unto me. Bless ye the Lord, all ye his servants, to whom this may come, for the redemption of Israel draweth near. Lift up your heads,—rejoice in God. Trim your lamps, be girt about with truth, and like servants waiting for the return of their Lord, so be ye ready —waiting. Strive to wake up the slumbering virgins—the careless sinner, that they may not be *punished* with "the *fruit of the stout heart* of the King of Assyria," with everlasting destruction from the presence of the Lord and the Glory of his Power.

Yours in the blessed hope,
JOHN H. KENT.

LETTER FROM BRO. STEVENS.

ST. LOUIS, February 16th, 1844.

DEAR BRO. JACOBS,

Inasmuch as my private correspondence must be made public, I shall be under the necessity of incurring the charge of neglect, and referring my friends to the general details of a statement written for the public eye. I have no apology to make for what has appeared from me in your paper, except that it was private correspondence, and I was sorry to see it made public, because telling *all* the truth, is at times very bad policy.

Since the line written from Quincy, I have lectured in Columbus, Carrolton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheeringly manifest. The sceptic almost invariably feels ashamed of his absurd infidelity, and publicly renounces his folly. The backslider is startled from his stupor, and rallies for another conflict with sin and temptation. The sinner quails in view of judgment so near and bestirs himself for due preparation. I desire not, I attempt not, to measure the extent to which these good fruits prevail. It is sufficient for me to know that I am about my Master's business, that I feel complacent in doing my duty. If good fruits are the result, to God be all the glory, now and forever.

I have now spent two weeks here in St. Louis, endeavoring to strengthen the brethren, and to persuade those who still wished to hear, that the "hour of God's judgment is come." The meetings are still increasing in interest. Inquirers are anxiously seeking salvation, and the faithful pointing them to the Lamb of God.—One formerly an infidel, has publicly confessed the truth, and a few days since committed the whole of his worthless trash of sceptical works to the flames. But I would not speak of our meetings only. "Glorious things are spoken of Zion," throughout the city. Ever since we were first here, the Methodist churches have enjoyed a glorious refreshing. More than two hundred additions have been made. The work still continues, and is extending into other churches also. I am informed that St. Louis never before witnessed such a revival. Let God work by whom and where he may, we will give him glory, and be thankful that Christ is preached.

Permit me to close by giving a caution to my dear friends, far and near, who are looking for the Lord.—I am afraid they will interest themselves too much about "Babylon," "the intermediate state," and fate of the wicked. God will shortly take care of "Babylon"—"intermediate state" there will be none—and the state of the wicked will be unchangeably fixed. Truth should engross the attention and mould the heart, in proportion to its relative value.

Yours in christian fellowship.

A. A. STEVENS.

EXTRACT FROM A LETTER FROM BRO. HIMES.

From the Advent Herald.

BRO. BLISS,—We had a tedious passage to New-York, being detained some time in the Sound by ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter.—Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist was on board and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer.—Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no

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personal enemies; if he has enemies, it is not because they *know him*, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no small amusement of the company.

BELIEVING THE TIME, A SIN!—Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the *time* is *past*, it says:

"So, then, it was the preaching of the *time* that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a *falsehood* that did the work! For this *weakness* on the part of those who believed *there may be mercy*, but let them *take heed next time*, when any other new thing comes up, *lest God should send them strong delusion that they should believe a LIE, and to be damned because they believed not the truth.*"

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then, there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher! These Methodists have for gotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possible that any of the readers of the above Journal are so bound in the *bonds* of this world, as to see no sophistry in such reasoning?—May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in *that day* to only such.—*Advent Herald.*

A LESSON.

We commend to the consideration of those Christian editors and preachers who trifle with the views of those brethren who *look* for the Saviour, the following. They may here see the effect of their course upon the infidel:

AN INFIDEL REPROVING A UNIVERSALIST.

THE MIDNIGHT CRY.—We used to hear six months ago, much said about the midnight cry. All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new views which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

Such, or similar language, from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice, to prevent him from quarrelling, at least with his brethren.—*Investigator.*

SINGULAR SNOW STORM.

On the evening of the 16th Feb. a severe snow storm occurred at New Haven, Conn. raging with great violence—with whirlwinds throwing the snow into heaps. The danger on the coast to vessels must have been great, as objects were so blended that sight was put out. A stage filled with passengers, was lost in a similar night, some years ago, in the extensive meadows of Northampton, and all perished. It is stated that there were a number of vivid flashes of lightning during this last snow storm, presenting the most wonderful and unheard of spectacle possible to imagine.—*Cin. Commercial.*

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a *monomaniac*. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c. and could not decide respecting his malady; and inquired what he supposed was his complaint. "Well," says Mr. Miller, "I dont know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?" The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller enquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. Miller inquired. "Why" said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision."—"He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor.—"When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied 1810; "why" said he "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing—as great a *monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

A horrible circumstance is mentioned in a Chambersburgh, Pa. paper, as a warning to the intemperate. A man, named Adam Poules, was found dead with a jug of whiskey near him, on an unfrequented road in that vicinity, and nearly all of his face eaten off by wild beasts. Deceased was a shoe-maker.

Another man has been shot near Gettyburgh, Pa. by the accidental discharge of a gun.

A man in New-York, after drinking a half pint of rum, laid down and died.

A man named Owen Murray, was suffocated in New-York lately, by leaving a furnace of charcoal burning in his room.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price* 12½ *cts.*

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CONTINUED FROM No. 10.

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;"—the "unclean spirits" shew that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in these popular and man-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christian; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—16, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or prepossessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again: it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that set on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the spoil,) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of wo; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years;* and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *expediency* has taken the room of more law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and is an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or circle

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of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 3. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church. 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the delage; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing.

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he

(To be continued.)

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, MONDAY, MARCH 4, 1844. [No. 13.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE JEWS.

ARE THE LITERAL DESCENDANTS OF ABRAHAM EVER AS A PEOPLE, TO BE RETURNED TO THE LAND OF PALESTINE?

Believers in the *Advent near*, stand accused of sustaining their theory, by wresting from "God's chosen people, the Jews," an inheritance guaranteed to them by a decree of heaven. This is a serious charge, and one that we are disposed to deny. We claim, that the inheritance was promised to *all* the Saints, and that as such, they, and not the Jews, are the rightful claimants of Palestine.

In order to settle this question, we appeal to the *original Title*. The only way in which our claim to earthly possessions can be legally settled, is by an examination of the documents that purport to contain our claim. When there are existing doubts as to the true meaning of words or sentences, the best acknowledged authorities are appealed to, in order to settle such difficulties. This is the course we design to pursue, in contesting with the Jew *our* claim to Palestine.

The original document under which the Jew claims his right to that land, is recorded in Gen. xvii. 1—8, and reads as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face; and God talked with him saying, as for me, behold, my covenant is with THEE, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

"And I will establish my covenant between me and *thee*, and thy *seed* after thee, in their generations, for an everlasting covenant; to be a God unto *thee*, and to thy *seed* after thee.

"And I will give unto *thee*, and to thy *seed* after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an EVERLASTING POSSESSION; and I will be their God."

The above is the title. It rests in Abraham and his *seed*, and no man or body of men can take it from them, for it is *God's* covenant. Where then, says one, is your claim for the Saints? It is here; the term "seed" used in the singular number, does not embrace *all* the descendants of Abraham. Some may call this a mere quibble, but all will admit that it is a point which affords ground for controversy. I shall then bring the best acknowledged authority on this point, and leave the Jews to look for theirs; for unless they can prove themselves the *true seed*, their claim is null and void.

Paul to the Gallatians, 3d ch. 15th v.: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Here is laid down a rule of civil jurisprudence, that has universally obtained in all ages of the world. If a man legally conveys to another that which was his own, no moral act can revoke or change the force of the obligation. "No man disannulleth or addeth thereto." Whatever, then, be the true design of the covenant here alluded to, it is *unchangeable*.

Ver. 16. "Now to *Abraham* and his SEED were the promises made. [All other promises are embraced.] He saith not, and to *seeds*, as of many; but as of *one*, and to *thy seed*, WHICH IS CHRIST."

With those who claim to give better authority than Paul, as to the true meaning of the term "seed" in that covenant, we have no controversy. According to this, Christ alone is the rightful heir.

This argument of the apostle, having driven the Jew from his position as a claimant on the ground of *promise* to "Abraham and his seed," he sets up another claim upon the ground of *possession;* God having brought them into that land, they claim a title to it under the law. This is answered by Paul in verse 17.

"And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

God's covenant could not be treated with *less* respect than man's, and *that* none could "disannul or add thereto." The law could not take away a title which had been *confirmed in Christ* more than *four hundred years*, and give it to the Jew.

Ver. 18. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

Their only ground for a claim, is by virtue of the promise to Abraham, and *that*, Paul has already settled as hopeless. They have no title, unless they procure it from Christ. Under such circumstances, the Jew very naturally inquires, ver. 9: "Wherefore then serveth the law?" If it does not give me a claim to Canaan, what is it good for? Paul answers in the same verse, "It was added because of transgressions, till *the seed should come to whom the promise was made.*"

Ver. 24, "Wherefore the law was our schoolmaster to bring us *unto Christ*, that we might be justified by faith."

What can be more plain than that the Jews were placed under a law which pointed them *to Christ?* And *to him*, the only one now able to give them a permanent title to "the promised land," they were directed; and that while they reject him, they reject their *only* claim to Palestine.

They were placed in possession of that land until the true heir should come. If they acknowledged, and rendered unto him his own, they would enjoy all the privileges, and immunities in common with those that are Christ's: if not, the kingdom was to be taken from them.

How *did* they treat the true Heir when he came? See Matt. xxi. 33—43:

"Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and *let it out* to husbandmen, [Canaan belonged to Christ, but was *let out* to the Jews,] and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [God sent his prophets that the Jews might obey him.] And the husbandmen took his servants, and beat one, and killed another, and stoned another. (See Matt. xxiii. 37.)

"Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them HIS SON, saying, They will reverence my son.

"But when the husbandmen saw *the son*, they said among themselves, THIS IS THE HEIR; come, let us kill him, and let us sieze on HIS INHERITANCE. And they caught him and cast him out of the vineyard and *slew him.*"

Here ends their national privileges, for Jesus says to them, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? *They say* unto him, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which shall render him their fruits in their seasons."

Thus they are condemned out of their own mouths. Here also is the sentence Jesus pronounces upon them. "The kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

What nation is this? See Rev. xxi. 24, "The *nations* of them that are saved shall walk in the light of it," &c.

If we are asked how we know the above to refer to the Jews, the answer is found at the end of the parable, ver. 45, "And when the chief priests and pharisees had heard his parables, they perceived that he *spake of them.*"

The next question that arises is

DID THE JEWS EVER INHERIT THE LAND OF PALESTINE, IN ACCORDANCE WITH ANY PROMISE FOUND IN THE BIBLE?

See Acts vii. 2—5: "And he (Stephen) said, men, brethren and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

"Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

"And he gave him NONE INHERITANCE IN IT, no, not so much as to *set his foot on:* yet he PROMISED that he would give it to him for a *possession* and to *his seed* after him."

Abraham, then, never inherited it.

See also Heb. xi. 8—16.

"By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed; and he went out not knowing whither he went.

BY FAITH he sojourned *in the land of promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him *of the same promise.*

For *he looked* for a city which hath foundations, whose builder and maker is God.

Through faith, also, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

"These *all died in faith*, NOT HAVING RECEIVED THE PROMISES, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that

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country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

From this testimony we learn that when Abraham was called into the land of Canaan, it was not to *inherit it* according to the promise: this was not to be till "*after*," (ver. 8.)

He dwelt in the land of promise *by faith*, (ver 9.) We do not inherit *by faith*, that which we are placed in actual possession of.

He looked for something more substantial, under the promise he had received from God, than Cities built by human skill. (ver. 10.)

The patriarchs and prophets down to Jacob, and after him an innumerable company of the real descendants of Abraham, (ver. 12) all died in the faith of inheriting the land promised, yet "*afar off*," for the promise was not fulfilled to *one* of the whole number, (ver. 13.) This led them to act like *pilgrims on the earth*, as all true believers ever have done, and ever will do.

They that conduct thus; refusing earthly possessions, (for they purchased no lands only for burying places,) prove their heavenly mindedness, (ver. 14.

If the land of Palestine, had been all the land and the only land embraced in the promise, they might have possessed it. (ver. 14.)

It was not the rods and acres of Palestine, that was either promised or sought for; but "a heavenly conntry." And for this nobleness of mind, in discovering and looking for, the *true* inheritance, "God is not ashamed to be called their God, for HE hath prepared for them a city." But he is ashamed to be called the God of those that would make him altogether such an one as themselves; by supposing HE would make one promise to those he loved, that did not reach *beyond* a world cursed by sin, (v. 16.)

None of the true seed of Abraham have ever been satisfied with the land of Palestine, nor can they while "death and darkness reigns."

We have seen that the land was promised to Christ, the legal heir of Abraham; but has *he* yet inherited it according to the promise? While in that land, "a certain scribe" recognised him as the heir, and probably for this reason offered his service by saying, "I will follow thee whithersoever thou goest." But Jesus said Matt. viii: 20,

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath *not where to lay his head*."

He certainly did not at that time, possess the land according to the promise.

It is a question that will require some ingenuity to solve, how the Jews are to RETURN, to Palestine, when they *never inherited* it by virtue of any promise, only *by faith*.

WAS THE REAL INHERITANCE PROMISED, THE PRESENT LAND OF PALESTINE, ONLY?

Before the covenant by promise, with Abraham, the Lord gave him an intimation of the extent of the territory contained in the promised land. [Gen. xiii. 14, 15.]

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For ALL THE LAND WHICH THOU SEEST, to thee will I give it, and to thy seed FOREVER."

All that he could see, was promised; and he could see all that was bounded by the horizon, which, according to the views of the ancients, comprised the whole world. But to *prove* that the *whole world*, and not Palestine merely, was promised to Abraham and his seed, I have only to refer to the best commentator extant. [Rom. iv. 13.]

"For the promise that he should be the HEIR OF THE WORLD, was not to *Abraham*, or to his *seed*, through the law, but through the righteousness of faith."

In an explanation of the parable of the "tares," in Matt. xiii. 38, our Lord says, The field *is the world*, the GOOD SEED are the children of the kingdom; but the tares are the children of the wicked one.

When the tares are bound, or the wicked destroyed out of the world; then, shall the righteous (the good seed, or the seed of Abraham) shine forth as the Sun in the Kingdom of their father. (verse 42, 43.) Then shall the time come that the saints possess the Kingdom. Dan. vii: 22. The meek inherit the earth; Matt. v: 5. Psa. xxxvii: 3, 9, 11, 18, 22, 29, 34, See, also 2 Peter, iii: 10—13.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.

Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!

Nevertheless, we, *according to his promise*, look for a New Heavens and a New Earth wherein dwelleth righteousness."

We here have the declaration that the earth shall be *melted*, and when that takes place, the promise of God to Abraham, of an *everlasting* possession, comes in force; for "according to his *promise* we look for new heavens and a new earth; This promise is in Isa. lxv: 17—19.

"For behold, I create a new heavens and a new earth: and the former shall not be remembered nor come into mind.

But be ye glad and rejoice forever in that which I create: for behold, I CREATE JERUSALEM a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."

Jerusalem, the Jews portion, always has been, and always will be filled with *sorrow* untill she is *created* a rejoicing. Then the true seed, will

"Look upon Zion the city of our solemnities: [for] Thine eyes shall see Jerusalem a quiet habitation, A tabernacle that shall not be taken down; not one of the stakes thereof shall *ever be removed*." (Isa. xxxii. 20.)

Then she will be an *everlasting possession*. For a further description of the land of promise, see Rev. xxi: 1—5.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the Holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold I make *all things new*. And he said unto me, write: for these words are true and faithful."

"True and faithful!" Yes, they are no parable or similee, but a "true" prediction of what God will "shortly" bring to pass. Then the promise made in Zech. xiv: 11. will be fulfilled.

"And men shall *dwell in it*, and there shall be no more utter destruction; but Jerusalem shall be SAFELY INHABITED."

John gives as a reason for this, that there shall be "no more death, neither sorrow," &c. Abrahams seed will *then* live to die no more. See Ezek. xxxiv: 23—31.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the *evil* beasts to cease out of the land: and they shall DWELL SAFELY in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be *showers of blessing*.

And the tree of the field shall yield her fruit, and the *earth* shall yield her increase, and they *shall be safe* in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall *dwell safely*, and *none* shall make them afraid.

And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, *are my people*, saith the Lord God.

And ye my flock, the flock of my pasture, *are* men, and I am your God, saith the Lord God."

While sin is in the world—evil men and seducers, waxing worse and worse, deceiving and being deceived,—While there is a devil to tempt men, and death to destroy the righteous and the wicked, *Gods people* can not "dwell safely." Therefore, when these promises are fulfilled, there will be "no more death."

When storms have ceased to beat, and tempests rise no more,—When Volcanoes have spent their force, and the bowels of the earth are no more agitated with internal fires,—When the dense forrests no longer affords shelter for prowling beasts of prey, and dark caverns a lurking place for poisonous reptiles,—When midnight darkness no longer spreads its mantle over deeds of rapine, fraud, and licentiousness,—When the widows tear has ceased to fall, and the orphans cries are hushed,—When contention, strife, divisions, cruelty, oppression, and heart-burnings, have sunk in the Pit, with "the beast and false prophet,"—When the earth has been "melted"—"all things made new"—The new Jerusalem descends—The Son of God appears with all his saints, and Eden blooms on earth again; *Then*, Israel will *dwell safely*, and not before.

We long for that blessed day! We groan with Paul, "for the adoption, to-wit: the redemption of of our bodies." With what full emphasis does such glorious hopes lead us to pray, "*Thy kingdom come*, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

THE SEED TO WHOM THE INHERITANCE BELONGS.

The title to the inheritance described, we have already proved to be made over to Abraham and Christ. We will now see whether any other persons are embraced in it, and if so, who they are. See John i. 12, 13:

"He came unto his own, and his own *received him not*.

"But as many *as receive him*, to THEM gave he power to become the SONS OF GOD, even to them that *believe on his name*:

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"Which were born, NOT of BLOOD, nor of the will of the flesh, nor of the will of man, *but of God.*"

Here is the way, and the only way taught in the book of God, in which we can become his children: not because we are related to Abraham in the flesh, for

"They which are the children of the flesh, these ARE NOT THE CHILDREN OF GOD." Rom. ix. 8.

Again: "Because the minding of the flesh [see margin] is enmity against God." Rom. viii. 7.

It is a work of enmity to God to give one precious promise of the Almighty to any man, or body of men, merely on account of blood relation to Abraham, or even *to Christ himself.* See 2d Cor. v. 16.

"Though we have known Christ after the flesh, yet now henceforth know we him *no more.*" See Gal. iii. 26—29.

"For ye are ALL the children of God *by faith in Christ Jesus.*

"For as many of you as have been baptized *into Christ*, have put on Christ.

"There is neither JEW NOR GREEK, there is neither bond nor free, there is neither male nor female: for ye are ALL ONE in Christ Jesus.

"And if ye be Christ's, then are ye ABRAHAM'S SEED, and heirs ACCORDING to the PROMISE."

Let who will, prefer the comments of eminent men of modern date; give us the *comments* of Paul, an apostle, whose hand is safely guided by God's inspiring Spirit. The decision is made. If we are Christ's, we are not only heirs with him, but heirs *according to the promise.* Again, in Eph. ii. 11—13.

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision [by the Jews] in the flesh made by hands;

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

"For he is our peace, who hath made both one and hath BROKEN DOWN THE MIDDLE WALL of partition between us."

The partition wall had been built by the Jews—the husbandmen to whom the vineyard was only "*let*;" *They* claimed the title,—built up the wall of separation, and excluded the Gentiles. When the true *heir* came, he did not alter or amend his own work, but undid what the wicked Jews had done wrong.

Being of the lineage of Abraham avails nothing. See Matt. iii. 9, 10.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham.

"And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire."

If the Jews no longer produced the required evidences of obedience, they, with all other evil doers, were to perish. For, (ver. 11,)

"I," says John, "indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you [that believe] with the Holy Ghost, and [you that do not believe] with fire."

According to the testimony of Christ, who cannot err, the Jews are not the children of Abraham. See John, viii. 39.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham."

Doing the works of Abraham is requisite to constitute one a child of Abraham. What was the work of Abraham through which he was justified before God? His faith. (See Gal., iii. 6, 7.)

"Abraham *believed God*, and IT was accounted to him for righteousness.

Know ye therefore, that they which are of faith, THE SAME ARE THE CHILDREN OF ABRAHAM."

But, says one, was not Abraham justified *before God* by his works? (See Rom., iv. 2.)

"For IF Abraham were justified *by works*, he hath whereof to glory, BUT NOT BEFORE GOD."

If the Jews were not the children of Abraham, whose children were they? Christ answers: (John, viii. 44.:)

"Ye are of YOUR FATHER THE DEVIL, and the lusts of *your father* ye will do."

What a sad mistake was this! And what a pity, that religious teachers of the present day will not let it stand as Christ has corrected it. The DEVIL, and not ABRAHAM, is the father of those that reject Christ.

See also Revelation, ii. 9, and iii. 9.

"I know the *blasphemy* of them which *say* they are Jews, and are not, but are the synagogue *of Satan.*"

"Behold I will make them of the synagogue of Satan which say they are Jews and *are not, but do lie.*"

Harmonising with the declaration of Christ, that they were the children of the Devil.

Again, Romans, ii. 28, 29:

"For he *is not a Jew*, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he *is a Jew* which is one *inwardly;* and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

That God will treat the carnal Jew the same as any other sinner, may easily be shown from the Old, as well as the New Testament. (See Isaiah, lxv. 11—15.)

"But *ye* are they that *forsake the Lord*, that *forget my holy mountain*, that prepare a table for that troop, and that furnish a drink offering for that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name *for a curse* unto my chosen: for the Lord God shall SLAY THEE and call his servants by ANOTHER NAME."

The time was, when the Jews, as a nation, were acknowledged as God's servants, and their name was called "Israel, "Judah," "Jacob," &c. God has always had a name for his people, and the name "*Christian*" was not known until "the disciples were called Christians first in Antioch." (Acts, xi. 26.)

The forms and institutions of Judaism being dispensed with, (Col., ii. 10—15,) the name "CHRISTIAN," or "follower of Christ," is the "other name" by which "his servants" are now called. We here have a reason why all the promises under the old dispensation were so pointedly made to "Israel," "Judah," &c., because *that was* the name of God's people; not that all the literal seed would benefit by those promises, for they "are not all Israel who are of Israel;" or, in other words, they are not all *God's people* that carry the name. Furthermore, proselytes were received among the Jews by Divine authority, (Ex., xii. 48,) and entitled to all the privileges of Abraham's literal seed. This ought to be satisfactory proof, that faith and obedience, and not Abraham's blood, was what settled the claim to the promise.

The rejection of the Jews, as a nation, from being the people of God, as predicted by Isaiah and Jeremiah, was to last till the earth was desolated, or until the end of time. (See Isa., vi. 9—12.)

"And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, *how long?* And he answered, until the cities be wasted WITHOUT INHABITANT, and the houses WITHOUT MAN, and the land be UTTERLY DESOLATE;

And the Lord have removed men far away, and there be a GREAT FORSAKING in the midst of the land."

Yet a tithe was to be left, so that this national scattering, or "desolation," was not to cut off the privileges of those that "returned from their evil ways. (See also Jer., xxiii. 39, 40.)

"Therefore behold, I, even I, will *utterly forget* you, and I will forsake you, AND THE CITY THAT I GAVE YOU AND YOUR FATHERS, and cast you out of my presence:

And I will bring an EVERLASTING *reproach* upon you, and a PERPETUAL shame that SHALL NOT *be forgotten.*"

If we are still questioned, as to what is to become of all the promises made to the Jewish nation as such, "Restoring" them to their "own land," &c., we reply, God's Word can best settle that matter. (See Jer., xviii. 9, 10.)

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

If it DO EVIL in my sight, that it obey not my voice, then I will repent of the good, [change my purpose,] wherewith I said I would benefit them."

Did they do this evil? They did, as we have already seen from the prophecy of Isai.; but you may read it again in the same chapter from which the last quotation was made. (Ver. 15—17.)

"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from the ancient paths*, to walk in paths, a way not cast up;

To make their land desolate, and a PERPETUAL hissing; every one that passeth thereby shall be astonished, and wag his head.

I will scatter them as an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity."

When did they *do the evil* that caused God to "repent of the good" promised to them, and that led him to pronounce their final doom.

We answer, when they rejected the Lord Jesus Christ, the true heir, as we have already proved from Matt., xxi. 33—41, 45. Jesus says to them, in the 43d verse, for this rejection,

"Therefore say I unto you, the kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

They did *the evil*, and God repented of the good, as he had declared. But what *nation* now, shall the kingdom of God be given to? (See 1 Peter, ii. 7. 9.)

"Unto you therefore WHICH BELIEVE, he is precious:" (ver. 9.) "But ye are a chosen generation, a royal priesthood, an HOLY NATION, a peculiar people; that ye should show forth the

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praises of him that hath called you out of darkness into his marvellous light."

We often hear of "God's peculiar people, the Jews," but that *peculiarity*, as we have seen from the Bible, is certainly far from desirable; while the *peculiarity* of the believer in Jesus is the *only* hope of fallen man.

But we are again told, if the Jews do not return to Palestine, many of the promises of God will remain unfulfilled; and we are then told, with much confidence, God will not break his promise. True, God will never break an *unconditional* promise. Such is that made to faithful "Abraham and his seed," to inherit *the world*. There is no condition in this promise,—it will be fulfilled, and in the manner described upon the pages of eternal truth. But all the promises to the Jewish nation that they should inherit Palestine, were *conditioned* upon their obedience to God's laws. If they had obeyed them, they would have ended their probation in that land. They disobeyed, again and again, as we have seen, thus all the promises to them are null and void. If the idea of God breaking conditional promises, like those made to the Jews, is startling, read Numbers xiv. 34.

"After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know MY BREACH OF PROMISE."

Who did he break his promise with? Heb. iii. 17—19, and iv. 1, 2.

"But with whom was he grieved forty years? Was it not with *them that had sinned*, whose carcases fell in the wilderness?

"And to whom said he that they should not enter into his rest, but to *them that believed not*:

"So we see they COULD NOT enter in because of UNBELIEF.

"Let us therefore fear, lest a *promise* being left us of entering into his rest, any of you should seem to *come short of it*.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed *with faith* in them that heard it."

It is a fact, worthy of note, notwithstanding all this array of evidence as to God's method of treating broken promises, conditionally made; that every promise in the old Testament, guaranteeing to the Jews the land of Palestine, upon the conditions stipulated, were made prior to their restoration from captivity in Babylon, under the decree of Artaxerxes. All the prophets that wrote before that time, speak of the return of "Israel, Judah," &c., and Malachi, the only one that wrote after that restoration, says nothing about the subject.

To enumerate all the promises made to the seed of Abraham by the prophets of the old Testament, is more than we can do in this work; but whenever those promises meet the eye of the Bible student, let him examine them carefully, and in almost every instance he will find in the connexion something that cannot be accomplished till God's chosen *Israel* return to the new earth, and possess the land *forever*.

Of *that return*, we have a striking type, in the bringing in of ancient Israel to the land of Canaan. When they inherited that land, the heathen were *all* to be destroyed out of it.

So when God's people possess the new earth, the *wicked* are to be *cut off*. (Psalm, xxxvii. 34.)

Prov., ii. 22. "For the upright shall dwell in the land, und the perfect shall remain in it.

But the wicked shall be *cut off* from the earth, and the trangressors shall be rooted out of it."

Mal., iv. 1—3. "For Behold, the day cometh that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Rev., xi. 15, 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign forever and ever."

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* them which corrupt the earth."

The upright Jew has always understood that a moral qualification was necessary, in order to share in *any* promised blessing of the Almighty. (See Isaiah, xxxiii. 15—17.)

"He that *walketh* righteously, and *speaketh* uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

HE [whether Jew or Gentile] shall dwell on high; HIS place of defence shall be the munition of rocks: bread shall be given HIM; and HIS waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land [promised to Abraham] that is *very far off*."

By an examination of the Word of God, and from the circumstances in the case, we are driven to the conclusion, that the spirit of Judaism is the spirit of *Antichrist*. (See 1 John, iv. 3.)

"And every spirit that confesseth not that Jesus Christ IS COME IN THE FLESH, *is not of God*. And THIS is that spirit of ANTICHRIST, whereof ye have heard that it should come; and even now already is it in the world."

We may be told, this is a hard saying; but does the Jew confess that Christ is come in the flesh, according to the spirit and letter of this text? He does not; but on the contrary, as a people, they indulge the most inveterate hatred against the person and even the *name* of Jesus Christ.

In making the charge, that the spirit of Judaism is the spirit of Antichrist, we have the Bible standing directly between us and the accuser: Let him, then, first settle this matter with the Word of God, before he comes to us.

To illustrate the hatred of the Jew for the *name* of Christ, we will here record, as near as we can recollect, an anecdote we heard related in New-York about a year since. It is from good authority.—Mr. C., one of the most noted Judaisers in the city of Philadelphia, went, by request, to dine with an eminent Jewish Rabbi, residing some few miles out of the city. He was cordially received as an old friend. The family drew around the table. Mr. C. was requested by the Rabbi, to ask God's blessing. He did so; but closed in the usual Christian manner—"for Christ's sake"—at which the Rabbi was so enraged, that he left the table, much to the mortification of his guest—absolutely refusing to partake a particle of food, over which a blessing had been craved in the name of Christ. Time passed along, and the Rabbi in turn was invited to dine at the house of Mr. C., in the city. The appointed day came, Mr. C. having been careful to procure meats that had been killed by the hand of a Jewish priest, according to their law; and a sumptuous entertainment was provided. The family came around the table. The Rabbi was requested to ask a blessing, but respectfully declined. Mr. C. attended to it; but, unfortunately for the poor Jew, he again closed in the customary manner—"for Christ's sake"—upon which the Rabbi seized his hat, and left the house in a rage,

Thousands of similar proofs of the Jews' hatred to Jesus Christ, might be produced; yet we are told that they are "God's peculiar people." This is done in the face of Peter's testimony given directly to the Jews. (Acts, iv. 11, 12.)

"This is the stone which was set at nought of *you* builders, which is become the head of the corner.

Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we *must be saved*."

When the reader finds any salvation taught in the Bible, but through faith in Christ, he can, by such rule, weigh the evidence of the salvation of the Jews, as such.

But, says one, we do not expect the Jews as such are to be saved without being converted to Christianity; but they *will* be converted. Where is the proof?

(TO BE CONTINUED.)

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 4, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with h*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year* 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

TO CORRESPONDENTS AND SUBSCRIBERS.

Our friends will have to bear with us a little in deferring their communications. The present number is made up of standing matter concluding the Lectures of Mr. Miller, and comprising also a part of the pamphlet we have recently issued upon the Jew and Millennium question. Our next number being intended for the general reader more particularly, will be filled with articles calculated to bring directly before the public mind, the great truths we are laboring to promulgate. Communications not having a direct bearing upon the plain, simple parts of the Second Advent doctrines, will be deferred till the following week.

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will say nothing in public against it; no, not so bad as that. Neither will he say anything in favor of the cry; but mutter in his heart, "My Lord delayeth his coming." The second mark, "And shall begin to smite his fellow-servants." It does not say he will beat and bruise his fellow-servants, or the faithful servant who watches and cries; but he shall begin to smite, &c., meaning he will begin the persecution, set others on, and himself he will keep back, in his heart deceitful. 3d mark, "And to eat and drink with the drunken." To eat and drink with the drunken—it does not say he gets drunk; no, it only says he eats and drinks with them that are so. By this I understand he fellowships with them, and is engaged in, and employs his time, his talents, his mind, to build up some popular and worldly object, which men of the world would be pleased in promoting. He courts popular applause; he seeks to please men more than God. "The Lord of that servant will come in a day when he looketh not for him, and in an hour he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." I think we cannot be mistaken in the application of this parable. "Then," that is, at the time when the wise servants are looking for and proclaiming his coming, and when the evil servant says in his heart, My Lord delayeth his coming. Then, too, when he will come, and they that are ready go in to the marriage, and the door is shut. This must mean the time when Christ comes to judgment; for he cuts off the evil servant, and appoints him his portion, and shuts the door against the foolish virgins; and when they knock, he opens not, but tells them, I know you not.

Where, then, is the millennium? say some. After the judgment sits, and not before; after the bridegroom comes, and the beloved city is completed; when Christ shall move his saints home, and live and reign with them on the new heavens and new earth, wherein dwelleth righteousness. If there could have been a millennium before Christ should come and gather his saints into one body, it must be a very imperfect one. A part of the body in heaven, a part in the earth, and the remainder under the earth; separated, divided, wounded, and torn by enemies and death, absent from our head. No, it cannot be; if in this life only we have hope, we are of all men most miserable. If we are to have a temporal millennium, why did not our Savior mention it on the mount of Olives, as preceding his coming? He did not, neither has any of the apostles; but all speak of troublous times, departure from the faith, iniquity abounding, and the love of many waxing cold in the latter days. Our parable, to which we are now attending, says, at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. "At midnight;" this teaches us that at the time of his coming there will be much apathy and darkness on this subject; that is the coming of the bridegroom. The parable implies the same. "For while the bridegroom tarried, they all slumbered and slept." Can we not bear witness that this has been the true state of the church for a number of years past? The writers on the word of God have adopted in their creeds, that there would be a temporal millennium before Christ would come. I call it temporal, because they have all of them taught that it would be in this state of things, not in an immortal state, neither in a glorified state; and that Christians would have all kingdoms under their control; that is, in a temporal sense; and that they would be married and given in marriage, until the coming of Christ after this 1000 years, or, as some say, 360,000 years. This has been, and is yet, the prevailing opinion among our standard writers and great men. No wonder Christ says, they will say in their hearts, My Lord delayeth his coming, and that the wise and foolish are all sleeping and slumbering on this important subject. For while we look for a temporal kingdom, behold, he cometh and destroys all that is perishable, all that is temporal, and erects upon these a new heaven and a new earth, which is immortal, and that fadeth not away, eternal in the heavens. I shall now,

III. Make an application of our subject. And,

1st. The time of the fulfilment of this parable is evidently come, in part at least. The world for a number of years have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known unto us upon the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is, three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part if not all of the word of God is now given to all nations in their own language. This, surely, is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not been done by the exertions of Christians or professors only, but by the aid of all classes and societies of men. Kings have opened their coffers, and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and in many cases the miser has forgot his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. How easy to work the work of the Lord when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers, yes, worse than strangers, among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord, he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, "many should run to and fro, and knowledge should increase." This, too, is the same time when the angel flying through the midst of heaven had the everlasting go pel to preach to them who dwelt upon the earth. Here are Christ's words fulfilled, where he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

2dly. It is plain to any diligent observer of the signs of the times, that all the societies for moral reform in our world at the present day are parts of the fulfilment of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then, are now rejoicing in the light of God's book. And much of this has been performed through the instrumentality of Bible societies, and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel, the "kingdom of heaven," have engaged in the work. Will not the most skeptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the bridegroom is near, even at the door?

3d. The missionary societies of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of this kind as the overflowing Nile does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation, from India to Oregon, from Kamtschatka to New Zealand, have been visited by these wise servants (as we hope) of the cross, proclaiming "the acceptable *year* of the Lord, and the *day* of vengeance of our God," carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins in this sense have and are trimming their lamps, and the bride is making herself ready? "Go ye out to meet him."

4th. The Sabbath schools and Bible classes are but a part of the fulfilment of the parable, yet clearly an evidence that the virgins are now trimming their lamps. This system of teaching the young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Savior's prayer was forgotten, "Thy kingdom come." From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the bridegroom shall come, may we not reasonably hope that the thousands of the young men and young women who have assisted in giving light to others, may be found having oil in their vessels, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing in the New Jerusalem forever and ever? Search diligently, my young friends, and see to it that ye believe in this word, "which is able to make you wise unto salvation."

5. Tract societies are of much use, and are an efficient means to help trim the lamps; like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God. They remove those rooted and groundless opinions which many have that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding into some scriptural truths; they are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state seem to be more or less engaged, from the king on the throne down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, these silent little messengers of the virgins' lamp. "Then all those virgins arose and trimmed their lamps." Has not God's hand been seen in all this? Yes, glory be to him who hath disposed the hearts of men to work the work that God bids them, and to fulfil the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.

6. Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found, by woful experience, that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or hear the midnight cry, "Behold, the bridegroom cometh." No, "they that were drunken, were drunken in the night," says the apostle. "Therefore let us watch and be sober." And Peter tells us, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; and in all human probability, thousands who would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the bridegroom at his coming. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men are engaged in it, and it has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, "virgins." This society is of later origin than the others, and seems to be a rear guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl, be sober and hear the midnight cry, "Behold, the bridegroom cometh." For your souls' sake drink not another draught, lest he come and find you drunken, "and that day come upon you unawares, and find you sleeping." O, be wise, ye intemperate men, for they only went in to the marriage who were found ready, "and the door was shut." "Then came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "But the wise shall understand," says Daniel xii. 10.

And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming

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Bridegroom! And are you awake to this important subject? What say you? If this parable to which I have directed your minds, has reference to the last day and the coming of Christ; if the "virgins" has reference to all men in this probationary state, and dividing them into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can as fairly prove any other exposition of this parable, as I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to go out to meet the Bridegroom; for behold he cometh. Awake, ye fathers and mothers in Zion; you have long looked and prayed for this day. Behold the signs! He is near, even at the door. And, ye children of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And ye, little lambs of the flock, remember Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, all of you, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit which searcheth all things, and knoweth what is in the mind of man, assist you.

But, my impenitent friends, what shall I say to you? Shall I say, as the master in the parable, "Behold, the bridegroom cometh: go ye out to meet him?" Prepare to meet your Judge. Now he has given you a time for repentance; you have had a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe in the word of God; receive the love of the bridegroom, and make no delay; for while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, Lord, Lord, open unto us. Again I ask, Will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye? "We will risk the consequence. We do not believe in your day you tell us of. The world is the same it always was; no change, nor ever will be; but if it should come, it will not this ten thousand years; not in our day, certainly. You do not believe it yourself. If you did, we should call you a fool."

Are these your arguments, sinner? Yes. Well, if I had brought no more, no stronger arguments than these, I would not blame you for not believing, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing will not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the vengeance of eternal fire.

LECTURE XIII.

SIGNS OF THE PRESENT TIMES.

MATT. xvi. 3.

But can ye not discern the signs of the times?

Our text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadducees were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were versed in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, *but can ye not* (by the same simple rule) *discern the signs of the times?*"

All the signs given in the word of God, concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadducees; but it was not so. Any man of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, and teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah, ii. 3, 4, had prophesied 760 years before, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxvi. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David, was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethlehem. Micah v. 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethlehem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

Called out of Egypt. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast, Jesus went up into the temple and taught."

11. The gospel preached. Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of Pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." The apostle told them that this scripture was fulfilled at the day of Pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, which I have shown, in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year, said to the Jews, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52

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This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, (after Bonaparte should come to his end, and none should help him,) xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings;" meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes be completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Daniel xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment is obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge, given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientifical, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on our earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching at the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt; and, My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth will be performed by the agency of man. Therefore, many scoff and ridicule the idea that Scripture tells us of the second coming of Christ, the manner, object, and time. And many are willingly ignorant, will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was from a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and is now fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1—3, "But there were false prophets, also, among the people; even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4th to 19th verse, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." There can be no doubt of this sign being fulfilled.

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages; the Bible societies sending Bibles to every nation and family on the earth; the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty"—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahom

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etan,) and unclean, signifying they are not holy things This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings and tread the church under foot, were completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the seventh trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern Empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes, according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

¶ 22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the words, *It is done.* The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel, I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. I then showed that the question was asked, How long should be this vision? The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began, by the angel Gabriel's own declaration, who was commanded to instruct Daniel into the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, if 490 years of 2300 were fulfilled when our Savior was crucified, how much of the vision remained after his death? I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Pet. ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety?" Surely, no human being can invent a doctrine so full of (promised) "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose "*sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with a few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! but do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God.

"Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they *deny, ridicule, or try to do away* some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance, or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them nor bid them God-speed. "Can ye not discern the signs of the times?" And to you, impenitent friend, God has at all times given warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world. Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warnings and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with twofold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

OUR PAPER.

☞ The present number closes the Second Volume.—Considerable additions have been made to our list of Subscribers—still, the funds thus received have not paid the expense of this volume by more than *one hundred and fifty dollars.* Notwithstanding this, we shall issue the first number of vol. 3, the present week, and shall probably continue it each succeeding week till the Master calls us to our reward. We know not where the funds are to come *from*, but if it is the Lord's will that the paper should be continued, the means *will be provided.* Our friends will please renew their subscriptions as soon as possible. Our next number will comprise an edition of 6700 copies, which besides supplying subscribers, will be placed *gratuitously* in the hands of every family in this city, that will read them.

THE CONFERENCE

Will commence (the Lord willing) on Thursday next, the 7th inst. at 11 o'clock, A. M. The morning meetings will be occupied in Bible Class, and such other exercises as may be judged most useful. Lectures, giving a general view of the Second Advent doctrines, will be delivered each afternoon at 3 o'clock, and each evening at 7. Due notice will be given of the place of meeting, in the daily papers.

LETTERS AND RECEIPTS.

J. Kimpton; John H. Kent, 5,00 (for subscriptions of Aaron Clapp, Ezra Chamberlain, S. Terry, C. B. Lane, J. Southmaid); J. B. Cook; Lewis Hicklin; J. P. Gordon, P. M.; James Chenworth, P. M. ,50; J. Pratt, P. M. 1,00; James Bowen, P. M. 1,00; S. Damens.

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VOL. III.] CINCINNATI, SATURDAY, MARCH 9, 1844. [No. 1.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 9, 1844.

CHRONOLOGICAL PROPHECIES.

LETTER TO L. L. HAMLINE,
Editor of the Ladies' Repository.

DEAR SIR,

In the editor's table of the last number of the "Ladies' Repository" is an article under the head of "Chronological Prophecies," containing, as I conceive, errors that ought not to be passed by unnoticed. In remarking upon them, I am fully aware of the multiplied difficulties with which I must contend, in endeavoring to fix the same impression upon the public mind, that they have made upon my own. Go which way I will in this city, or in the surrounding country, and ask for the individual upon whose word I can place unlimited confidence in all matters of theology, as far as human wisdom and research goes; and the *one*, almost universal response will be, that man is Mr. Hamline. His fame is in all the churches: His piety, is unquestioned. But is this a sufficient reason, why those sentiments of yours which have been made public should not be scanned; and if erroneous, exposed? Your liberality, dear sir, I am fully persuaded, will lead you to answer, No. Good men are not always free from error: And their errors are the more dangerous and destructive, from the fact that they *are good men*. A bad man may advance false principles, and but few will be contaminated by them; But when the man, whose upright course has secured for himself unlimited public confidence, becomes contaminated with such principles, how wide spread and incurable is the contagion! You may say, I have only carried out the principle you have here laid down, in making my restrictions upon the principles of Second Advent believers; To which, in behalf of such believers, I will say, we are bound to bring arguments, reasonable and satisfactory to candid minds, to meet all objections brought against the doctrine of the Lord's Soon Coming, or like honest men, abandon our position in favor of superior argument.

With your definition of the word "Chronology," as also the different eras upon which nations have fixed as starting points, I have nothing to do. You have introduced a list of popular names, in connexion with their opinions as to the year of the world in which the birth of our Saviour took place. These *opinions* shew a difference of more than THREE THOUSAND YEARS. Might you not with *equal* propriety have brought evidence from the recent discoveries of Geologists and Naturalists, to show, that in the room of this small difference of *three thousand years*, the chronology of the Bible was in fault by more than EIGHTEEN THOUSAND YEARS? I am at a loss to know why all this discrepancy as to the age of the world is brought forward. Why not have told your readers, what you must have known, that the Bible furnishes us a chronology by which we may arrive within a Century of the true age of the world. Indeed, have you not told us this in the following expression?

☞ "It is true, that to ascertain *within a century* the time of Christ's birth, is a tolerably assured task."

Class this with the following expression of yours, relative to the great differences of opinion upon the chronology of the world, and see if you have not given your readers fair ground to suppose those discrepancies have been introduced for the purpose of throwing an unnecessary obscurity around prophetic dates?

☞ "These variations, great as they may seem to persons unacquainted with the theme, are most of them *not far beyond the limits of probability.*"

You had also previously told us, if there was not "infallible certainty, or acknowledged accuracy," still there was "a satisfactory approximation toward the *true* year of our Lord." Can you reconcile these, apparently contradictory sentences?

Supposing you had shown that the true age of the world varied *more* than a century from 6000 years, What would it prove? Second Advent believers have never attempted to prove that the world was *about* 6000 years old, only for the purpose of doing away an objection founded in *tradition*, that when it had arrived at that age it would be destroyed. In such attempts they have relied upon the Bible as their only authority; and it has furnished a chronology which has stood a closer test than any other yet presented to the world: Still, we do not rest upon *that* as proof of the Advent in *this*, or any other year,—we have better evidence. However, as a kind of offset to *men's* opinions which you have given, I will introduce one *man's opinion*.

Geo. R. Gliddon, late United States' Consul at Cairo, in a recent work on Egyptian literature, shows the various periods which have been given by different chronologists as the length of time from the creation to the birth of Christ. Among *one hundred and twenty different opinions*, he admits that the Hebrew text gives us 4161 years; differing only *four years* from the chronology of Mr. Miller.

It strikes me that one part of your argument will have a tendency to "make infidels"—that is, a difference among theologians, of nearly 200 years in the birth of Christ, "not being far beyond the limits of probability," will be likely to leave upon some minds, a doubt whether he ever *came at all*. The next clause I shall notice is the following:

"What matters it," the reader may ask, "whether we mistake or not?" We answer, in these days of calculation, when so many persons are diverted from devotion, to study the mysterious numbers of Daniel and John, engrossing all duty into a search for "the time of the end," we ought to be aware that none can *know* that time."

Before intimating, that a study of *any* portion of the Holy Scriptures, (all of which is declared by an inspired penman to be *profitable* for "instruction in righteousness," &c. 2 Tim. 3: 16) had a tendency to destroy or impair devotion, some such evil fruits should have been pointed to. Who that has discovered from prophetic numbers, the Coming of the Lord to be near, has prayed less, or been less heavenly minded than they were before? The facts are directly the reverse; for among the thousands who have really believed that these numbers terminate *about* the present time, not one can be found that has not prayed more, and given more of his time and talents to aid in promoting the eternal welfare of his fellow men. Again, before it is proved that those numbers are "mysterious" it should first be shown that a part of the revelation which God has given us, is no revelation. Some proof from Scripture should have also been adduced, that they *can not* be understood. Again, why ought we "to be aware that *none can know* the time?" Certainly not because our Saviour said (Mat. 24: 33) "So likewise ye, when ye shall see all these things, [the signs previously enumerated] KNOW that it is *near at the doors*. Again, (Dan. 2: 44) "In the days of these kings [the divided state of the fourth kingdom] shall the God of heaven set up a kingdom."—Again, at the time God is to make the "effect of every vision" cease, and make an end of "prolonging" his words; there is to be a proverb in the land, "Saying, the days are prolonged and every vision faileth." (Ezek. 12: 22.)

Again, when the Lord comes to award the hypocrite his portion; the evil servant is to be saying in his heart, "my Lord delayeth his coming," and shall be "*smiting* his fellow servants, and eating and drinking with the drunken," or furnishing such doctrines as suit the appetite of the ungodly. Mat. 24: 48—51. Again, (1 Pet. 1: 8—12) we are told of a salvation that was to come at the *end of our faith*; of which "the prophets enquired and searched diligently. * * * Searching what, (time) or what manner of *time* the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it WAS REVEALED that not unto themselves but UNTO US they did minister, &c. * * * wherefore * * * * * hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" Compare this with Dan. 12: 4, "But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." Some of the most eminent men for learning and talent, among whom are Dr. Clark, and Dr. Gill, have given us as the sense of this passage, that, though the visions were shut up—not understood; Yet, the time would come, just before the end, when there would be such a searching as to discover the true meaning.

Again, Peter informs us, (2 Pet. 3: 2—4) that he had written for the benefit of those that should live in the last days, and that there would arise scoffers walking after their own lusts, "and saying, where is the promise of his Coming?" &c. So we are taught by signs, Political, Physical, and Moral, something about the time; so that there is, to say the least, "a satisfactory approximation towards" it. Again, you say,

"It may be asked if the 2300 days did not begin with the decree to rebuild Jerusalem? We have read over and over again the alleged demonstration of it; but never did we know a thing less proven. They say it is evident from the fact that seventy weeks are "cut off!"—We doubt if this is said at all, for the verb has COGNATE MEANINGS. But if it means "cut off," there is as much evidence that they were cut off from all time past or future, as that they were cut off from the 2300 days."

"Never did we know a thing less proven," are your words, and words of fearful responsibility; for they may convey the idea, that the claims of "Simon," the "Sorcerer," or the Pope of Rome, to Divine honors are *better* established.

We will look *again* at the prophecy, to see whether your statement rests upon a sure foundation. In the vision of Daniel viii. we have the following symbols:—1st, A Ram with two horns; 2d, A He Goat with a notable horn between his eyes; 3d, Four horns upon this Goat, which came up towards the four winds of heaven; 5th, A little horn that waxed exceeding great; 6th, The *Two Thousand Three Hundred Days*, which was the length of the vision. These are all the symbols contained in the vision. (Ver. 16.) "And I heard a man's voice between the banks of Ulai which called and said, Gabriel, MAKE this man to understand the vision." Will the angel Gabriel disobey the command of the Highest? Oh, no. If he does, he will be "reserved in everlasting chains," like other "angels who kept not their first estate."

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He proceeds to *make* Daniel understand the vision; yet, Daniel tells us in the last verse of that chapter, "I was astonished at the vision, but NONE understood it." Has Gabriel then obeyed the command to *make* him understand? We will follow after him and see how he has done his work. (Ver. 20.) "The Ram which thou sawest having two horns are the kings of Media and Persia." This is certainly understood. (Verse 21.)—"The rough goat is the king of Grecia, and the great horn is the first king." This is made very plain.—(Verse 23.) The four horns are the four divisions of the Grecian power. All is plain thus far. (Verse 23–25.) The EXCEEDING GREAT HORN is a power that sprang up during the existence of the four divisions of the Grecian kingdom, more mighty than either of the powers that preceded it—was to stand up against the Prince of Princes, but be broken without hand.—If the language of Gabriel, thus far, did not MAKE Daniel understand, then it was not in the power of language to do it. But here Gabriel's explanation stops, while there is *one* symbol remaining, (the 2300 days.) He has not yet obeyed the command, and is bound to pay Daniel another visit, or be charged with disobedience. Where shall we look for him to conclude his mission? We will read along into the next chapter,—not into the next subject, for this division of the prophecy into chapters is but the work of man. Daniel with his astonishment, and lack of *understanding* the vision, begins to pray; and he prays for the cleansing of the sanctuary, which had been promised in the vision, (chap. ix. 17, 18, and chap. viii. 13, 14.) While he was praying, (verse 21,) Gabriel, the same angel that was commanded to *make* him understand, comes again: What for? Let him answer. (Verse 22.) "O Daniel, I am *now* come forth to give the skill and UNDERSTANDING"—not a new vision. (Verse 23.) "I am come to show thee; for thou art greatly beloved: therefore *understand* the matter, and consider *the vision*"—not the prayer, for this chapter is made up of Daniel's prayer; but the vision in chapter viii., that he, nor none else understood.—(Verse 27.)

He had explained all the symbols but the 2300 days, and we should naturally expect him to begin with his explanation where he left off; nor are we disappointed, for his first words are, (ver. 24,) "Seventy weeks," &c. He left off at the time, and now begins with it. It is an explanation—*making* him *know* about the vision;—therefore the seventy weeks cannot be other than a part of the time of the (2300) day vision, appropriated for several purposes which he names.

This is a clear case, whether the verb means "cut off," or "determined:" although we have the combined testimony of Professors Stuart, Whiting, and the best Hebrew scholars generally, that the verb only means "cut off," or "cut out." So if it has "cognate meanings," it becomes your duty to enlighten the mind, at least, of the learned Professor of Andover College.

With this clear evidence before you, that the ninth chapter of Daniel is an explanation of the eighth, how could you say, "There is as much evidence that they (the 70 weeks) were cut off from *all time* past or future, as that they were cut off from the period of 2300 days"? The casual reader can but observe a want of caution in this statement.

But by way of reference again to the expression,—"Never did we know a thing less proven," &c., you will mark the angel's explanation, while *making* Daniel understand. "Seventy weeks" of the vision were appropriated: (verse 24.) But "understand" further.—(Verse 25.) "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks and threescore and two weeks"—(69 weeks)—the other week, in ver. 27, making up the seventy in verse 24, is occupied for the same purposes, named in the last verse. "Never a thing less proven." "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph"—that one of the most vigilant watchmen on Zion's walls, gravely calls in question the ability of Gabriel to fulfil his promise, in *making* Daniel understand. Again you remark:—

"Yet if cut off from 2300 days, it is doubtful if the decree of Artaxerxes is the commencement of the seventy weeks. The language of Daniel is 'Seventy weeks are determined upon thy people and *thy holy city*,' (ix. 24.) Then in the 26th verse it is added, 'The people of the prince that shall come shall *destroy the city*,' &c. We see no reason why the *destruction of the city* should be excluded from the period of seventy weeks. Nothing in the language of the prophecy warrants its exclusion, which shows how uncertain are all castings up, to determine the year of this or that event, even if (as is far from truth,) it were agreed what the events shall be when they come."

In saying "It is doubtful if the decree of Artaxerxes is the commencement of the 70 weeks," you manifest a willingness to abandon one of the strongest positions that has been relied upon for centuries, to prove the Divine authenticity of the Scriptures. But saying nothing of this, can you admit that the prophet might have been pointed into a cloud of thick darkness, for light, by one who came to *make* him understand? Where else can we find such decree, but in the reign of Artaxerxes?—The vision commenced with the "Ram pushing"—the height of the prosperity of the Medo-Persian kingdom: and when Daniel was *made to understand the time* of the commencement of that vision, he was pointed to a decree that was issued by the reigning monarch of that kingdom, and at just such a time in the history of its affairs, as is represented by the "Ram pushing," &c.—But if there is still a doubt as to *this* being the decree whence the vision begun, take the testimony of Jesus, (Mark i. 15,) "The time is FULFILLED," &c. No time had been given to be *fulfilled* reaching TO the Messiah, but the 69 weeks, (Dan. ix. 25.) According to the best chronology, this was about 483 years from the aforesaid decree, or as many years as there are days in 69 weeks.

Here is a good "reason why the destruction of the city should be excluded from the period." Jesus said the time was *fulfilled* 47 years *before* that event took place. Again, the *destruction* of the city is not named in verse 24, among the events for which the 70 weeks were "determined" or "cut off." "To finish the transgression" was the first event, which the Jews did, by their rejection and crucifixion of the Savior. The *doom* of the city was sealed among the events of the seventy weeks, as may be seen from Matt. xxiii. 38: "Behold your house is left unto you desolate," &c. Its *destruction* is then spoken of in Daniel ix. 26, as an event that should follow: "The people of the Prince that shall come shall *destroy* the city," which language would have been a useless repetition, had that *destruction* of the city been brought to view in verse 24.

Whatever difference of opinion there may be about the *events* that mark the termination of the vision, you will, no doubt, grant, that the "sanctuary" will then "be cleansed," and that it will bring the LAST END of indignation against God's people. This is sufficient authority for you and I to be engaged in the work of "comforting" God's people, in view of their eternal deliverance.

I pass to notice the following:—

"But is it not said, the reader may ask, that *the wise shall understand*? Yes, and the wise have *always* understood. *Daniel* was wise. But what did he understand? That he should 'stand in his lot at the end of the days.' To understand this is true wisdom, and it is wisdom enough. The martyrs were wise. But as to these dates of the prophecies, in the sense now imposed upon them, it is certain that they understood them not. *Nor is it any part of wisdom thus to understand them.*"

If the position you have here assumed were true, then Daniel should have been told, "The wise shall understand" all that is here written, *except* the answers to the question, "How long the vision?" and "*How long* shall it be to the end of these wonders?" With this view, as to the matter of edifying Daniel, he might as well have been told he should "stand in his lot" at the end of a steamboat, as at the "end of the days." An understanding of what Daniel's lot is, or any other part of the subject here brought to view, can be quite as easily obscured as the periods. If they were not among the things to be understood, as to the time of their commencement and end, it will be difficult to discover what the wise were to understand. Let the fact be admitted that the *periods* were included, and all is plain. A question is asked, and repeated, "How long," &c. An answer is given in *time*—a plain statement made, that at the time of the end "many shall run to and fro and knowledge shall be increased." Supposing you, my brother, had been the kind angel, sent to "inform" Daniel, and *make* him understand; and while engaged in the discharge of your duty, a question is proposed by some one of the shining hosts, which you are called upon to answer for Daniel's benefit. It is as follows:—"How long shall it be to the end of these wonders?"—Daniel waits in solemn silence to know *when* he is to share a better resurrection; and you proceed to answer Daniel, IT IS NO PART OF WISDOM [for you] THUS TO UNDERSTAND." Think you that Daniel would feel as though he could obey the command to "rest," under such circumstances? Again, you say:—

"If a man would lose what wisdom he has, be it much or little, let him turn from the practical or devotional books of Scripture, and begin to pry into those reserved mysteries."

We have seen a manifest difference between yourself and Daniel's instructor; we here again observe a difference between you and Paul. He says *all* Scripture is profitable, &c. You tell us a part of it is not only *unprofitable*, but absolutely destructive to true wisdom.—Where has Paul or Peter, James or John, or even Jesus, thus cautioned us? "Reserved mysteries" the Revelator tells us (Rev. x. 4,) were not written. "Seal up the things which the seven thunders uttered, and write them not," while he tells us (ch. xxii. 10,) "*Seal not* the sayings of the prophecy of this book." John was doubtless right, and my dear brother Hamline is doubtless wrong. I almost tremble when I quote the following:

"Was not Jesus wise; and did he not understand the the prophecy of Daniel as well as we can hope to understand it? If so, remember that with the prophet's numbers all before him, he could say of "*that day and hour* knoweth no man, not even the *Son*, but the Father."—He who can presume to have ascertained from the prophecies of Daniel, what Jesus could not learn from them, is a bold interpreter of Scripture."

Yes, I tremble for the fate of any man, who can coolly charge the Lord of heaven and earth with any degree of ignorance. Jesus says (Matt. xxiv. 15,) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, (whoso readeth LET him understand." "*The* abomination of desolation," as such, is only spoken of by Daniel in xi. 31 and xii. 11, in which last place the TIME of its duration is given, and Daniel is told "the wise *shall* understand." Jesus points to the same text and gives a broad commission, not only to the learned, but "Whoso readeth LET him understand." He then follows down through the history of the days (years) to their end, and adds, But of that *day* and *hour* knoweth (maketh known, Gr.) no man.—He gives a general commission for all that read, to understand those numbers, and furthermore, adds the signs by which we might *know* the event at the door. In your fears that others may be chargeable with assuming too much knowledge, you seem to have forgotten that there is a danger in being "ever learning, yet never coming to the knowledge of the truth." Again, you remark:

"'But does not the apostle say, You are not in darkness that the day should overtake *you* as a thief.' Yes, and why shall it not overtake them as a thief? Because they know the time? No. But because *not* knowing the time, they were ALWAYS watching. 'Watch therefore,' says the Savior, 'for (because) ye know not the hour wherein the Son of Man cometh.'"

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Your remarks have already conveyed the idea that within a certain (large) circle of time, we may tell when some future events will take place; and the *day* and *hour* is the largest circle of time in God's book, within which the event of the Lord's coming is so hidden as to preclude our searching for it. So we are commanded to *watch!* Watch for what? His coming, of course, for it is that, the *hour* of which, is hidden from us. Will you inform us how a person can WATCH for a thing he does not expect? Here stands a person by the railroad with his valice in his hand watching.—What for? For the arrival of the cars? Yes. Does he expect them? Oh, no, he sees no more signs of their arrival now, than there was a hundred years ago, yet he watches, not because he expects, but simply because he was commanded to. Can the term "watch" mean what is expressed by it, in such case?

I copy the following extract for the purpose of making a remark upon its unfairness:

"The reader may say, "none profess to know the day nor the hour." We answer, they PROFESS TO KNOW that the Son of man will come between the 21st of March, 1843 and 21st of March, 1844. Now if he does not come until the 20th of March, 1844, will they not then know the *day?* And if he should not come till twenty-three hours of the 21st of March, 1844, are passed, would they not know the *hour?*"

When you say "*they profess to* KNOW the Son of man will come between tha 21st of March, 1843 and the 21st of March, 1844," you say what we do not profess to KNOW, but to BELIEVE. You do us injustice by setting "knowledge" in the place of "faith." Thousands have done, and still do, hold it as a matter of *faith* that the prophetic periods expire within the aforesaid time. The clearest evidence of things in the future, leaves all such things as matters of faith, and such they will remain until they become matters of fact.

We have always been apprised that there might be an error of days, weeks, and perhaps months, in the chronology of the last 2300 years; but that there is an error of a year, or even a month, has not yet been shown. It has never been the design of Second Advent believers to fix upon days or weeks.

The first published lectures of Mr. Miller have this title page: "Evidences from Scripture and History, of the Second personal appearing of our Lord and Saviour Jesus Christ upon the earth *about* the year 1843." Our hopes of seeing Jesus soon are not built upon so precarious a tenure as to be affected by a *day*. Still we believe that the year, or *about* the year of the Second Advent, is taught in the Bible. This has been clearly proved, and the position stands triumphant as far as Scripture argument is concerned. If opposers triumph, it will be because *time* will furnish an argument that they have frequently attempted, and as frequently failed to give. Not knowing the DAY or HOUR, we shall strive through grace to WATCH until the Lord comes; and IF indeed we should pass the last of the prophetic periods without hearing the joyful notes of the last trump, (which as yet, we have no reasons for believing) we shall still find it a pleasant duty, although reproached for giving credence to ALL that the prophets have spoken, still to "watch," believing we have nothing marked in the prophecy to look for, but "the coming of the Son of Man, and the deliverance of the saints." Who in these days thinks of calling in question the ability of a good navigator, by the aid of a good chart, to tell about the distance across the Atlantic? Yet, who would not denounce such navigator after he had run out his reckoning, if he should put about, saying there is no land? A candid public, with the evidences we have given them, as to the termination of prophetic periods, should be ready to condemn us, if in such case we did not *look* even more earnestly than we now do, for our coming Lord. The closing part of your article I consider contradictory to one of the most important positions you have laid down, and lest I might, through a misunderstanding, do it serious injustice, I will here give the two last paragraphs entire:

"But do you not think we should study the 'time of the end!'" We think the true Christian is deeply convinced that there is a coming general judgment. But we do not consider it any part of faith to believe that the judgment will be this year, next year, or any given year. Faith looks at Christ on *the cross*. The apostle says, "We preach Christ *crucified*," (not Christ's Advent.) He says, "God forbid that I should glory save in the cross," (not in the Advent.) Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him," (lifted up, not coming down.) Satan cares not what else we do, if he can divert us from the cross. He knows it is by the cross, not by the advent, that "we are crucified to the world and the world unto us." Did we wish to make sure of a preparation to meet the Saviour at his coming, we would never once look at the figures of Daniel or of John; but we would make it our sole business, day and night, to gaze at the cross. And we are satisfied from what we have seen and felt, that when our Lord *does* come, they will be best prepared to meet him, who studied the history of the crucifixion more and the prophetic numbers less.

"But," says the reader, "would you not wish at the moment of Christ's advent, to be looking for him in the heavens?" No. Others may find it edifying to be gazing into the heavens. We do not. The cross, not the clouds, attracts our gaze. The *death* of Jesus not his advent, melts our heart. And if in our day the Saviour should come to judgment, may we, like Paul, "be glorying in nothing but the cross!"

In contrast with this singular language of yours, I shall give some of the words of the apostle, who, by you, stands charged with preaching "*not Christ's Advent.*"

1 Thess. 5. 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and *body*, be preserved blameless unto [not the cross] the *Coming of our Lord Jesus Christ.*"

1 Cor. 1: 7, 8. "So that ye come behind in no gift; *waiting* for [not the cross] the *Coming of our* Lord Jesus Christ:"

"Who shall also confirm you unto the end, blameless *in the day* of our Lord Jesus Christ."

Phil. 3: 20. "For our conversation is in heaven; [there is no cross there] from whence we *look* for the Saviour, the Lord Jesus Christ, who shall change our vile bodies," &c.

Col. 3: 2—4. "Set your affections on things above, not [on the cross] on things on the earth.

"For ye are dead, [crucified by the cross] and your life is hid with Christ in God.

"When Christ who is our life *shall appear*, [not before] then shall ye also appear with him in glory."

1 Thess. 1: 10. "And to *wait* for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. 2: 19. "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming?"

1 Thess. 3: 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you:

"To the end [not that you should gaze at the cross forever] he may establish your hearts unblameable in holiness before God, even our father, at the Coming of the Lord Jesus Christ with all his saints,"

1 Thess. 4: 15—18. "For this we say unto you by the word of the Lord, that we which are alive and remain unte the Coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God. And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord.

Wherefore, comfort one another with these words." Paul preached not only "the Advent," but preached it as a comforting doctrine. He never preached "the cross" as a comforting, but as a crucifying doctrine—yet it was necessary, because, by it, a death to the world and sin was affected.

2 Thess. 1: 10. "Who shall be punished. * * * When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

2 Thess. 2: 10. "Now we beseech you, brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind," &c.

1 Tim. 6: 14. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," [nothing said of loving the cross.]

How then, Paul, shall we spend the time of our sojourning here, for our brother Hamline has told us we must not do it looking for the Advent, but at the cross? Let Paul answer.

Titus. 2: 11—13. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly, in this present world; LOOKING for that blessed hope, and the GLORIOUS APPEARING of the Great God, and our Saviour Jesus Christ."

So far from Paul not preaching the Advent, it was the prominent doctrine of his whole course of suffering, while engaged in the work of the ministry. Mark his language when arraigned before the Council:

Acts. 23: 6. "Of the hope and resurrection of the dead am I called in question." Again, when brought before the Governor. Acts. 24: 14—16. He tells them his "heresy" was "believing *all* things which are written in the law and the prophets"—that he had hope of the resurrection which they allowed,—and therein he exercised himself, &c.

Heb. 11: 35, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Rom. 8: 23, "We groan waiting for the adoption, to wit: the redemption of our bodies"

Jesus said "Whosoever will be my deciple let him deny himself and take up, not 'gaze at' the cross."

None can appreciate the cross more highly than those who are looking for the Lord; for by it their blessed hope has been procured. The cross is suited to a state of infirmity, in which infirmaties Paul gloried, as well as in the cross; not that he desired nothing but infirmaties, but that through these he might be a partaker of the "glory that should follow." I have searched in vain for a scripture warrant that we should "make it our sole business day and night, to gaze at the cross."—To say the least, the doctrine of the Advent was *more* peculiar to the Apostle Paul than this. His testimony alone, is here placed by the side of yours, for many eyes to look upon, that will soon gaze upon our decending Lord. Let me add one testimony more. It is the testimony of Jesus. He gathers his deciples together—instructs them upon the points of danger, peril and suffering, through which they, and their successors were to pass before reaching their eternal rest—points them to signs that would foretell their "great deliverer nigh," and adds, (Luke 21: 28,) "And when these things *begin* to come to pass, then LOOK UP, and lift up your heads: for your redemption draweth nigh." Time rolls on its resistless course—the signs appear—the saints lift up their heads rejoicing. The command "*look* up" is repeated—thousands cheerfully obey. But hark! a jarring voice is heard. It is the voice of L. L. Hamline, sounding loud and strong, from an elevated post on Zion's walls, in fearless, stern reply, "Others may find it edifying to be gazing into the heavens. WE DO NOT." At that voice, which once, so oft proclaimed the Bridegroom nigh, multitudes of the dear saints hang their heads in mournful sadness. O my brother! turn again to the simple testimony of God's word, and you will be met with reproaches from an ungodly world, but can but meet heaven's choicest blessing. In your prayers for guidance and direction, pray, that if I have dealt upon you severer blows than has the blessed Saviour, and the Apostle Paul, I may be forgiven.

E. JACOBS.

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"PREPARE TO MEET THY GOD"!!

Standing on the crumbling verge of 1843, and in the very last moments of probation, we implore your prayerful and critical perusal of these two pages. We are the more earnest in this, because in them is contained a scriptural clue to the time when this earth, and all its inhabitants, will pass from their temporal to their eternal state; which we most certainly believe cannot pass the end of next March. You may inquire, why we extend it beyond this year. We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers came to us, were all Hebrews; and it is well known their year ended about the time of the vernal equinox. We invite your attention by all that is blessed and glorious in the thought of everlasting happiness with God, and all that is doleful in the view of endless banishment from him. Think not, because we say we believe the end will not come before April, therefore you may go on in sin a little longer. No, no. We entreat you to prostrate yourself immediately before God, even before you finish reading this, and give your heart to him before the sound of the last trumpet shall declare, "Time shall be no longer;" for the day and hour of his coming is not revealed to mortals.

2 TIM. 3; 16, 17.—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here is our warrant for looking into any part of the Holy Book in search of truth.

DANIEL informs us, ii. 19, 28, 29, that the great God revealed and made known secrets to the king and prophet, which were to take place hereafter, in the LATTER days. This ought to close every mouth which is disposed to say that we can know nothing of the future, after the great God hath made it known.

In looking further at this chapter, we see that the gold, silver, brass, and iron of the image, symbolise four kingdoms, each in turn exercising universal dominion; the stone cut out of the mountain without hands for the fifth, or the kingdom of heaven, before which all the preceding empires disappear by a catastrophe that grinds them to powder, so that the wind takes them away like chaff, that no place is found for them. How can complete destruction be set forth more perfectly than this? Has any such thing come upon the world since the days of Daniel? No. Then the stone has not smitten the image! it is yet future! Look out!! "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Need the end of this world be set forth more clearly? And yet it is, in

THE VIIth CHAP. But because the fourth empire was to be disruptured, end exist for a season in the form of ten,—in which form it was to give birth to an eleventh, the most extraordinary politico-ecclesiastical power the world ever saw, which was to have the saints in its hands 1260 years, but was to make war and prevail against them, until the final catastrophe.—Therefore the same great events are introduced in this chapter under a different series of symbols, viz. four beasts, instead of four metals: a lion for Babylon, a bear for Persia, a leopard for Grecia, and a monster for the Roman. But now, lest the art and cunning of wicked men should succeed in explaining away the final catastrophe of the king's dream to mean something short of the end of this world, the stupendous and sublime scenes of the last JUDGMENT are delineated with a minuteness equalled only by the grandeur of the occasion. Daniel saw the earthly thrones cast down, the Ancient of Days sitting on His throne of fiery flame, with wheels of burning fire, preceded by a fiery stream; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him, the JUDGMENT set, and the books opened. Then he beheld, because of the voice of the *great words* which the horn spake; he beheld even till the beast was *slain*, and his body *destroyed* and given to the *burning flame*. A more complete parallel to the action of the stone upon the metallic image could not be given. Now, what is the immediate and obvious cause of this destruction? The great words of the horn, most certainly. Whose voice but that old Romanism's is now heard far above all the din and clatter of the nations or the sects? Reader, do you hear it? if you do, then you may be sure that this world will soon be given to the *burning flame*. As the next rising scene in this sublime drama, far in the back-ground, Daniel beholds the Son of Man coming on the clouds of heaven, who was brought near, and before the Ancient of Days, who gave him *dominion*, and *glory*, and a *kingdom*, that all *nations*, and *languages*, should serve him; whose dominion is an everlasting dominion, which shall not pass away, as all the preceding ones had, and his kingdom that which shall not be destroyed. But do you ask what people these are, and from whence they came, that constitute this universal, endless kingdom, after all the nations are given to the burning flame? Themselves shall answer. Rev. v: "For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." There can be no mistake in the identity, for John has precisely the same numbers as Daniel. But as the length of these two visions, which we have gone over, is not given, so we have the

VIIIth AND IXth CHAPTERS, in which the first empire is omitted, the symbols again changed, the second and third empires expressly named and set forth by two domestic animals, and the fourth by a little horn, which waxed exceeding great, and which was finally broken without hand. Here we wish to say, that we need not go out of the Bible for a single item of the history needed to establish the succession of kingdoms in these visions. Daniel expressly tells the king of Babylon that he is the head of gold. Babylon (v. 28) was given to the Medes and Persians; and we are told (viii. 21) that the rough goat is the king of Grecia. The three first kingdoms are thus positively named; so we have only to see if the Bible tells us of one more, and if so, that must be the fourth. Luke (ii. 1) speaks of a power, which *taxed* the *world*. Aye, that is it! ROME! Now, Daniel is told that this vision, which encircles the Medo-Persian, Grecian, and fourth empires, is 2300 days long; that it extends to the time of the end; that it reaches to the last end of indignation; and that, at the time appointed, (2300 days,) the end shall be. But, after all Gabriel's explanations, Daniel says, none understood it. No wonder that he did not; for, after hearing the order given to Gabriel to make him understand it, and pondering over the idea how three such mighty empires could flourish, each one his season, and all to take place in a period of 2300 days, his *astonishment* is easily accounted for. But, like all true saints, he betakes himself to his knees and his holy books. O, how many of the true children have found light and comfort in these two ways! Flying swiftly, Gabriel is again at his side, *talking* with him, *informing* him, giving him *skill* and *understanding* of the matter, and *showing* him the VISION. He proceeds to inform him that 490 of these days are determined (or cut off, as our learned opponents admit) for certain purposes, and to seal up the vision; then he gives him a starting point, the only one mentioned in the book, and without which "unto 2300 days" is of no force whatever; then he tells him that, in 69 weeks, the Messiah will make his appearance. Luke (iii. 23) informs us that Jesus began to be about 30 years of age when he began preaching. Mark (i, 15) informs us that the first of that preaching was, "The *time* is fulfilled." Now, as there is no other time given in the Bible but the 69 weeks for the Messiah to come, so they must have expired at this very time. Now, I find that both of these events are set down under A. D. 26. Here, on this solid rock, we can set our feet, and look back 483 years, to B. C. 457, and know for a certainty, that then the decree was issued to rebuild *old* Jerusalem. We can also know with the same degree of certainty, that, in 1817 years after the same point, Daniel's visions will end, and the *New* Jerusalem come in all its glory. This any one can see, by adding 26 and 1817 together, which make 1843. Or add 1817 to 483, and we have 2300, which is the whole vision. Then the stone will smite the image to powder, the fourth beast be given to the flames, the Son of Man come in the clouds, the exceeding great horn be broken without hands, the Judgment be set, and the books be opened, within four months of this date!!!! Reader, are you prepared to meet it? Thus we see that it is entirely immaterial at what point of time in the 70th week the crucifixion took place, whether in the middle or the very last day of it. How true it is, that God has given line upon line, precept upon precept! for, after going over the ground three times, he again sends to Daniel, but not in a vision; and his heavenly instructor says to him,

IN THE XIth CHAPTER, "I will *show* thee the truth." In the remainder of the book, he shows him all the important events of the whole vision, down to the time that the great prince Michael stands up to reign, when many of them that sleep in the dust of the earth shall awake, and the wise shall shine as the brightness of the firmament. Now, for the first time, it is made known to Daniel how Adam, Noah, Abraham, Moses, and David, could come into this endless kingdom, which was to be set up on earth; namely, by their rising from the dead. The 4th and 9th verses of the last chapter informs us, that the words, the book, are closed, shut up, and sealed, "till the time of the end." Can any candid man want any thing more than this, as a reason why it was not known, till the last fifty years, that Daniel's visions would end in 1843? Verses 4 and 10 inform us that, at the time of the end, many shall run to and fro; [what immense travelling in these days!] knowledge shall be increased; [think of the improvements in our day!] many shall be purified and made white, [how many have joined themselves to the churches since 1798!) and tried; [preaching the coming of Christ this year has most thoroughly tried this work, of what sort it is;] the wicked shall do wickedly, [no dispute on this!] and none of the wicked shall understand; [has any person seen any of the wicked, who understand that the Judgment would set this year, who continued to live in sin?] the wise shall understand; [if true second advent believers are not the truly poor in spirit that mourn, the meek that hunger and thirst after righteousness, are merciful, pure in heart, peace-makers, and those which are reviled and persecuted, and all manner of evil said against them falsely, who are?] The three last verses now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not "the abomination that maketh desolate," then you may search the world over for it in vain. If it is, then the "daily" must be Paganism; for that alone

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stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place.—A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The *first* of these numbers must mark the time to begin the *last;* if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the *first* ending in 1798, the *last* must be about ended!! But what is this blessing upon those who *wait*, and *come* to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep, [die,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will *wait*, and *come* to this same time? They will indeed *come* to it, to their everlasting sorrow; but it is only true saints who "*wait* for his Son from heaven."—Daniel is now told to go his way till the end be, for he should *rest*, ["Blessed are the dead which die in the Lord, for they *rest* from their labors,"] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

THE VII. TIMES OF LEV. XXVI. 18, 21, 24, 27. We see, in these verses, that God promised by Moses, that, if his people would not hearken to him, and do all his commandments, he would punish them seven times, which he repeats in these four verses. As a time, times, and half a time, are proved to be 1260 years by the fulfilment of three important prophecies, therefore, seven times must be 2520 years. Now take your dividers, and place one point on 1843; open them 2520 years, and the other point rests on B. C. 677. What took place this year, that would seem to mark this the right time to commence it? Manassah, the king of Israel, was carried in chains a prisoner to Babylon. If making a prisoner of ther king was not "breaking the pride of their power," what would? The professed people of God have been in subjection to their enemies ever since; but, bless God, the seven times punishment of his people is nearly out, when

"——thy foes shall oppress thee no more"

THE SEVEN TRUMPETS OF REV. At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth:" but its cup of iniquity was fast filling up. In the sounding of the four first is pointed out to us, in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Woe, woe, woe, to the inhabiters of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and, if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last woe should be turned into one of the greatest blessings "to the inhabitants of the earth" that ever took place.

The *first* began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The *second* in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The *third* in 441, and its effects were seen in the ravages of Attila, surnamed the "Scourge of God."

The *fourth* in 493, and its effects were seen in Theoderic, the Ostrogoth, conquering Italy, and overturning the throne of the Cæsars.

The *fifth*, or *first* woe, in 629, brought up from the bottomless pit Mahomet, that scourge of the Eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads," which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The *sixth*, or *second* woe, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumpets, and none else. Can it be for anything else, than that God intended his people should know, by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked. The first was to *torment* and *hurt* men five months; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

THE ANNOUNCEMENT OF THE SEVENTH, CHAP. X. Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? *Then the stream of time was flowing towards the ocean of* ETERNITY; but now he is standing upon the still sea, and the firm earth; *time is now* to be *no longer*. Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but, after a lapse of six hundred years, and at the closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet *begins* to sound. Why such a glorious person?—why clothed in such a glorious dress? why such commanding attitude? why such an awful oath? *The tremendous importance of the theme and the occasion* demanded it; and what is it? *The cessation of time and the finishing of the mystery of God.*

THE SOUNDING, CHAP. XI. "The kingdoms are become—" Here I wish to ask if the words "*are become*" can be construed to mean something that is TO BE?

"He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that, at the end of 1000 years, the devil again gets the mastery.

"Has taken to himself his great power." God has now forsaken his covert, like the lion, and come out of his place, bound the strong man, and is now going to spoil his goods.

"The nations were angry." How this sets forth the state of things after the saints were caught up! When the salt is all gone; when every kind of stain is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women striping their unfaithful pastor; subscribers cutting in pieces their doughfaced editor; a menagerie of the most ferocious beasts let loose upon one another;—will but faintly set forth the awful scenes which will occur between the time that Isaiah 26: 20 is fulfilled, and the violent death of the last wicked man and woman.

"Thy wrath is come." How dare men contradict the twenty-four elders on their faces before God, and say the seventh trumpet is a signal for the conversion of the world?

"The time of the dead, that they should be judged!" Who can doubt that this is the DAY OF JUDGMENT?

"Reward the prophets, the saints, and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision.

"Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered, here "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. 19: and Ezek. 30.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. 25.] Now, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and the inhabitants are burned;" now "he will punish the host of high ones, and kings of the earth upon the earth."—[Isa. 24.] Now is "the day of the Lord's vengeance;" "The streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Is. 34.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. 14.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. 4.]

SIGNS OF THIS DAY. In Joel 2: 30, 31, God says, "he will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Matthew, Mark and Luke speak of about the same things as Joel; John says nothing about them in his gospel, but is permitted to *see* the same things, in vision, at the opening of the sixth seal. All these things have taken place within the memory of many now living: a great earthquake was felt nearly all over the globe, just before the dark day and night of May, 1780, which I need not speak of, as we have all heard old people say so much about it. Blood, and fire, and pillars of smoke, I myself witnessed six or eight winters ago, when standing on the Western Avenue; suddenly a splendid centrepiece was formed in the zenith, from which radiated in all directions the most splendid colors, ranging from the purest light to the deepest crimson. In London it was so brilliant that it drew out the fire department, who horsed their engines, and galloped off towards the supposed scene of conflagration. In November, 1833, I stood in the middle of the Common, and in every direction, emanating apparently from the same point in the heavens, I beheld with profound amazement, the "stars of heaven falling to the earth!" Why will not men believe this is what Joel and Jesus foretold, and which John in vision saw? No sane man could suppose that the prophecy meant that the great planets would come tumbling on to our little globe, like mountains falling on a mole-hill. And certainly, no one would think for a moment that the fixed stars, which are suns to other systems, would come rushing down upon this speck of matter. *It could be fulfilled in no other way than this.* In addition to these signs, Luke adds others, which are, upon the earth distress of nations and perplexity; the sea also, in great commotion, and men also, anxiously looking for some great event coming upon the earth: these have been all strikingly fulfilled within a few years past. The next thing all three of the Evangelists agree in; which is, the powers of the heavens shaken. What this is, I suppose remains to be seen. Matthew here says that the sign of the Son of man will appear, and all the tribes of the earth mourn. Now as this mourning takes place as soon as this sign appears, so we are pretty sure that all are convinced that Christ is coming, some space of time before he is actually seen. Now again, all three unite and say, "then shall they see the Son of man coming in the clouds, with power and great glory." Amen, even so come Lord Jesus. And now, dear reader,

IN CONCLUSION, let me ask, are you prepared for this momentous scene? If not, delay not a moment in making your peace with God; for no man can tell how soon the door of mercy will close. What an awful moment this!! enveloped in the "quickly" between the second and third woes!! four months must finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered: many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few month's earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Are you gratifying appetite, pride, vanity, temper, or lust? Are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit.—Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful, and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD." Amen and Amen.

LEWIS HERSEY.

Boston, December 20, 1843.

NOTE.—The 2300 days begin IN the year 457, that is, 456 years and a fraction before the Christian era. Of course, they do not end till 1843 years and a fraction of that era have expired. The same principle should apply to the 2520 years. The JEWISH YEAR does not end till March or April. On this point, see a tract on the Time of the End, which will soon be issued.

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THE "LITTLE HORN" OF DAN. 8TH, NOT ANTIOCHUS, BUT ROME.

1. Sir Isaac Newton says that a "horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

2. Antiochus reigned over one of the four horns. But the little horn was a *fifth* under its proper kings. This horn was at first a little horn, but it waxed exceeding great towards the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

3. The little horn was to arise in the *latter* time of the kingdom of the four horns.—But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

4. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus, nor till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

5. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. 28: 49, 50) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus.—On the contrary, Rollin describes him as silly, stupid and foolish in the extreme. We are told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city; he used to go and bathe himself in the public baths with the common people, and committed such extravagances as made every body despise him. [See An. His. B. 19. C. 2. S. 2.

6. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of Rome, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint, or external aid.

7. It is said of this HORN, "and he shall destroy wonderfully." Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

8. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

9. This HORN was to DESTROY the mighty and holy people,—the Jews. That nation was destroyed by the ROMANS, A. D. 70, after Antiochus had been dead 234 years.

10. This HORN magnified himself even to the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born; while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

11. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But this was done by the ROMANS.

12. To give both the sanctuary and the host to be trodden under foot by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opininion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. These days were to extend to the last end of the indignation, and the indignation is not yet at an end. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel, (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

13. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT, even greater than the preceding powers. The natural gradation would therefore be,

GREAT.	VERY GREAT.	EXCEEDING GREAT.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be

GREAT.	VERY GREAT.	EXCEEDING GREAT.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome, and paid tribute to the Romans all his days, but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

Many of our opponents rest their eternal all upon the application of this horn to Antiochus; and how clearly is it misapplied!—Reader, be not deceived.

To show still further, that the power of Papacy, which is to last till "broken without hand," is included in the symbol of this "horn" we again introduce the harmony of Dan. 2: 7: and 8.

DAN. II. B. C. 570. PAPACY.	DAN. VII. B. C. 541. PAPACY.	DAN. VIII. B. C. 539. PAPACY.
[The ten kingdoms *only*, out of which this power arose are here brought to view.]	"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver. 8. 20.)	"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And the shall speak great worde against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, (2) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him—THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING. Isa. 4: 4.

A MOMENTARY RECOVERY FROM INSANITY.

Announcing the sudden death of Governor Gilmer, Judge Upshur, Hon. Virgil Maxcy, Com. Kennon and Col. Gardener, a voice comes by express from the head quarters of our National Government, which rationally says—"Great God!! what shadows we are, and what shadows we pursue."

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SIGNS OF THE TIMES.

Luke xxi. 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

Reader, your attention is invited to a few thoughts on a momentous and thrilling event, viz: the Second Advent of Jesus Christ.—That he is soon to come as a Judge and a King, there is the clearest evidence in the word of God. Examine it for *yourself*, without delay, and be ready to have part in the first resurrection. You "can discern the face of the sky;" why not then, with equal clearness, "discern the signs of the times?" as both are equally marked by their appropriate characteristics, and both are equally *intelligible*. Why pretend ignorance of the lessons of instruction imparted by the one, any more than by the other? Remember that when an "adulterous generation" was addressed upon the general truths of the gospel, they demanded as a condition of their belief, "a sign from heaven," or that "one arise from the dead." On the same ground thousands now stand when addressed on the subject of those events which are soon to transpire, and ask, *How can these things be?* or, *Where is the promise of his coming?* When the truths on the subject of Christ's near approach are presented, as we believe they are taught in the word of God, even professors of religion, almost *en masse* accuse us of bringing "strange things to their ears," yea, virtually charge the Savior with an unmeaning message to his disciples, when he declared that they might *know* when their "redemption draweth nigh." But I pray you heed not the syren song of peace and safety. I ask why the arrangement of "signs," as the precursors of future events, with the predictions which announce them? Are they to be looked upon as an *unmeaning* ordinance of heaven? If so, then God is trifling with his creatures. We believe they have a meaning, and those which have already occurred, and those which are now transpiring, are solemnly and loudly proclaiming, "Behold the Bridegroom cometh, go ye out to meet him." There were signs which preceded the first advent of Christ, as well as prophecies fulfilled by the event, and to a reflecting mind, guided by the light of revelation, they were calculated to inspire fresh hopes of the near approach of the infant Savior. And while the King of Judea was disturbed at the fulfilment of those prophecies which he conceived portended his ruin and the loss of his power, and even sent emissaries to inquire whether such a child were really born, in order to destroy him; there was one of the remnant band of Jewish worthies in Jerusalem, Simeon, a "just man and devout," who had long been waiting for the consolation of Israel, and rejoiced in anticipating the promised Messias.—The termination of the seventy weeks of years was marked by the most significant signs. Heaven and earth united in filling the moral hemisphere with forerunners of the incarnation of the Son of God, and awakened throughout the whole civilized world expectations of an approaching crisis. At the *appointed time*, a virgin daughter of Judea gave birth to the Prince of Peace, and the predicted *star* appeared and piloted the magi of the east to the place of his birth.

There are also signs which God has appointed as the harbingers of Christ's second coming, and the Bible chronometer God has given us in mercy, for the measurement of times and seasons. A *double warning* is given, that you may not be in darkness, that that day shall come upon you as a thief. The signs which are predicted to precede the second advent of Christ, are:

1. *The prevalent unbelief of Christian professors respecting the doctrine of Christ's near approach.* Listen to the fearful interrogation of Christ—When the Son of man cometh, shall he find *faith* on the earth?—Luke xviii. 8.

2. *A melancholy and general decay of vital piety.* A prominent characteristic of the early Christians was, they "*loved his appearing.*" 2 Tim. iv. 8. They loved to hear of it, to talk about it, to pray for it, and the world hated them. It was the "*offence* of the cross." In the last times "the *love of many shall wax cold.*" Matt. xiv. 12. Does not the love of mammon, the spirit of worldliness, conformity to its maxims and fashions, pervade the professed churches? Judge ye. Which is the most apparent, the *power* or the *form* of religion?

3. *Unprecedented prevalence of iniquity is another characteristic of the last times.* "Iniquity shall abound." Matt. xxiv. 12. In no period of the world's history have the floodgates let out from its exhaustless reservoir such streams of guilt. Read the dark and awful descriptions in the public journals, under the heads of Perfidy, Fraud, Rapine, Murder, Sedition, and universal misrule.—See the description in 2 Tim. iii. 1–5.

4. *Scoffers in the last days, at the coming of Christ, is another sign indicative of his near approach.* 2 Pet. iii. 1–4. Beware, reader, lest you be found among this class. A professor of religion may be a scoffer.

5. *The universal spread of the gospel among all nations is a sign of Christ's speedy Advent.* Matt. xxiv. 14. The gospel is to be preached as a WITNESS, and not as the instrument of the *conversion* of all nations. This sign is *fulfilled.*

6. *Division among professing Christians,* (Matt. xiv. 10,) *and opposition to sound doctrine shall distinguish the last days.*

7. *A practical rejection of the Lord's word. This is evident* in the great prevalence of German Neology, the Transcendentalism and Rationalism of America.

8. Signs or wonders in heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Other prophetical signs might be noticed, which are fulfilling before your eyes, by which you may *know* that Christ standeth at the door. Reader, if you *would* you *cannot* evade the truth on this subject. The present signs of the times, considered in the light of *evidences* of the fulfilment of prophecy, both past and present, may be viewed as the *last call*, the *last act*, the last voice of God's long-sighted and abused mercy to man.—Will you heed the call, or sleep on till, amid the darkening of the heavens and the clashing artillery of heaven, the voice of mercy ceases, and you are lost eternally?

PROPHETIC TIME.

I. THE GREAT JUBILEE. This is a period of 7 times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

II. THE 2300 PROPHETIC DAYS, (YEARS.) This prophetic period, of the viii. of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists, that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

III. THE SEVENTY WEEKS. This was given to Daniel, as recorded in Daniel ix., as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii., was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Savior was baptized, and acknowledged from Heaven as the MESSIAH. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

IV. THE 1260 DAYS. This period was to mark the supremacy of Papacy. In Dan. vii. 25, it is called "a time, times, and dividing of time =3½ times, that the saints were to be given into the hands of the little horn; also in xii. 7. In Rev. xi. 2, 3, it is called 42 months that the Gentiles were to tread the court of the temple under foot; and a thousand two hundred and threescore days that the two witnesses were to be clothed in sackcloth. In Rev. xii. 6 and 14, it is called a thousand two hundred and threescore days, and a time, and times and half a time, that the woman was to be nourished in the wilderness. In Rev. xiii. 5, it is called forty-two months, that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement

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of these periods, were all fulfilled by A. D. 538; and those which are to mark the termination in A. D. 1798, just 1260 years from the commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of Days should come.

V. THE 1290 DAYS of Daniel xii.—This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. THE 1335 DAYS of Daniel xii.—This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

VII. THE FIVE MONTHS of Rev. ix. 10. This was to be the time that those like locusts were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack upon the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years.) 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

VIII. THE HOUR, DAY, MONTH AND YEAR of Rev. ix. 15. This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal to 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decaozes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the SIXTH Trumpet, when the SEVENTH was to sound quickly. See Rev. x. 7, and ix. 15.

THE GREAT DAY.

"Even thus shall it be in THE DAY when the Son of Man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour,—making everything a business, pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii. 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the idler at his folly! the laborer at his toil! the glutton at his meat! the drunkard at his drink! Each at his sin! Each in his day dream!—Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it. The Lord can do nothing till you are in refuge, *being merciful unto you.* See, O see!—they are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv. 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the "seventh angel pours out his vial faster and faster." Rev. xvi. 17.—O! dreadful! "Voices, and thunders, and lightnings," Rev. xvi. 18, in the heavens—"weeping and wailing and gnashing of teeth" on the earth.—The storm is burst upon the poor guilty world! Every living soul has drank it! And—O! the omnipotence of MY GOD, the Son of Man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

WESTERN MIDNIGHT CRY,

CINCINNATI, MARCH 9, 1844.

☞Not one out of 500 of the reports in the public prints relative to Second Advent Believers, contain a single word of truth.

☞A letter from Bro. Litch, and other valuable communications, will appear in our next number—also the report of our Conference, which may cause a delay of two or three days beyond our usual time.

☞Between 5 and 6000 copies of this number will be distributed in this city. Two or 3000 German tracts will also be placed in the hands of those that can read them. These efforts will be appreciated by hundreds who will praise God in his kingdom; but, if any slight our message, we shall go to the Bar of God with the consciousness of having strove to do our duty towards them.

TO THE UNCONVERTED READER.

This may be your last warning. Then we beg of you not to throw this sheet carelessly aside, lest the voice of Jehovah should soon cry in your ears, "I called but YE REFUSED."

The salvation, or the loss of thy soul, may turn upon as small a point as the examination, or rejection of these pages. Then be wise to-day, and heed the voice that so loudly calls, "PREPARE TO MEET THY GOD."

SECOND ADVENT CONFERENCE.

At the time our paper goes to press, [Thursday morning,] the Committee had not succeeded in procuring a commodious place for the session of the Conference.—It therefore commences in the Lawrence Street Church, on Thursday A. M., at 11 o'clock. The morning services will be occupied in Bible Class, and other exercises. Lectures will be delivered each P. M. and evening, at 3 and 7 o'clock. In case no larger place can be secured, the College Hall will be occupied for the Lectures on Sabbath next. The following subjects may be expected to be brought before the congregations in the Lectures delivered at the session of this Conference:

The Nature, Object and Time of the Second Advent of our Savior;

The Unscripturality of the Doctrines of a Millennium and of the Jews Return, before the Advent;

The Kingdom of God;

The Two Resurrections;

The Seven Churches;

The Seven Trumpets;

The Seven Last Plagues;

The Fall of Babylon;

The New Jerusalem;

The New Heavens and New Earth;

The subjects contained in Dan. 2, 7, 8, 9, 11 and 12th chapters, and Matt. 24;

The Signs of the Times.

All are invited to come and hear for themselves the reasons of our hope.

PROFESSOR STUART

Is the principal learned opposer, of the doctrines we advocate, relative to the Speedy Coming of our Lord.—That none may be deceived by men who oppose this great truth; it may be well for all to know, the value this learned man attaches to the prophecies recorded in the Bible. In a theological work, recently translated from the German, by Theodore Parker, of Roxbury, Mass. vol. 2, p. 435, the following language may be found relative to the accounts of Daniel.

"Ezekiel mentions Daniel as a model of righteousness and wisdom, xiv. But the Daniel of this book must at that time have been very young—therefore, it is not improbable, that the Author of this book has FALSELY TRANSFERRED another mythical or poetical character, to the times and circumstances of this work, and at the same time has made use of the statements of Nehemiah x. for the same purpose. The false statement in i. 1, renders the HISTORICAL EXISTENCE OF DANIEL EXCEEDINGLY DOUBTFUL.

In the translator's preface it appears that PROFESSOR STUART, of Andover, Sears and Hasket, of Newton, have aided him in his work with ADVICE and references. The Professor, failing to overthrow a correct exposition of a prophecy from which the Saviour quoted, (Mat. 24: 15) now lends his ADVICE in the spread of a work that calls in question the REAL EXISTENCE of the Prophet DANIEL—and calls his eminent prophecy a "MYTHICAL" FABLE! Dear reader, we again say, "BE NOT DECEIVED."

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MARCH 16, 1844. [No. 2.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 16, 1844.

LECTURE

Will be continued at the College Hall, and at the Lawrence street Church, on Sabbath next, at the usual hours. Bro. Cook will spend the Sabbath with us.

There will be a Lecture at the Hay Scales in Fith st. between Main and Walnut, on Sabbath morning next, at 9 o'clock.

☞Bro. J. H. Kent has left for Liberty, Ind., where he will remain for the present.

NEW SECOND ADVENT PUBLICATIONS RECEIVED.

"The Celestial Rail Road, or modern Pilgrim's Progress."

"The Age to come." By L. C. Gunn, Philadelphia.

"Voice of Warning." By Orlando Squires, Utica, N Y

THE PAPER, &c.

Of our last number, besides supplying the subscribers, we have distributed *gratis* about 7,000 numbers. About 2,000 Western Midnight Cry, extra, containing brother Hersey's article, "Prepare to meet thy God," have been published for the same purpose. Also, about 8,000 of brother Starkweather's notices of his work on Daniel 12: 10.

"THE WORLD'S CRISIS."

The first number of a Second Advent paper with the above title has been received. It contains some valuable articles. Published and edited by G. W. EASTMAN, at Kingsville, Ohio. Terms: "*read and circulate.*" Friends disposed to aid in publishing the above paper, can send their donations as above.

☞"THE AURORA," published at New-Lisbon, March 2d, has had the fairness to publish the "Points of difference between Adventists and their Opponents," from our columns. We record this fact, because, in these days of *scoffing* and *misrepresentation*, we do not get as much justice from *one* out of five hundred editors.

OUR CONFERENCE.

According to appointment, our conference commenced its session in the Lawrence street Church on Thursday, the 7th instant, at 11 o'clock, A. M. A profitable and interesting Bible class was held upon the subject of the two Resurrections. At 3 o'clock, P. M. brother Eastman, from Indiana, lectured upon the "Seven Trumpets," and was followed with some remarks by brother J. B. Cook. In the evening, at 7 o'clock, brother Cook lectured upon the "Object, manner, and desirableness of the Second Advent of our Saviour."

FRIDAY.

At 10 o'clock, A. M. the Bible class exercises were continued. Subject—The kingdom of God. At 3 o'clock P. M. brother Cook lectured upon the Kingdom of God yet future. In the evening at 7 o'clock, brother Chittenden lectured upon Dan. 8th and 9th chapters.

SATURDAY.

At 10 o'clock, A. M. the Bible class exercises were a continuation of the subject of yesterday morning. At 3 o'clock, P. M. brother Kent lectured on Dan. 8: 14 In the evening, brother Cook lectured from 1 Peter 1: 19, giving some excellent illustrations of prophecy brought to view in the text.

SUNDAY.

At 9 o'clock, A. M. brother Chittenden lectured at the Hay Scales in Fifth street, to a very large and attentive congregation, from the 2d and 7th chapters of the prophecy of Daniel. At 11 o'clock, A. M. brother Cook lectured at the College Hall upon the "Resurrection." At the same hour, brother Kent lectured at the Lawrence street house, from Heb. 10: 23. Brother Eastman lectured the same hour at the Engine house, on Vine, near Front street. These places were all filled.

3 o'clock, P. M. brother Chittenden lectured at College Hall, on Dan. 8th and 9th chapters. Bro. Jacobs lectured at the Lawrence street Church the same hour upon the "Seven Churches." Brother Kent lectured at the same hour in the extreme western part of the city. Brother Eastman lectured at the same hour and at the same place at which he lectured in the morning.

7 o'clock, P. M. Bro. Kent lectured at the College Hall upon the subject of the Kingdom of God. Brother Jacobs lectured at the same hour at the Lawrence street Church, continuing the subject commenced at that place in the afternoon. Bro. Cook lectured at the same hour at Fox's Mills, near the head of Vine street.

The interest throughout the day was intense—good order prevailed, notwithstanding the excessive crowds that attended the lectures.

MONDAY.

10 o'clock, A. M. The Bible class exercises were continued at the Lawrence street Church. Subject last up continued. At 3 o'clock, P. M. brother Cook lectured upon the unscripturality of the Millenium as taught by modern theologians.

At 7 o'clock, P. M. brother Kent lectured from Dan. 8: 19.

TUESDAY.

10 o'clock, A. M. Bible class exercises—the conclusion of the subject of the "Kingdom of God." 3 o'clock P. M. the time was occupied in the narration of experiences; and the same exercises were continued in the evening. If we had a memory, and a volume in which to record the happy experiences related in these meetings, we feel as though nothing short of the Word of God would be more interesting.

WEDNESDAY.

10 o'clock, A. M. Bible class—subject contained in Rev. 2d and 3d chapters—"The Seven Churches." Half past 2 o'clock, P. M., met for the examination of candidates for Baptism. Bro. Cook administered the ordinance, at the foot of Pike street, to seven persons, most of them young converts. An immense congregation were assembled. It was a joyful time. At the close of the ordinance some time was spent at the Church in an experience meeting. 7 o'clock, P, M. Bro. Chittenden lectured, during which he narrated his interesting experience to an attentive and crowded congregation.

The following lecturers were present at the Conference:—J. B. Cook, H. B. Chitenden, J. H. Kent, Dr. Eastman, J. Kimpton, J. Jones, J. White, C. Worley, T. Kimball, E. Jacobs.

THURSDAY.

10 o'clock, A. M. Bible class—Subject, the Prophetic Periods. At 3 o'clock, P. M. the Lord's Supper was administered to many hundreds of believers. Bro. C. Worley lectured in the evening.

Further remarks in our next.

So far the meetings have been marked with excellent order. The lectures have been thronged with thousands who apparently listened as for eternity. Many interesting cases of awakening and conversion, as the result of our gratuitous distribution of papers last week, have already reached us. The confidence of believers in this place, in the immediate coming of our Lord has never been so strong as at the present time. We introduce below, a few out of many editorial notices, which will give the *summum bonum* of the opinions of a certain class relative to Bible truths, and a Bible course.

MILLERISM.—We feel sincerely grieved to find this arch-heresy waxing instead of waning in "might and majesty." It is not within our province to offer arguments in confutation of the delusion; yet to console those of our subscribers who are believers in it, we simply say, that if sublunary things should be dissolved on or before the 21st inst., our paper will not appear as usual on the 28th of March. In case such a catastrophy should happen, we shall of course not be able to satisfy those of our patrons who have paid us in advance.—*Woodward Miscellany.*

☞ A Millerite Conference, or Second Advent Jubilee, commenced its session in this city, on Friday last, at their church on Lawrence street. They expect to do a good business at this, their last call, as they are assisted by a number of talented coworkers from the East. This may be the only opportunity our citizens will have of hearing their "howls," as the millennium is near at hand.—*People's Paper.*

A COMING.—The Second Advent or Millerite Conference commenced yesterday in this city, in the Lawrence street church. A number of the big guns are present, and the Millennium is expected to come off soon. Brother Jacobs, editor of the Midnight Cry, (or Howl,) is over head and ears in business. The public are invited to attend this last call.—*Enquirer and Message.*

THE EXACT HOUR.—A Millerite the other day ciphered up the last hour, and made it on the 26th April, at 11 o'clock and 10 minutes A. M. A survivor of the Hard Cider promises said he was glad it would come before *dinner* time, for he had'nt the "*beef.*" —*Enquirer.*

COMMUNICATIONS.

LETTER FROM BRO. J. LITCH.

DEAR BROTHER JACOBS:—I take up my pen, *first*, to apologize for not soonor fulfilling my engagement to write you, and then to proceed in fulfilment of that pledge, to give an article for the "Western Midnight Cry."

My apology is, a press of duties, and my article for the "Cry,"

THE GARDEN OF EDEN OF THE ORIGINAL EARTH, THE NEW JERUSALEM OF THE NEW EARTH.

When the Saviour describes the reward of his Saints, Matt. xxv. 34, he says, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." That the kingdom will be the earth restored, I believe all Adventists admit. But to make the kingdom complete, will it not be necessary for the garden to be restored? So it seems to me. Then look again at the garden:—It had in the midst of it "*the tree of life.*" So also the city,—"In the midst of the

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street of it, and on either side of the river was there the tree of life." Then, also, "a river went out of Eden to water it, and from thence, (when it had gone through the garden,) it was parted and became into four heads.—The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx-stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates."—Gen. ii, 10–14. So also, when God made promise to Abraham, as to the extent of territory his seed should inherit, he said, "From the river of Egypt (Ethiopia) to the great river, the river Euphrates." Gen. xv. 18. But Abraham is to have it in the "heavenly country" and in "a city which hath foundations whose builder is God." Heb. xi. Then the New Jerusalem is to lie, as the garden did, between the Nile in Egypt and the Euphrates in Chaldea. The measure of it is 12,000 furlongs or 1,500 miles in circumference, or 175 miles square. Then there were precious stones there, such as bdellium and the onyx-stone; besides gold of the first quality. Likewise, there is to be a river proceeding out of the throne of God, in the city.

But the great argument, that the New Jerusalem has been on earth and is to come again, is found Isa. liv.—"Sing, O barren," &c. "for more are the children of the desolate than the children of the married wife." Who is the desolate, and who the married wife? Paul answers, Gal. iv. By applying this text to the New Jerusalem, shewing that her children will be the true seed of Israel and Abraham, and will be more numerous than the children of the Old Jerusalem. The natural Jews were her children, and are in bondage. The children of Abraham's faith are the children of the free woman, or Jerusalem, which is above. To this woman, or city, the Lord says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and THY SEED shall inherit the Gentiles (the land the Gentiles occupy) and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thy husband; The Lord of Hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a little moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. liv. 2–9.

From this it seems the New Jerusalem was once the mother of the saints, but has been "put away" as "a wife of youth"; She has been "forsaken," "refused," "reproached," "grieved in spirit," in a state of "widowhood"; God has hid his face from her "for a moment"; has been "wroth with her," &c. &c. If she is not the Garden of Eden, then how is all this true of her? If it is the Garden of Eden, then all is plain.

But the present is the only time of her affliction. God has sworn he will no more be wroth with her, nor rebuke her, any more than the waters of Noah shall go over the earth again.

When restored as the bride, the Lamb's wife, "for her Maker is her husband," he will lay her stones with fair colors and her foundations with saphires. In short, all the glory ascribed by John, in Revelation, to the New Jerusalem, will be hers. It is our Father's house or dwelling place, where Christ is now preparing mansions. When completed, he will come and restore the earth, bring it down and gather his people into it. "Blessed are they then, that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." I do not know any other local heaven, described in God's word, but this; hence when it comes to the earth, God will dwell with men on the earth in very deed.

Yours in hope, J. LITCH.

LETTER FROM BRO. BARTHOLOMEW.

Aurora, Ia. March 12, 1844.

DEAR BRO. JACOBS:

I would just remark that we have a loving little band of Advent believers here. We hold prayer and conference meetings three times each week. Our friends call them Millerite meetings, and try to dissuade others from attending, for fear of encouraging the Millerites; but we think some few have a little more piety than prejudice, and intend to use their liberty, not for a cloak of maliciousness, but to see whether these things are so. But notwithstanding all the opposition, false accusation and bitter prejudice of worldly, lukewarm professors and an unholy world, we still think, yea we know, we have much encouragement. We feel able to say, and think we can say in truth, the best of all is, God is with us, and appears by the comforter to be drawing our hearts closer together, as with a three-fold cord of faith, hope, and charity. At our meeting last Sabbath, a good pious brother arose and said, he had not believed in the doctrine of the Second Advent, as some of his brethren and sisters had done, till of late, and an open confession, he said, was good for the soul. He said that the opposition of professors to the doctrine was a proof to him of its near approach. He then mentioned the appointment of our Elder, on the 22d instant, to preach the funeral sermon of Millerism. The reflection that an old preacher should presume to preach the funeral sermon of the Bible doctrine of the Second Advent of the blessed Saviour, so filled the heart with grief and the eyes with tears, that utterance was checked, the tongue quivered and became silent before the Lord. Subsequently the proposition was made that none who believed in the doctrine of the Second Advent at hand, attend on that occasion; and as we could have but little expectation of receiving either instruction or edification, we have generally agreed not to attend, but purpose to observe the day as a day of fasting and prayer, hoping, should time continue, that this bold effort will turn to the furtherance of the gospel of the everlasting kingdom, which, to the entire destruction of all the opposition of the kingdoms of this world, will soon be established in the new earth. Yours in the blessed hope,

D. BARTHOLOMEW.

P. S. The above appointment is for Friday, the 22d, at 11 o'clock, A. M. The meeting on the occasion is intended to commence the evening previous and continue over the Sabbath. We would like to have some person to take down the sermon; if you think it proper, please send some one. We hope you will be able to pay us a visit at the time, or immediately after, as you think best. Please inform us and we will give out the appointment.

THE TRUE INHERITANCE AND FUTURE ABODE OF THE SAINTS.

In order to obtain a rational and correct view of this delightful and heart-cheering subject, we have not to refer to blind reason, or to the confused and visionary views of the great and reputed wise men of the present or past ages. For it seems that on no scripture doctrine, which appears so plain and simple, has there originated such wild and speculative ideas, as on this one subject. And this appears to be the case in a greater or less degree, in reference to all the doctrines of the Bible, when-ever we leave the pure uncorrupted word of truth, and roam at large in the wide fields of fancy, although we may chance occasionally to pluck a sweet flower, yet in the end we are lost in the wild maze of ignorance, conjecture, confusion, and dismay. So it appears to have been with the poet, when the muse took flight on fancy's gilded wings, passing through trackless ether, swifter than fiery comets fly, upward through immensity of space above all planetary systems, and increasing velocity, as may be supposed, as she approaches the centre of attraction, and still rushing amain its wild, airy, visionary flight; and where is she going?

> Beyond the bounds of time and *space*.
> Look forward to that happy place,
> The saints' secure abode.

I will not at this time attempt to theorise on the sentiment expressed by the poet in these sublime aspirations, for I must confess that my intellect is too weak, (and I am thankful for it,) to take me even in imagination beyond the bounds of space, or the immensity of the works of nature and nature's God. I will content myself with the plain, simple account of heaven, given by inspiration, and recorded in the book of God. Then to the law and to the testimony, and here we have an unerring guide, which, if we follow by the light of the spirit, we shall not walk in darkness, but shall have the light of life; and this spirit leadeth into all truth, but if we have not this spirit of Christ, we are none of His, but are in darkness, even until now. And while I attempt in much weakness to answer, in a brief and imperfect manner, the above query, I pray that I may be directed by the spirit of truth, without which all efforts are vain. The first scriptural account we have on this subject is found in Gen. i. 8, "And God called the *firmament* heaven," &c. 14th verse, "And God said, let there be lights in the firmament *of the heavens*, (not in the heavens, nor between heaven and earth,) but in the *firmament* of the heavens, (or above the heavens, is the idea naturally conveyed to the mind, this is proved by the 20th verse,) to divide the day from the night," &c. 15th verse, "And let them be for lights in the firmament of the heavens, to give light upon the earth, and it was so." 16th and 17th verses, "He made the stars also. And God set them in the firmament of the heaven to give light upon the earth." Thus it appears that the sun, moon, and stars are far above the heaven, in the *firmament* thereof. 20th verse, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Now it does appear to me that there is no necessity for a person of ordinary intelligence to roam through the wide fields of fancy, for wild speculative ideas in reference to the location of heaven, or the future and eternal inheritance of the saints. It is just as easy and simple to determine this point, as it is to comprehend where the birds and fowls of heaven fly, and build their nests for their young—Is it not the atmosphere that surrounds our earth? The poet, I think, had a proper view of this, when he penned the following, "The all-surrounding heavens, the vital air, is big with death." The Psalmist says (cxiii. 4,) "The Lord is high above all nations, and his glory above the heavens. His glory is visible in the sun, moon, and planetary systems, the starry firmament, above the heavens." Again, the heavens declare the glory of God, and the firmament (above the heavens) sheweth his handy work. If heaven is in some undefinable, invisible place, beyond sun, moon, and stars, or beyond the bounds of space, I cannot comprehend how, and in what possible manner they can be said to declare the glory of God. I must confess that my vision is not sufficient to enable me to discover the beauty and exceeding glory of an imaginary, invisible, interminable heaven. But in the visible heavens, and firmament of the heavens, there is grandeur, beauty, and glory, majesty, might, and dominion, manifested sufficient to fill an angel's mind with amazement and

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create new and increasing themes of wondar and adoration in the highest seraph around the burning throne. There is sufficient evidence it might be supposed, to convince the most skeptical, that the hand that formed, organized, and put in motion—in regular continued order, all these vast bodies of light and beauty, must surely be divine. But, says the objector, does not the Bible speak of three heavens? Was not Paul, in his visions or revelations, caught up to the third heavens; surely that must be a vast distance above? Yes verily, Paul was undoubtedly, in vision or by revelation, by the spirit, caught up (or taken forward into futurity) to the third heavens. What do we understand by a revelation, but a preconception or a divine impression on the mind by the Holy Spirit, of future events. So Paul, like John on the isle of Patmos, was in the spirit, and by it taken forward beyond or above the scenes of the present heavens and earth, to contemplate and view the resplendant beauties, sublimity and grandeur of the new and third heavens.—It is no wonder that Paul was so far captivated and caught up above the world, by the excellent glory, as he elsewhere describes it to be, a far more exceeding and eternal weight of glory presented to his view, in the third heaven, or paradise restored, that he knew not whether he was in the body or out of the body. But, says the objector, I can never believe that doctrine; I believe that Paul was caught away up into heaven, above the stars, either soul or body, and perhaps both together, and I believe, as soon as the soul of the saint leaves the body, it will go directly there. An old professor not 100 miles from here, lately said he had ascertained how long it took the soul, after it left the body, to get to heaven; it would take just five miftutes, from the fact that it took ten minutes for a prayer to ascend to heaven and get an answer. This man is one of the most bitter and inconsistent opposers of the doctrine of the Second Advent. And if I were to give a reason for this opposition, by this person and some others with whom I am acquainted, for similar reasons I should be constrained to say, I fear they are not ready.

I will relate a circumstance in referance to this person, and leave it to the candid to judge. A poor brother in the church, unfortunately through the pressure of the times, was reduced to very straitened circumstances; so much so, that his house and home was taken on execution, and sold at sheriff's sale; the time of redemption came round, which was one year, this old brother was called upon for a little assistance to make out the required sum, as he had promised before to do so; he furnished $125 by receiving a deed for the premises in security, which was worth about $800. His money was paid in about four months, and the title reclaimed, but not without his claim being paid, which was about 250 per cent. Are such persons ready for the judgment? An old preacher took occasion in a sermon, lately, to speak of the intermediate state, said, some persons think it will take three hours for a soul to get to heaven, some three days, from the fact that our Saviour was three hours on the cross and three days in the sepulchre; but for his part he thought it would hardly take that long. This man also, in preaching a funeral sermon from Dan. xii. 13, made the bold and almost blasphemous assertion in plain contradiction to the express declaration of the angel Gabriel, that *Daniel was a wicked man*, and the Lord reproved him, and told him to go his way, as he was prying into things that did not concern him. Who could be surprised that such a man should publicly, at a quarterly meeting, at which he presided, give out an appointment to preach at Aurora, the funeral sermon of the Second Advent of the blessed Saviour, on the 22d day of March. Will a holy God accept the sacrifice of the ungodly; then may such proud and heaven-daring presumption receive countenance from the Almighty. Would not the spirit that moved, with pity and compassion, the bleeding heart of our blessed dying Saviour on the cross, for his most bitter enemies be quite appropriate? If so, let every Christian heart say, "Father, forgive them, for they know not what they do."

D. BARTHOLOMEW.

Aurora, March 1, 1844.

The above is but a part of Bro. B.'s letter. We have omitted the rest for two reasons: 1st, The remaining part of the subject was connected with other matters that would naturally tend to a religious discussion. 2d, It was so long we had not room.—ED.

LETTER FROM BRO. HICKLIN.

FEBRUARY 9th, 1844.

DEAR BROTHER JACOBS,

I am still giving the Midnight Cry, or "Howl," if that will feast the fancy of scoffers any better. I am looking and waiting for the glorious appearing of the great God our Saviour. I am not willing, although the last day scoffers rise up on every side, in the church and out of the church, to cast away my confidence which has great recompense of reward, even if we are mistaken, our opposers are worse mistaken in making a *jeer* of so vast a subject.

There is nothing I pray the Lord more fervently for, than that he may grant me the spirit of humility and patience. I am now in the vicinity of Fort Wayne, Ind. The people are generally occupied in building up parties, and sects—debating politics, universalism, &c. while the great mass reject the hope of a Coming Saviour. Mr. Chaplin, of Kosciusko, like a faithful watchman, is giving the alarm in good earnest. To show the influence of a dead, faithless church, I will submit the following facts. A class leader, professing great holiness, says he does not love the Coming of the Lord, and boasts that he is one of *our* infidels. Another dear sister says she wants to be covered up in the ground a thousand years before the Lord comes. One sister, not far from where I write, was in trouble about the Lord's Coming: her minister called on her—preached 'Christ can't come yet,' the world to be converted, Jews return, &c. went away and said her mind was easy. A presiding elder out here discourages the Lord's coming so decidedly, I am told, that he ordered his members not to sing that beautiful invitation song, "We are travelling home to heaven above, will you go," &c.

When we meet with such opposition, how blessed is it to read, "For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry." Heb. 10: 36. This quotation is from Hab. and shows that the time appointed, for which the prophet set him upon the tower to watch, to see what the Lord would say unto him, was the Coming of the Son of man to give the promised inheritance to Abraham and his seed, which is Christ. To him was the promise made; "And if ye are Christ's, then are *ye* Abraham's seed and heirs, according to the promise." Gal. 3. So Paul, after enumerating a host, a "cloud of witnesses," that were giants in faith, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured not accepting deliverance, that they might obtain a *better resurrection*. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. They are not to get the blessing without us. Paul, and all those who love Christ's appearing will be crowned when the Lord comes; and we wait for the Coming of the Lord (not death) to receive a crown which the righteous Judge shall give at "that day," for "unto them that look for him shall he appear the second time without sin, unto salvation."

The apostle James says, ch. 5: 7, 8, Be patient therefore brethren unto the Coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient. establish your hearts; for the Coming of the Lord draweth nigh!

So Peter, 1 chap. 7, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 13th. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 5. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Paul says, 2 Thess. 1: 7, &c. We glory in you * * for your patience and faith in all your persecutions and tribulations that ye endure * * * "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." If Paul and these holy men had known, the terror and fear, "hearts failing them for fear," that the blessed hope of a Coming Lord would produce in the minds of the modern disciples of Jesus, would they have dared to comfort the brethren with the terrible "appearing" and "revelation" of the Son of God in flaming fire. Can we with patience wait for an event that our imagination has clothed with terror and consternation, and we never want to see! Can we hope for a thing we do not expect for a thousand years; or desire a thing that we never want to see? To the enemies of Christ this subject presents nothing but dread and appalling. But all true christians should lift up their heads and rejoice, for their redemption draweth nigh. Zion's warfare is nearly accomplished, the bright morning of eternal ransom and deliverance is dawning, a day that will not close. The Lord in great mercy help us to hope, to look for, and ardently desire the Coming of the Lord. "Roll on! roll on sweet moments! roll on! and bring the joyful day!"

There are many here ready to embrace the truth, and we have a goodly band of believers in the Lord's speedy Coming. May we all be ready with oil in our vessels and enter into the marriage supper of the Lamb—and reign in his everlasting kingdom.

Yours, expecting Christ soon to appear,

LEWIS HICKLIN.

LETTER FROM BROTHER COOK.

FOR THE WESTERN MIDNIGHT CRY.

DEAR BROTHER JACOBS—

It gives me pleasure to inform your readers that the interest taken in "the blessed hope" of the "Glorious Appearing" is increasing in most parts of this State, and in Pennsylvania, where I have been since autumn. As letters have been written from several points at the north and east of the State, I will only notice very briefly my visit to Maryville, Union Co. There are probably from one to two hundred intelligent believers in that region. Judge Strong was the first, except, perhaps, a good Brother Brown, whose father has believed for thirty years past. Bro. Strong held up his light, and in process of time Bro. Cherry and others took hold with him. At Richwood they have "a cheerful band of brethren dear," with whom I took sweet counsel. The experiences of several were quite interesting and encouraging to me. So also at Pleasant Valley. It was with no little regret that I could not go to Granville, Zanesville, and Beverly to see our dear Brother Weethe. Yours in hope,

B. COOK.

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THE JEWS.

(Continued from Vol. 2, No. 13.)

ROMANS NINTH, TENTH, AND ELEVENTH CHAPTERS.

If the doctrine of the conversion and restoration of the Jews is not taught in these chapters, it is not found in the Bible.

CHAPTER IX:

Verses 1—5. The apostle manifests deep sorrow at the rejection of the descendants of Abraham—the relatives of Christ, the very people, who had in their keeping, the Law and promises through Christ.

Verse 6. Not as though they were so completely cut off but that those who believed might be saved, for though Israel is rejected, all of them are not unbelievers.

Verses 7, 8. Neither are those Abrahams children that have not his faith, but the child of promise is the true one.

Verses 8—28. God has a perfect right to choose his instruments of wrath and mercy which he always has done. He chose the families of Isaac and Jacob, through which, to transmit the Law and ordinances and rejected Ishmael and Esau.

He chose wicked Pharaoh and "raised him up" King of Egypt, to show his power in the deliverance of his people.

The potter has power over the clay; and when it will not form into the vessel designed, he forms it into another. So the Jews, by being incorigible in the Potter's hands, were formed into vessels of wrath fitted for destruction. But he will "make known the riches of his glory, on the vessels of mercy,—all believers, both Jew and Gentile, (verse 23, 24.) The Apostle shows that in this case, the almighty has exercised the same prerogative he always has done, viz: To choose whatever nation he pleased, in whose archives to deposit the ordinances of his church.

As the Jews had rejected this high favor, he conferred it upon the Gentiles; but still shows (Gal. iii: 26—28.) how the Jews as individuals may escape the national curse.

Verses 27—29. God *never* promised salvation to only a *remnant* of the Jews, and that remnant as we have seen, embraced all the righteous.

Verses 30—33. Here, again, is enforced the reason of the Jews rejection. They would not receive Christ, but still cleaved to their old "School Master," (Gal. iii: 24.)

CHAPTER 10:

Verses 1—12. He again expresses his anxiety for the Jews, and simplifies the exercise of faith in Christ—presents him as the end of the Law; and to induce them to let go their claim to peculiar privileges, tells them there is NO DIFFERENCE between the *Jew* and the *Greek*, for the same Lord over all is rich unto *all* that CALL UPON HIM.

Verses 12—18. The institution and extent of the proclamation of the Gospel, is brought to view—so they could not arise in the Judgment and say, The faith of Christ had not been preached to them.

Verses 19—21. Moses had given them a sign by which they might know, that Christ was the Saviour. "I will provoke you to jealousy by no people, and by a foolish nation will I anger you." This was now fulfilled. by adopting the Gentiles as the favored nation. The Jews, through jealousy, were led to hear—They might have been saved but they stumbled at Christ, and that, after they had the knowledge of the fact, of his being the Saviour.

CHAPTER 11:

Verse 1. Hath God cast away the literal seed entirely? No. Where is the proof? I also, am an Israelite, and have found pardon through Christ, and they can find it in the same way.

Verses 2—5. It is now, as it was in the days of the prophet who supposed the Jews were *all* rejected. There is a *remnant* left that have not so idolised their system of opposition to Christ, but that they are yet within the reach of mercy; and though they can not be saved by the law, yet by grace in Christ they can.

Verse 6. If they are saved by Grace, it is not more of works, therefore drop the covenant of works, and seek salvation by Grace through faith.

Verse 7. What then? To what conclusions are we then to come? It is this. Israel hath not obtained salvation in their system of worship, nor never can while they reject Christ: but the election, or believers, have obtained it, and the rest, or unbelievers, are blinded.

Verses 8, 10. As it is written in Isa. xxix: 10. and Psa. lxix: 22, 23. Here the reasons of that blindness is given. They wilfully reject the truth. Such have always been blinded, while the humble penitent is saved; no matter what nation he is of.

Verse 11. Have they stumbled in such a manner that their fall is irrecoverable? God forbid. For in their rejection of Christ, and loss of national privileges, the way of truth was more clearly opened to the Gentiles.—They have received it; and, as called of God for this purpose, are now urging faith in Christ, upon the Jews.

Verse 12. If their crucifixion of Christ, or casting the true heir out of the vineyard, furnished a sacrifice by which pardon is offered to a world,—and the loss of their name as God's people, brought that distinguished privilege to the Gentiles, how much more rich the trophies of Grace, if the Jews would all come to Christ and embrace salvation.

Verses 13, 14. I, says Paul, am laboring for the salvation of the Gentiles; and am not ashamed of my calling. Still I shall toil to save *some of* you. Such is the Jews determined opposition to Christ, that to save *some* is all that can be expected.

Verses 15, 16. The Jewish religious system must stand or fall; If it stood according to their views, a world was lost—all that were not Abrahams seed must perish. They fell: and in that fall the notes of salvation fall upon the ears of a guilty world. If they will now quit the wreck of Judaism, and fly to Christ as a Saviour, it will be like life from the dead. For if the first fruit, Christ, be holy, (1 Cor. xv: 20.) and if Christ, the "root" be holy, so must the branches.

If he lives by a new principle of life, (the Holy Ghost,) you must be a partaker of it, and *thus* become a branch, in order to secure your salvation.

Verses 17, 21. And if some of the Jews be broken off from the covenant of promise made with Abraham, by their rejection of Christ; and thou (Gentile) being a wild olive tree, were graffed in among them that acknowledged the heir when he came, and with them partakest of the root (Christ and fatness of the tree, do not boast, for it is Abrahams family that has received you, and not you that have received them.

Verses 16—21. If you (Gentile) say that the Jew was broken off, or rejected, on purpose that you might be graffed in; remember *how* that was done, viz: through his *unbelief;* and thou standest, not because of any national peculiarity, but only by *faith*. If God rejected them solely for their unbelief, take heed to thyself.

Verses 22—24. Behold the *Goodness* of God in providing a salvation for the Gentiles! Goodness if ye CONTINUE in that goodness; if not, ye shalbe *cut off*. Behold, also, his severity, in cutting off those that had long borne his name, as soon as they rejected Christ! Mark his goodness, again. in receiving the Jews, when they forsake their unbelief.

Verses 25. Blindness has hapened to the unbelieving part of Israel. How long is that blindness to last? Till the end of time; or in the words of Isa. 6:11-13. "Untill the cities be wasted *without inhabitant*, and the houses *without* MAN; and the land be *utterly desolate*, and the Lord have removed men *far away*," the earth entirely swept—But their shall be a tenth—a *remnant*, and it shall return Having been "caught up" with the Lord during the desolation—forsaking etc. it now *returns* to the inheritance. It is the "Holy seed." Till that time their blindness shall last; but then, when the final judgment sits. their eyes will be opened to see Abraham afar off, and Lazarus in his boosom. This blindness is to last till the fullness of the Gentiles be come in, or "times of the Gentiles" Luke 22-24. The time appointed for Gentile Governments to bear rule, reaching to Gods everlasting kingdom. See Dan. 2d 7th 8th and 9th chapters. Or to the dayof judgment and perdition (not probation) of ungodly men.

Verses 26-27. And so all Israel—the true, or holy seed, shall be saved, when the fullness of the Gentiles be come in—the perdition of ungodly men taken place. Then the seed of Abraham shall be saved forever: For as it is writen in Isa. 59-20. (True reading of the Heb.) "And the Redeemer shall come to Zion, and unto them that *turn from* transgression in Jacob saith the Lord" harmonising with all that class of texts that bring to view the second coming of Christ to gather together his elect, —all his saints—them that fear his name &c. For this is the covenant that I will make with them (the holy seed) when I destroy death, the last work of sin.

Verses 28-29. As concerning the Gospel, the Jews as a nation, are enemies on account of the Gentiles being made partakers in the covenant with Abraham; but touching the election, (the believing part of them) they are beloved for the fathers sakes —for the sake of the covenant God made with the fathers, the real spirit of which, they appreciate and love to obey. The gifts and calling of God are without repentance. God has not made it necessary that you should repent without hope of pardon. These gifts contained in the covenant with Abraham, and these callings into gospel privileges, have all been brought to you, and urged home upon you before you repented of the sin which caused their loss.

Verses 30-32. For as ye Gentiles before the present dispensation have not believed God, yet now have obtained mercy,—and the medium through which ye have received it is the unbelief of the Jews, and their rejection and crucifixion of the Lord Jesus Christ.—So now, they are unbelievers as ye were; and it now becomes your work, as an act of mercy, to carry the tidings of salvation by faith in Christ to them; if by "any means" some of them may be saved. "For God hath concluded them *all* in unbelief that he might have mercy upon *all*" whether Jews or Gentiles:—Only one way of salvation is provided.

Who, that is not equally blinded with the Jew, can read this thirty-second verse, and maintain the doctrine of especial privileges for the Jews? or the twentieth and twenty-third verses, and not see, clear as a sunbeam, "unbelief" to be the *only* cause of their rejection, and casting off that unbelief, and exercising faith in Christ in common with the Gentile, their only hope of salvation?

Verses 33-36. O the depth of the riches, both of the wisdom and knowledge of God! Who can teach him, or alter his plans? What he has revealed to thee, that learn and be content; for what thou knowest not now, thou shalt know hereafter.

For the explanation here given, I have been compelled to be short for the want of space.

Much important evidence of the correctness of these views is necessarily omitted. I candidly believe that the truth upon this difficult portion of Gods word, is here presented. Whoever will prayerfully search the scriptures, with no other desire than to obtain, and do the truth, will most assuredly and very clearly, discover that God places "no difference" between the Jew and Gentile only upon the grounds of their reception, or rejection of Christ.

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LETTER FROM BRO. HALL.

Homer, Licking co. O. March 3d, 1844.

Dear Brother Jacobs,

It has rejoiced me much to hear that God has so greatly blessed you in Cincinnati; and that so many are preparing for the Coming of our Saviour. Go on my dear brother, in the strength of the Lord of Hosts. For the last eleven months I have been engaged in the Advent cause, and during this time I do not know as I have had the slightest doubt that I shall soon see the King in his beauty.

I left Cincinnati last fall and have been continually engaged in proclaiming the Coming of the Bridegroom: And although my health has been exceedingly poor, yet "knowing the terrors of the Lord," I have sometimes walked five, ten, eighteen, and fifty miles to "persuade men" to get ready for his appearing: And for this I have frequently received their slander and contempt.—Yet notwithstanding allthese things, I am not at all discouraged, for I know that the Lord is with me, and that I am doing his will.

I have generally had very large and attentive audiences, and have had many melting seasons. I have frequently had the pleasure of seeing God's people returning from their wanderings and consecrating themselves again to Him,—also of seeing sinners awakened and giving their hearts to God.

Last sabbath evening I finished a course of lectures in Utica, a village four miles from this. About a dozen professed to have consecrated themselves to God, and did as I trust, to be his forever. May the Lord preserve their whole spirit, and soul, and body, blameless unto his Coming. Last Tuesday I commenced a course of lectures in this place. Crowded houses—deep interest and I trust good done.

I wish to be affectionately remembered to all the Advent friends in Cincinnati: Tell them to "Cast NOT away their confidence which hath great recompense of reward," for yet a little while, and he that shall come will Come and will not tarry. This I most firmly believe: and I intend to keep proclaiming his Coming until he does Come; well assured that he will Come in a few short months at most. Even so Come Lord Jesus.

Yours affectionately,

J. B. HALL.

FOR THE WESTERN MIDNIGHT CRY.

Amos, 9: 9. "I will sift the house of Israel among all nations, like as corn is sifted in a seive. Yet shall not the least grain fall upon the earth." Luke, 22, 31. "Simon, satan hath desired to——sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shoves them off. We see many who have perceived the revealed hope of the christian,—the name of Jesus, as the *Coming one*, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's Speedy Coming, and who, notwithstanding, shrink back from the consequences of being decided and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great seive. They have fallen with the chaff and the tares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth because of the word, they are *offended*." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the seive. All 'the tares' and 'the chaff,' he will sift out 'to be burned.' None but those who will 'forsake all,' who 'seek first the kingdom of God'—who '*lose their lives*' for Christ's sake, can expect, on scriptural principles, to be gathered 'into the garner' of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I came not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who '*endure to the end*, shall be saved."—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, 'ye have need of patience that after ye have done the will of God, ye might receive the promise; for yet a little while, and the Coming one will come, and will not tarry. Now the just shall live by *faith*; but if any man *draw back*, my soul shall have no pleasure in him.' Those who draw, i. e. shrink back from truth, because of any mere wordly considerations, may know that they are already sifted out, and their impending doom is 'perdition.' Heb. 10: 36, 39.

'To serve the living and true God, and to wait for his Son from heaven,' is to maintain the christian's calling. To renounce the world and live, 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour,' is to cherish the christian's hope,—to proclaim 'behold he cometh with clouds and every eye shall see him—all the kindreds of the earth shall wail, because of him; even so, Amen!' is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do 'draw back'—down they fall among the chaff, to be speedily damned.

To 'know' that 'the Coming of the Son of man is *nigh even at the doors*,' because his own words have been verified in 'the signs'—to 'look up, and lift up our heads' assured that our 'redemption draweth nigh'—to 'understand' when we read the prophecy of Daniel, is to obey Jesus, our approaching judge: therefore those who are too 'fearful and unbelieving' to 'understand,' 'look up,' or 'know' ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the devil, in place of our blessed Saviour's return to judgment: to make death the source of motive to repent, confess Jesus, and be faithful as christians, (Acts, 3: 19, 21—17: 30. Mat. 10: 32. Heb. 10: 25, 27); to set aside the christian's hope, or the redeemer's name, by any human theory relative to the conversion of the world, is both to make and '*love a lie*.' Rev. 22: 15. Surely those make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape 'the reproach of Christ,' do certainly love the 'lie' which the other made. Their doom is written with 'whoremongers' and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return should beware lest they be 'removed away from the hope of the gospel.' Should any become weary of 'waiting;' if when the vision seems to 'tarry' they do not 'wait' as required, they also shall be sifted out. 'Blessed is he that waiteth and Cometh to the 1335 days.'—Salvation and a crown awaits those who 'look for' and 'love' his appearing. Heb. 9: 28. 2 Tim. 4: 8. We should as soon be turned from the atonement as the Coming of Christ.

God sifted mankind before the deluge—he found only a 'few, that is eight souls,' who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat, (and those not pure) were left in the seive. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation: 'Caleb and Joshua who followed the Lord *fully*."

During the personal ministry of Jesus, who had his fan in his hand for years, 'thoroughly' purging his floor, there were but few not fanned away; the largest number named is 'above five hundred brethren at once."—Those who were first detected and sifted out, were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will 'burn up' with 'fire unquenchable.' O thou searcher of hearts, who shall be saved? The 'wheat' he will gather into his 'garner.' Those who will lose their lives for his sake 'shall find' them. Those who do not flinch from truth or duty, will be 'counted worthy' of the kingdom of God.

The Jewish nation has been generally regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out; as it is written 'when the Son of man *cometh shall he find faith* on the the earth.' All who have not faith, which 'giveth us the victory' over the world, will be sifted out. We know from the highest authority that 'as it was in the days of Noah, so shall the coming of the Son of man be.' Here we see the character of the saved. 'By faith Noah, moved *with fear*, prepared an ark.' Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation; those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first Advent. 'He that believeth not,' is to be sifted out to be 'damned.'

These remarks have been suggested by the searching inquiry, 'Who may abide the day of his Coming? who shall stand when he appeareth?' The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith; so they were sifted out as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered; they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the christian's hope and calling; nay of one of our Saviour's names; yet they will not believe. They could believe were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from scripture to alter his mind; therefore the conclusion is irresistible that he is not 'enduring to the end;' he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who 'look for' the Saviour 'the second time,' has, it seems, less power over him, than the church and the world.

The 'Christian Secretary' should bear in mind who it was, that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that 'some great event is coming.' Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing as if no such ideas were ever suggested to their minds—God holds them accountable for letting their 'light shine.' If they do not, conscience and scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, 'if the vision tarry,' would in *obedience to God* 'WAIT FOR IT.' If we are honest they say, we shall confess after the 21st inst. If they have had such convictions as they have expressed in private, are they honest before God, in suppressing them. They should honestly tell the church that the world is not to be converted—the prophetic period ends and 'something is coming.' If not it is clear that something beside scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel, and the Speedy Coming of Christ is concerned.

Take an example from the ministry—one of a great many. He has professedly studied his Bible forty years; yet he does not, (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, 'then you do not want your Lord to Come?' 'NO, NOT A BIT!' was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, '*Amen! even so; come Lord Jesus.*'

Many Bibles have been scattered over the world, and much light shed on this generation; therefore the guilt of rejecting its contents is greater now than ever before. 'Where much is given, much will be required.'

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the doctrine of the Advent, stated in scriptural language, is truly wonderful. O how is hell moved to meet them at their coming! Isa. 14: 9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name; therefore we know that God has detected them, as he did the papists by the reformation; as he did the Jews by the language of their scriptures. Their sympathies are seemingly with this world, 'which is nigh *unto cursing, whose end* is to BE BURNED.' 'Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.' The devil will get none but the chaff; not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire.*

J. B. COOK.

Watch ye and pray always, that ye may be accounted worthy to escape all these things and to stand before the Son of Man. Luke 21: 34-6.

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For the Western Midnight Cry.

THE MARRIAGE OF THE LAMB.

Now let the Church, with one accord,
Prepare to meet their coming Lord;
He has declared the time's at hand,
And bids us *pray* and *watching stand.*

Behold the time! the day draws near,
When Christ in judgment shall appear;
On a bright cloud he will descend,
To judge the nation's of the land.

The earth will quake, creation bend,
The Heaven's shake, the rocks will rend;
The tombs will burst, the saints come forth;
The living reign with Christ on earth.

Our Lord will banish from his throne
All that belongs to Babylon:
His presence will all sin destroy,
And saints will sing and shout for joy.

Now is the time! with one accord
Prepare to meet your coming Lord,
Arrayed in garments white and clean,
For soon the Bridegroom will be seen.

FANATICISM.

Extract of a letter from a venerable Minister of the Gospel in Western New York.

————, 5th February, 1844.

Dear Brother,—I arrived in safety on Tuesday evening, about 6 o'clock, at Lockport, the 9th of January. Brother Galusha was absent at Buffalo. He left Lockport that morning to convey Mr. Hines, a Milerite of the *Christian sect*, the editor, I believe, of the Midnight Cry.

Millerism seems to absorb his whole soul; and the means adopted to advance the kingdom of Christ are neglected, or forgotten, or deemed useless. I heard bro. Galusha publicly say, that the devil laughs at all our attempts to convert the heathen! That the world is in a worse condition now than it was fifty years ago!

The Baptist church in Lockport has been rent to pieces by Millerism. Brother Galusha has entered into this system of delusion with his whole heart, and it has become with him the all-absorbing subject; every thing else with him seems to appear of minor importance. Though he possesses many amiable and excelent qualities, he does not possess a well-balanced mind. In its composition, the sanguine and the erratic appear to be the prevailing qualities. For many years his mind has been absorbed with some topic or other *aside* from the ministry of reconciliation, which in a great measure has unfitted him for pastoral duty. Anti-masonry for a time was the all-absorbing theme; then Abolition in its most ultra form, engaged his attention; and now, every thing else, compared to Millerism, seems, with him, less than nothing, and wholly vanity. It appears to me, that the tendency of the Millerite system, is fast verging towards the formation of a new sect. Among the elements of its composition are found Perfectionists, Destructionists, Arminians, Arians, Socinians, excluded Baptists, Presbyterians, Methodists, &c. &c. No doubt there are some very good men, of diffent denominations, who possess, in their temperature of mind, an union of the sanguine and erratical, who have been induced to embrace this strong delusion. But I apprehend when their expectations are dissappointed, on the 21st of next month they will still endeavor, by some contrivance or another, to keep together as a party. Such is the heterogeneousness of the mass of materials of which the party is composed, that it seems to contain within itself the elements of self destruction. It appears to be a dangerous experiment for good men to unite with; men who hold many destructive heresies, because they agree in a single point, in sustaining Milerism. Our lovely and amiable brother Cook is already ensnared by these evil communicationt and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook.

Let us be admonished by events like these, not to be high minded, but fear; lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Brother Galusha, I am informed, has resigned his pastoral care of the church in Lockport, and brother Winchell is now supplying his place.—*Baptist Advo.*

The above article carries with it, its own explanation. Brother Galusha has been the great Champion of the Baptist Church in Western New York for many years. Any Babtist man, woman, or child, that could have been presumptuous enough to say aught against brother Galusha, would have been considered unworthy the name of *Baptist*. But now, "a VENERABLE minister" of that church has made the discoverery that he "has not a *well-balanced mind*. The reason is obvious. *Bible truth*, has gained the ascendency over *sectarianism*.

[Ed.

For the Western Midnight Cry.

THE MILLENIUM.

It has been estimated that near fifty thousand have been hopefully converted from heathenism within the last thirty years.—It is also estimated that, during that time, fifteen hundred thousand slaves have been born in the southern section of our country. Now, allowing that five hundred thousand of them become Christians, or have the opportunity of becoming such, then there are ten hundred thousand who are left, in the language of southern ministers themselves, to all the degredation of heathenism. What proportion does the fifty thousand converts from heathenism bear to the ten hundred thousand which have been raised as stock, for the purposes of gain, in this professedly Christain land? It is one to twenty: one heathen converted by those who made twenty, or have pleasure in them that do!! O! horrible! This is the damnable farce that the Devil and his willing agents, the pro-slavery ministry, is playing to divert Christians from their proper calling, [Thess. i. 9–10,] and their blessed hope. [Titus ii. 11–13.

Those who "love" and "look for" the Redeemer's return, though encouraged with the promise of a "crown of righteousness," are deemed crazy; but really, the charge might be returned, and in any ordinary event would be. There is a man vastly in debt—yet is he more vastly proud, so that he will not confess his poverty and ask a release. He blusters about to pay off, and trils to make the world think that he will soon be able to do it; yet he is running in debt twenty dollars in one department of his business for every one he is paying to all his creditors in every department. What would be thought of such a man! Few, but would deem such a man as crazy, as wicked, especially should he refuse a reckoning and a release from his chief creditor. This is a good representation of the professing church. O! my heart sickens, my tears flow, when I contemplate the suffering missionary, in contrast with the comparatively well paid agent or secretary. The mass of them oppose their Lord's return, and yet would not labor a year except they were better paid than they could be in any other sphere they are willing to fill. O! it is a greivous crime to deny the hope and calling of the Christian, with such shallow pretences of converting the world. It is sin such as few pharisees of old ever perpetrated.

J. B. C.

The following is a brief published narative by an aged man—a soldier of the Revolution—and who has for many years been a member of a Baptist Church. So far as we know, his piety has never been questioned.

Its simplicity will be scoffed at by many opposers of the Advent near; yet, it will not be uninteresting to the humble follower of Jesus.

All you who fear God, believe in the Lord Jesus Christ, and tremble at his word, take warning, and take good heed to the solemn truths I now declare unto you.

In the silent watches of the night of September 23, 1823, the angel of the Lord appeared to me in a vision, to show me the end of the world. Then he lifted up his hand towards heaven, and cried with a loud voice, and said, time shall be no longer, for the great and last day is come. Then said I, may I ask you some questions about spiritual and heavenly things? He answered me, with pleasure, and said, You may. I asked him a good many questions; he answered me, and was glad to see me seeking after spiritual things. Then he said, I must be about my business that I came to do.—Then he said to me, You have been in trouble about the last day a long time, and I come to show you how it will take place. Then he blew the great trumpet, which sounded like heavy thunder; the earth was shaken with such violence that the rocks and mountains were rent with the sound, and all the foundations of wickedness, and all the works of men, were destroyed together. When the trumpet sounded long all the saints in heaven gave a shout like a thousand thunders; then the graves opened and the saints arose from their graves; their earthly bodies were changed into spiritual bodies: but the wicked did not raise out of their graves, but all the wicked on earth fell dead in their places. Two were in one place, one was taken to glory and one left; when the saints in heaven and those on earth met—parents meeting their children, friends meeting friends—Oh! the joy, the love, the friendly conversation cannot be told! Now the glory of the Millennium begins; the world is full of the glory of God. Then he showed me the food of the saints; the trees and bushes were loaded with fruit, beautiful to behold, like apples of gold clear as crystal, a bright yellow, of a reddish cast on one side, being soft and tender; they would melt in the mouth like wafers of honey: this is the food of saints. When they partook of it, they were so filled with the glory of God that they could not help shouting his his praise. When one apple was pulled off another immediately sprung forth in its place. The fullness was inexhaustible. O! the beauty and glory of that day; it is full of God and the beauty of holiness. Then the angel said to me, Yet a few days the world shall stand, for the great whore of Babylon, or the wicked world, has come in remembrance before God, to give them their reward. Then the angel of the Lord cried with a loud voice, and said, Come forth!—Then all the wicked arose from their graves, and came forth in full view; the earth was covered with the wicked from one end to the other. Then the angel disappeared, and I saw him no more. Then all was silent again. Now I am satisfied how the world will come to its end.

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n December 22d, 1837, an awful dis- s rested upon me throughout the night: ad been shown to me that that awful was near, even at the door; that distress soon coming upon the world, and I was ered to warn the Church of that awful ; but I did not warn them as I was com- ded; therefore the Lord was angry with for my disobedience, and sought to take life. But, strange as it may seem, gh fear and weakness, I neglected to the Lord at that time, until the impres- , so powerful then on my mind, grad- y wore away, and the dreadful warning not given—the fearful message was er delivered.

his morning, March 21, 1841, I read a tion of the word of God, and as I retired ow upon my knees before God, the aw- presence of God came in anger against to kill me because I did not publish word as he commanded me to do. the dreadful shock of horror and an- h that seizedupon me; I cried for cy, that he would spare me this time I would obey him, and would publish word as I was commanded to do. This visitation so powerfully affected me I fell sick, which continued for some s.

ABIJAH PHELPS.

incinnati, *May* 6, 1841.

DUTY OF THE TIMES.

he *signs of the times demand that we ld be "looking for and hastening unto oming of the Son of man."* We are not it down careless and unconcerned, but, diligent and faithful servants, who, hav- received intimation of their master's dy return, make everything ready for ception, wait daily at the posts of his s, and listen to hear the sound of the els of his chariot, "that when he cometh knocketh, they may open to him imme- ely." So let Christians act in this event- period. "Let your loins be girded about your lights burning, and ye yourselves unto them that wait for their Lord."— cry is given, "Behold, the Bridegroom eth!" What, then, is our duty but to e and trim our lamps, and to go forth in , and in joyful expectation to meet ? Blessed be God, there are many that so doing, whose lamps *are* trimmed, se lights are *burning*, and who have the of God's grace in their hearts, and are g *forth* in faith and profession to meet r Lord! When he comes, they who are DY, will go in with him to the marriage per of the Lamb, *and the door will be shut!* what an interesting and solemn period! at separations will take place in families, among some of his professed friends! en shall two be in one bed, the one n and the other left: two in the field, the taken, and the other left." Reader, let call upon thee to examine thine own rt. How do matters stand between God thine own soul? Hast thou the grace od in thine heart? Dost thou know the h as it is in Jesus? Art thou clothed the spotless robe of the Redeemer's teousness, influenced by his Spirit, and ing for his second glorious coming? If not, neglect no longer, "so great salvation." It will be too late to provide oil when the Bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, *alas*, they *deceived* themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the *time* and *manner* of Christ's coming; they attended not to the "signs of the times," and, therefore, neither looked for nor expected his coming: and now they learn, to their shame and confusion, that, *not being ready*, they go not in with him to the marriage-supper of the Lamb. O, awful thought. Oh! that in these last days, God would give the mighty power of his Spirit to warn the sinner with effect: that some might yet escape for their life, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

LIARS DEPARTMENT.

FATHER MILLER.—Some of the followers of this gentleman are now lecturing in this city, on the coming destruction of the world, *which they have fixed* to take place, as we understand, *on the 23d of the present month.* In all ages of the world ignorant people have been deluded by those who have undertaken to expound the councils of the Almighty, and to foretell coming events; but it is somewhat extraordinary, that in an age so enlightened as the present, when almost every one can read and examine for himself, there should exist so much credulity as to receive as truth the preaching of *professed prophets* on subjects which are inscrutable by the human mind. *We do not doubt* the sincerity of Mr. Miller—but his sincerity does not diminish the evil effects of his preaching upon weak minds; for weak they must be that can give credit to his prophecies. The chronology adopted by Mr. Miller *has been proved false* by able ministers of the Gospel, *and will not bear examination* —and, yet from *erroneous premises* he has drawn deductions which amaze and bewilder those who are inclined to receive the marvelous, and have not the capacity or dilligence to examine for themselves. *We do not know* that he has made converts in this city; but *he has sadly deranged* persons in other sections of the country, and has done great mischief. His prophetic knowledge seems to be very accommodating, for *it varies the period* for the accomplishment of his prediction at will. The world *was to have been* destroyed during the past year; but that period having elapsed without the occurence of that calamitous event, Mr. Miller has, after a "sober second thought," *discovered*, that, according to the Jewish computation of time, the year does not terminate until the 23d of this month, *which day he has fixed on for the final catastrophe.* There has been a little too much of this nonsense, and we hope that Mr. Miller will desist from further disturbing people's minds, and quietly await the fulfilling of his prophecy—and that, should it again fail, he will not attempt to have another postponement, but at once acknowledge his error.—*People's Paper.*

CHURCHES FEASTING—BABYLONIAN REVELS, &c.

Isa. 13. "*And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink,* [they will say,] *for to-morrow we shall die,* [i. e. we shall not live to see the coming of the Lord.]

Isa. 14. *But says the prophet, "it was revealed in mine ear by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die,* [i. e. they will pursue the same course till destruction comes upthem.]

Speaking of the last times, and of the conduct of the evil servants of those times our Lord says,

Matt. 24: 49, "*And shall begin to smite his fellow servants, and to eat and drink with the drunken.*"

Here follows an illustration of these texts:

A Miscellaneous Concert, on Saturday evening, February 17th, 1844, at the Presbyterian Church.

PROGRAMME.

Part I—Song, My Helen is the fairest flower (!!); Air, from Somnambula; Solo, violin; The Miller's Maid; Song; Marseilles Hymn; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II—Overture, Caliph of Bagdad, (piano and violin;) Song, 'Twas not my own native land; Conestoga March; Solo, violin, introducing popular airs and imitations; Life on the Ocean wave; Song; March from Norma; Lucy Long (!!)

Tickets 25 cents, to be had at the principal Stores and Hotels.—*Pennsylvania paper.*

LADIES' FAIR, TEA PARTY AND CONCERT. —The Ladies' Benevolent Society of the Episcopal Church on Seventh street, (Grace Church,) propose holding for the benefit of said church on Thursday afternoon and evening, the 14th inst., at the College Hall, a Fair, commencing at 2 o'clock, and on the evening following at the same place a Tea Party and Concert, at 7 o'clock.

Mr. Tosso will be present and assist at the Concert.

Some India Cabinets of Minerals will be exhibited at the Fair, for sale.

Admission to the Fair 10 cents, and tickets for the Tea Party and Concert can be had at the bookstores of Messrs. Desilver & Burrr, Cox & Moore, at the drug store of Wm. H. Harrison, and at the door.—*Cincinnati Gazette.*

LADIES' FESTIVAL AND LECTURE will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second street. The Rev. Prof. J. N. Maffit will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. The Band of the North Carolina will enliven the pleasures of the evening.

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The door will be open at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper Saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest or satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun office; R. Smith's carpet store, No. 448 Pearl street; Benedict & Squires', 276 Bowery; Niblo's Bar; and at the door.

N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets.—*New York Paper.*

Ladies' Tea Party and Fair.—The ladies of the 5th street Baptist Benevolence Society, will hold a Tea Party and Fair on this evening at the College Hall. Tickets to be had at the door. Admittance 25 cts. to both.—*Cincinnati Paper.*

Drundards, of course, are not excluded from these feasts: their money will purchase a ticket as well as that of a professor of religion.

Brethren and Sisters, who are looking for the speedy coming of the Lord, "My heart's desire and prayer to God for *Israel* is that they might be saved." Ever since the Lord opened my understanding to apprehend the truth pertaining to the kingdom of heaven at hand, until now, I have had not a wavering doubt that probationary time will close with the present Jewish year. While I have uniformly had great peace in believing this revealed truth, and joy unspeakable in prospect of the glory so soon to be revealed, my heart has been, and still is deeply pained when I contemplate the condition and prospects of the multitudes of unbelieving professors and ministers of religion.—Oh, what a howling there is to be among the shepherds very soon! and with what fearfulness will hypocrites be surprised when Jesus is revealed within a few short weeks? Can nothing more be done to arouse them from their guilty slumbers? While contemplating their state and their coming doom, I have, of late, had inexpressibly longing desires to gain access to them with the truth contained in Daniel 12: 10, "None of the wicked shall understand, but the wise shall understand." All Advent believers seem to have a correct idea of the import of this text, and yet I have never known it to be distinctly illustrated and enforced by any Advent lecturer or writer; while it seems to me to be *the truth* particularly appropriate and important to be pressed home upon all classes of professors of religion, at this last hour of "the time of the end." I have therefore sought, and, as I think, obtained help of the Lord in preparing a tract on this subject, of about 34 pages, suited to the case of all classes of unbelievers, embodying what I have occasionally presented from the pulpit, in various places, on this subject during the last six months, and, as many can testify, with signal tokens of the divine approbation. This tract I have entitled "*A Scriptural Test of Saving Faith.*" Before I had completed it, Bro. Hawley's article came out, and I had also an interview with him, respecting the ending of the prophetic periods in A. D. 1847. I was so afflicted with this development of unbelief, and with what I knew must be its influence on many minds, and the subject was so inseparably connected with what I was then writing, that I was led directly on, to write about 18 pages more, which I have entitled "*The Reasonings of True Faith respecting the* 2300 *Days in Daniel* viii. 14." In regard to the phrase "in the midst of the week," I have had access to a Hebrew Concordance, which has enabled me to make it perfectly plain to every reader of the English Bible, that Br. Hawley's views respecting it, have no foundation in truth.

What I have thus written is now published, according to a mutual and harmonious arrangement with Br. Himes, and can be had at the depot of Advent publications in this city and in New York, in quantities of a dozen or more, at the rate of $4 per hundred. That part of it which pertains to the 2300 days, can also be had in a separate tract, at the rate of $1 per hundred. This is as low as they can be afforded for defraying all the expense of publishing and sending them abroad, which is all I wish or expect. And now, beloved, I commit to you the work of conveying this my last note of warning from the word of the Lord, to unbelieving professors and ministers of religion, as God shall enable and dispose you; with unceasing prayer that it may be the means of speedily awakening and saving some of them.

Yours in the blessed hope,

John Starkweather.

Boston, Feb. 10.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year* 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

1.	Miller's Life and Views,	37½
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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MARCH 23, 1844. [No. 3.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

SCRIPTURAL TEST OF SAVING FAITH.

"None of the wicked shall understand, but the wise shall understand."

UNDERSTAND WHAT? Why manifestly "the words" which were to be "closed up and sealed," till the time here specified. "And I heard," says Daniel, 5: 8–19, "but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried: but the wicked shall do wickedly; and none of the wicked shall understand but the wise shall understand." The same as to say 'Give thyself no uneasiness, Daniel, respecting these things which I have just been speaking of, for the words, or the language which they express, is not to be fully understood till the time of the end; then, when many shall be purified and made white and tried, and when the wicked shall do wickedly, then, at the time of the end, none of the wicked shall understand, but the wise shall understand these words, and these things.

But what things and what words are here referred to? Why manifestly those which had just been expressed in the 7th verse, in answer to the question, "How long shall it be to the end of these wonders"? And the wonders here spoken of are specified in the preceding verses of the chapter 5. "At that time,"—i. e. at that time when the Roman power "shall come to his end, and none shall help him," as specified in the last verse of the 11th chapter, or when he shall be broken without hands, as stated in chap. 8: 25, "At that time shall Michael stand up, the great prince which standeth for the children of thy people;" i. e. Jesus Christ shall appear as king, (compare Dan. 11: 2, 3, 4,) "and [then] there shall be a time of trouble, such as never was since there was a nation even to that same time: (compare Jer. 25: 15-33; Ezek. 38: 14-22; Joel 3: 1-17; Zeph. 3: 8; Rev. 11: 18; 16: 1-21;) and at that time thy people shall be delivered every one that shall be found written in the book," (compare Rev. 13: 8; 21: 27.) "And many of them," or the multitudes of them, "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." These passages as clearly relate to the end of probationary time, and to the commencement of the eternal rewards of the righteous, as any passages that can be found in the Bible. We may say further, that any method of interpreting Scripture which will explain away these passages as referring to the end of probationary time, will as easily and with equal propriety, explain away every passage relating to it in the Bible.

Now with reference to this closing period of time, in connection with the events just preceding it, as spoken of in the latter part of the 11th chapter, the question is asked, "How long shall it be to the end of these wonders." And the words which were to be closed up and sealed till the time of the end, and which "the wise," and "none of the wicked" were to understand, are those which are the answer to this question at verse 7. "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." "And I heard, (says Daniel, verse 8,) but I understood not;" i. e. he understood not the words of this answer, stating how long it should be to the end of these wonders, the end of probationary time. And by a careful examination of this chapter, it will be seen, that in the last three verses, "the wonderful numberer," (see Dan. 8: 13, margin) is proceeding to answer, in another method, the same momentous question. Hence these are to be included with "the words" of the 7th verse, which at the time of the end the wise and none of the wicked shall understand. So, also, since the 11th and 12th chapters are designed to give a more particular prophetic account of what is predicted in the 8th chapter, the prophetic period found in the 14th verse of that chapter, showing the time when "the consummation" (see Dan. 9: 27,) and "the last end of indignation" (Dan. 8: 19,) will take place, may also be regarded as belonging to "the words" here referred to.

It being manifest that "the end," to which these prophetic periods relate, is the end of probationary time, it is plain that "the time of the end" when the wise shall understand, must designate a period very near the eventful crisis of this world's history.

But who are the wise, who, at the time of the end, shall understand these prophetic periods? Why, clearly, those who are not the wicked, viz. the righteous. Mankind are generally represented in the Scriptures, as they are regarded by their omniscient Judge, as divided into two classes, the righteous, who are often called the "wise," and the wicked, who are often called "the foolish," (see Prov. 3: 35, compare Matt. 7: 24-27; 25: 1-12.) So here, none of the wicked shall understand, but the wise, i. e. the truly righteous, shall understand. And the language is such as unequivocally to exclude all the wicked, and include all the righteous. If in an assembly of Christians, I should say, 'Now none of the sisters will understand what I am about to say,' I should of course be understood to affirm that all the brethren would understand me, for that is the legitimate and obvious import of such language. So here, the Revelator evidently intends to be understood to say that, at the time of the end, all the truly righteous will understand the import of these prophetic periods, which are designed to teach us when probationary time will close.

And here we learn what he means when he says they "shall understand." Not mere intellectual knowledge and conviction, however clear, and however satisfactory,—for this the wicked may have as well as the righteous. Whenever the righteous shall come to understand the import of these passages, be it sooner or later, some of them will of course be able so to explain it to others, that any individual who will candidly listen, can be convinced that the explanation given is correct. So now, many of the most candid and considerate persons who make no pretensions to experimental religion, having heard these passages explained, with others pertaining to the same subject, have frankly avowed their full conviction that if the Bible is true, probationary time will close with the present Jewish year. To "understand," then must imply here something more than mere intellectual knowledge and conviction. Of course it must imply an understanding of the heart, i. e. true evangelical faith,—that faith which "is the substance of things hoped for, and the evidence of things not seen," such as none but the truly righteous ever [illegible] or ever will have. And such faith will always be evidenced by appropriate fruits.

A single fact may help to illustrate the true import of this expression. While lecturing in a certain place several months ago, I became acquainted with a sister in Christ who had long professed to enjoy, and undoubtedly had enjoyed, the blessing of perfect love, and for about six months had been fully convinced, and professed to believe that probationary time would close this year. After a little conversation with her, in which she expressed herself relative to believing and proclaiming the truth on this subject, and respecting the importance of being ready, much as unbelievers generally do, and as no true believer in the doctrine ever does express himself. I became satisfied of course, and frankly and faithfully told her that, however fully she might be convinced of the truth of Christ's coming this year, she certainly did not, in her heart, believe it.—At this she felt very indignant, and was about determined in her own mind not to hear me lecture again. But as I had given notice that my next lecture would be on the "importance of knowing the time" of Christ's coming, she concluded that she would hear on that subject; and while listening to what was said on that occasion, the Spirit of God led her to see that what I had previously told her of her own case was true. She went away deeply convicted of the guilt she had contracted in professing to believe such a momentous truth, when neither her heart or her life had been properly affected by it.—

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She went before the Lord with deep contrition and confession, and betook herself prayerfully to a re-examination of the Scriptures respecting the truth of the doctrine, and while thus "taking heed to the sure word of prophecy," "the day dawned, and the day-star arose in her heart." The Spirit of God took of the things of Christ as exhibited in this glorious truth, and so showed them unto her, that they became, from that moment a living reality to her soul, swaying all her conduct and conversation; just as Noah's conduct was swayed by his faith respecting the destruction of the world by a flood at a specified time, and imparting such a degree of peace and joy as she had never experienced before. She now in heart, believed the doctrine. God had fulfilled his promise.—"When he, the Spirit of Truth is come, he shall guide you into all truth." And when God guides one into the truth, he so "understands" that there remains no more doubt or uncertainty in his mind on the subject.*

Thus, at the time of the end, all the truly righteous, all who have the righteousness of true faith, will "understand," or in their hearts believe, what God has revealed respecting the time when this probationary state will close: and this faith will bring into their souls so much of the glory of the Lord, and will have such a sanctifying, transforming, actuating power, as to make them, in distinction from all unbelievers, and from all mere intellectual believers, a peculiar people; praising God for the working of his mighty power within, the earnest of their inheritance; rejoicing in the prospect of speedy, eternal redemption; gloring in the cross of Christ, in suffering reproach for the truth's sake; dead to the world; and making it manifest by their prayers and labors for the immediate salvation of men from sin, and by all their secular arrangements, and concerns, that they have not a wavering doubt that the end will come at the time specified in the written word.

Such being the plain import of the text, it implies of course, that all those who do not, before the Lord is revealed in the clouds of heaven, thus understand the truth respecting the time of his coming, as revealed in the Scriptures, will prove themselves to be destitute of that faith which is necessary to salvation. "None of the wicked shall understand, but the wise shall understand."

Not that every true believer will be able connectedly and logically, to exhibit to others the Scriptural reasons of his faith pertaining to this subject. Persons may, and sometimes do, rationally and clearly understand the truth respecting it, as revealed in the Bible, without being able to state to others, in any way, the reasons which have satisfied their own minds; just as many persons who could not even read their Bibles, have been led rationally and truly to obtain pardon and salvation, and to become devoted and faithful witnesses for Christ, by believing the truth, through the Spirit, as conveyed to their minds by those who have preached and exemplified it. Any one who is capable of becoming a true Christian, is capable of understanding this subject in the sense of this text: and if a case could be supposed where a true believer is incapable, or has not the means of understanding it intellectually, he will ask, and God will grant him, to have such an understanding of it, in his heart, as to make all his conduct and conversation to accord with the truth as revealed in the Scriptures, and as understood by those who, capable of investigating it for themselves, afford evidence of having been taught of the Lord to understand it.

Nor is it implied that an evangelical understanding of the truth on the subject is a condition of salvation. By no means. Faith and repentance are the only prescribed, indispensable conditions of salvation. But it is plainly the import of this text that their understanding, or not understanding what God has revealed, as already explained, respecting the time of Christ's coming, will, in every case, decide the question whether an individual is already in possession of that faith which is necessary to salvation. It may also be observed that to persist in closing one's eyes upon the light pertaining to this subject, may, and doubtless will in many cases, prove the occasion of their being perpetually abandoned of God to destruction.

Nor is it implied in this text that none are, or have been, true believers in Christ except those who now understand the truth as revealed in the Scriptures on this subject. It says, indeed, that "*at the time of the end* the wise and none of the wicked shall understand;" but it does not say that they shall all understand at *once*, nor are we authorised to say, at any hour of time before the last, that all the truly righteous do now understand. And as to those who have already died, since it may be supposed the time of the end commenced; we can only say of them what may be said of all that have gone before them, 'If they were truly righteous here, they sleep in Jesus, and will have part in the first resurrection.'

It is to be hoped, and we will believe, that many will yet prove themselves to have true saving faith, by so crying after knowledge and lifting up their voice for understanding, that they will be guided into the truth on this subject. But at all events, the text plainly teaches that the character and state of every individual in the sight of God will hereby be actually tested *by the time the Lord is revealed;* and in most cases, probably, some time before. Nor should any one be greatly surprised, if nine tenths of all professors and teachers of religion should thus prove themselves to be wanting in true faith, considering what developments have already been made among them. Who does not know, that many who once stood as high in profession, in apparent piety, and in the confidence of the community, as any of those who are yet ignorant of the truth on this subject, and whose labors have been much blest to the good of souls have made it manifest that they had only

—"stolen the livery of the court of heaven
To serve the devil in."

And very many more apparently of the most devoted among them, have, during the few past years, been led to see and acknowledge that their hopes of heaven had never before been built on Christ, through living, overcoming faith. Says the blessed Savior, "When the Son of Man cometh shall he find faith on the earth?" clearly intimating that, although many might profess and appear to have it, very few would then be found in actual possession of it. And again, "As in the days that were before the flood, they knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.' And alas! how few among the multitudes who then professed to be the "sons of God," (Gen. 6: 2,) were found to be truly righteous!

Here let it be observed, that the characters of the antedeluvians were tested in the very same way in which ours are to be tested on this subject, as here specified. When God announced his determination to destroy the world by a flood, he stated that it would take place at the end of one hundred and twenty years. (See Gen. 6: 3.) Yes, *the time was revealed*, that it might be understood and believed; and Noah, a preacher of righteousness, both by precept and example, continued to warn, rebuke; and exhort them during this whole period of time. But although it was revealed with sufficient clearness, as appears from the fact that Noah and his family had no doubt in respect to the coming event, or the time of its occurence; and though multitudes of them were, doubtless, intellectually convinced that it was God's determination to deluge the world at the time specified, and some so far believed it, as to be willing, from selfish motives, to assist Noah in building the ark, notwithstanding the reproach it subjected them to; yet they did not in their hearts understand, or believe it; and thus they were proved to be destitute of that faith which is necessary to salvation. "They *knew* not," says the Savior, "till the flood came and took them all away." Although, seven days before hand, they were told the very day on which the fountains of the great deep would be broken up, and the windows of heaven would be opened, yet they knew not "*the time.*"

In the same way were the characters of the professed people of God tested, at the time of our Savior's first advent to our world. The Jews at that period had access to all that God had revealed respecting the Messiah which was to come. They were familiar with the prophecies which foretold that he should be of the family of David;—that he should be born of a virgin, in Bethlehem;—that he should be called out of Egypt and called a Nazarine;—that he should be despised and rejected of men, a man of sorrow and acquainted with grief;—that he should bear our griefs and carry our sorrows; and that he should begin to exhibit his claims to be the Messiah at the end of sixty nine weeks, or four hundred and eighty-three days, Dan. 9: 25, from the time of the going forth of the commandment to restore and built Jerusalem, as recorded in Ezra, 7: 9.

*There is a wide difference between a tempted and a doubting state of mind. A true believer may be often strongly tempted to doubt, and this tempted state of mind he may mistake for real doubting; but there can no more be true faith where there is any real doubt, than there can be light where there is total darkness. "Faith is the substance of things hoped for, and the evidence [demonstration] of the things not seen."

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In consequence of the preaching of a few obscure individuals, like Simeon, who in their hearts understood this prophetic period, and were waiting for the consolation of Israel, there was a general expectation awakened among them that the Messiah was then to appear. And according to these expectations he did appear, fulfilling, with minute exactness, all that had been foretold of him, at the time expected; for precisely at the end of the predicted four hundred and eighty-three days, he "came into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*," Mark 1: 15.—Some few like Simeon, and Anna, and John the Babtist, could readily perceive that all these predictions were fulfilled in Christ, and of course they hailed him, and treated him as the predicted and long expected Messiah. But the great majority of them, though they afforded as clear and satisfactory evidence of being the true children of God, as nine tenths of the ministers and professors of religion of the present day, did not understand, or if they were intellectually convinced, they did not, *in their hearts*, believe that the time which was to elapse unto Messiah the Prince had expired, and that these other prophecies had been, and were being accomplished in Christ. Many of them, like Nichodemus and the young ruler, were in the common acceptation of the terms, sincere and honest inquirers after truth, but being destitute of that principle of true faith which makes us like little children, distrustful of any opinions which our Father has not taught or directly sanctioned, and which keeps us continnually looking to him with teachable confidence, knowing that he is able and willing to make us know what is truth,—they failed to understand in their hearts that the prophecies relating to the Messiah in his humiliation, and to the time of his appearing, were being fulfilled in Christ. Hence, under the iufluence of their worldliness, their pride, and their love of popularity, they were led on, first to despise him as the carpenter's son of Nazareth, and then to hate and oppose him; and at length were proceeding with a concerted plot to crucify the Lord of glory, when Jesus with weeping solicitude exclaimed, "O that thou hadst known even thou in this thy day, the things which belong to thy peace, but now they are hid from thine eyes:" "Behold your house is left unto you desolate:" "because thou *knowest not the time* of thy visitation." "Ye can discern the face of the sky, but how is it that ye cannot discern *this time*." Had they understood *the time* when Messiah the Prince was to be manifested as revealed by the prophet Daniel, they would easily have perceived the accomplishment of other prophecies relating to him. But not *knowing the time* tested their characters, and proved the occasion of their final and perpetual abandonment of God as a people.

Such being the fact in regard to the antediluvians, and the professed people of God at the time of the Savior's first advent, can it be surprising that the characters of those who live in "the time of the end," should be tested in the same way? The passages of Scripture pertaining to the pre-millennium advent of Christ are far more numerous and ntelligible than those that were fulfilled in him in his state of humiliation; while it is stated in several places, that certain specified signs will appear visible to the natural eye, by which we may know when his coming "is near even at the doors." It is also a peculiarly noticeable fact, that the prophetic period now understood by all, which revealed the time of Messiah's first appearing, but which the Jews did not understand, constitutes a part of, and a perfect key to, those prophetic periods which relate to his Second Coming, and the end of probationary time. Hence, although the Savior said "Of that day and hour knoweth [in the time then present] no man," (and no one now pretends to know the day and the hour) yet he adds, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched." And since God has, in the prophetic periods, made known in what watch our Lord will come, and since "the wise" who live in the time of the end are required to "know when it is near, even at the doors," in order that he cry may be seasonably made, "Behold he bridegroom cometh, go ye out to meet him,"—who would not reasonably expect, that the understanding or not understanding of these Scriptures at the same time specified, would become a test of christian character? Why, it is not only reasonable to expect it, but it must be so, from the very nature of the case.

The church is represented as the "Bride, the Lamb's wife." "I have espoused you to one husband," says the Apostle to the Corinthians, "that I may present you as a chaste virgin to Christ," 2 Cor. 11: 2. And in Rev. 19: 7, read "The marriage of the Lamb is come, and his wife hath made herself ready." The true church, then, or true christians are represented in the Scriptures as sustaining the same relation to Christ, that an espoused virgin sustains to one whom she has chosen to be her husband, and who has chosen her to be his wife. And among the declarations of God's word by which we are to be judged at the last day, is the following, "If any man come to me and hate not, (e. i. prefer not me before) his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.

The coming of Christ, then, is to the true church, the coming of her espoused husband whom every member loves more than he loves father, mother, wife or children; coming to take them into blissful and eternal union with himself, away from among his enemies and their tempters and tormentors.

Now suppose that a woman whose espoused husband, the object of her warmest love, had been several years absent, should receive a letter from him, containing among other comforting and encouraging things, a designation, couched in language somewhat peculiar, of the time when he intended to be at home for the purpose of taking her to himself as his beloved bride: and suppose that in reading the letter, she had in some unaccountable manner, not expecting him very soon, overlooked or failed to understand this important part of it. Suppose further, that having after reading it, lent it to some of her neighbors, she should hear it noised abroad from them, that this letter of her espoused husband contained a statement of his determination to be at home at a certain time, which time was particularly specified in the flying report. Now who does not know that that woman's heart would leap for joy at the very report, especially if *the time* spoken of was very near; and that she would, probably, neither eat nor sleep till she had gained access to the letter again, for the purpose of satisfying herself in respect to this deeply interesting point. And suppose that, on re-perusing the letter, she should see clearly that *a time* was indeed specified when her absent lover would be at home, but that the language was as difficult to understand as the prophetic periods found in the Bible; yet she knew of some friend in the neighborhood who could correctly interpret it; how long would it be before she would be at that friend's house with joyful anxiety for help to understand it? Why, if such were not her feelings and her desire to know *the time* when her espoused husband would return, it would prove to the satisfaction of every unprejudiced mind, that she had no proper regard for him as sustaining such a relation.

So when, at the time of the end, it is proclaimed abroad as being revealed in the word God, that the blessed Bridegroom of the church will come at a specified time, and that very soon, to take his loving, longing, weary bride to himself, every one that truly sustains that relation will of course rejoice exceedingly at the very proclamation: and so desirous will they be to know *the time* of his coming, that they will give themselves no rest till they have diligently searched the Scriptures for themselves to see whether these things are so; knowing that the things which are revealed are for them to understand. So, also, every individual who has the spirit of Christ, without which we are none of his,—that spirit of benevolence which led him from heaven to earth, and from the manger to the cross, to rescue sinners doomed to hell—will earnestly desire to know if the Lord is so soon coming to destroy all the wicked from the earth, that they may present it as a motive, in connection with others, to induce their friends and neighbors to flee immediately to Christ for salvation.

It is then certain that all who have the spirit of Christ, all who compose the true church,—the bride, the Lamb's wife, will earnestly desire and diligently search to know the truth pertaining to this delighfully interesting subject; for, at the time of the end, *all will hear* the proclamation "Behold the Bridegroom cometh." But what if they find themselves unable to determine, with undoubting certainty, what is the precise import of these prophetic periods—when they begin and when they will end? Why, then they will remember the declaration of the blessed Savior, "When the spirit of truth is come, he shall guide you into all truth," and their faith—that faith by which they are characterized as truly righteous—will

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not fail to secure its fulfilment; for it will be unto them according to their faith. Yes, "*the wise will understand*," "but none of the wicked shall understand." Here let it be observed, that those who are taught of God are not left in doubt or uncertainty in respect to the point in question; and if an individual has not faith enough to secure the fulfillment of this promise, he will find that he has not the faith which is necessary to salvation.

In accordance with this view of the subject, the question as to the true import of these prophetic periods, is actually proving a test of character at the present time, all over the world where the Bible is read.

It is very generally admitted by reflecting and candid minds, that we must now be living somewhere within the period properly denominated "the time of the end."—It is seen and admitted that what is prophecied of this period in Dan. 12: 4, 10, is fulfilled to the very letter. For several years past "many have been running to and fro" in an unprecedented manner, disseminating information on all subjects; and knowledge has been increasing with wonderful rapidity, especially knowledge of the Scriptures and particularly of the prophecies."

Many, in the scriptural and proper sense of the terms, have been 'purified and made white' in the blood of the Lamb; and their faith has been 'tried' more severely, even, than it could have been by either the sword or the faggot. The wicked too are doing wickedly, to an astonishing and alarming degree.

What was prophecied by our Savior, of the period immediately preceding his second coming, at the end of the world; as recorded in Matt. 24: 29; and in Luke 21: 25, 26, has also been fulfilled to the very letter. That his coming there spoken of, could not have meant his coming to destroy Jerusalem, is manifest, in the first place, from the fact that the 'tribulation of those days' prophecied of in Matt. 24: 21, 22, was to be such as *never was* and *never shall be* again—which could not have been true of any tribulation since these predictions were uttered, except that which came upon the church during the 1260 days of Papal domination: for according to Dan. 12: 1, when Christ shall have come and delivered his people there will be, on earth, to all his enemies, "to the Jew first and also to the Gentile," such a time of trouble "*as never was since there was a nation to that time.*" And then, the Savior says he will come "*after the tribulation of those days*," which could not be true, if the tribulation spoken of was that brought upon the Jews by his coming to destroy Jerusalem. Besides it is a simple, plain *matter of fact* that Christ did not come, in the manner here specified, at the destruction of Jerusalem. But considering this tribulation according to its obvious import, as that which the church has already suffered under Papal persecution, and all is plain and intelligible, and his coming here spoken of will then be seen to mean his final coming at the end of the world, which is described in other parts of the Bible in simple language. In respect to this his Second Coming he says, "Immediately after the tribulation of those days," and Mark (13: 24,) has recorded it, "in those days, [after that tribulation,] shall the sun be darkened, and the moon shall not give her light;" which was literally fulfilled within the memory of many now living, "*in those days*," i. e., in A. D. 1780, before the 1260 days of Papal rule had ended, and "*after that tribulation*" had subsided: for it had in a great measure subsided by that time:—"the stars shall fall from heaven;" which has also been literally fulfilled, as almost every reader will recollect,; for the proper definition of a star is, "a small luminous body in the heavens." There have been, also, within a few years, and especially during the past year, the most remarkable "signs in the sun and in the moon and in the stars, and men's hearts failing them for fear and for looking after those things which are coming upon the earth," in exact accordance with the prediction of our Savior as recorded in Luke 21: 26. "And then, v. 27, shall they see the Son of Man coming in a cloud with power and great glory." "Verily I say unto you," v. 32, "This generation," i. e., the generation which is upon earth when these signs appear, and just before he appears in the clouds of heaven, for he is speaking expressly here for *their* benefit, just as the Apostle did in 1 Thess. 4: 15. "*We* [of this generation,] which are alive and remain unto the coming of the Lord, &c. "This generation shall not pass away, till all be fulfilled."

We, then, of the present generation, are unquestionably living "in the time of the end," when "the words" which the wise and none of the wicked were to understand, are no longer "closed up and sealed." Accordingly, many have, as they believe and profess, been led, intellectually and in their hearts, to understand the true import of these prophetic periods. It is, also, a noticeable fact, that *all* without a single exception, who profoss clearly to understand them, and who afford evidence of having been taught of the Lord to understand his word, do believe without a doubt, that probationary time will end with the present Jewish year. And while acting in accordance with their belief, they have, as we have reason to think, caused the cry, "Behold the Bridegroom cometh," to reach, in some way, the ears or the eyes of every professed disciple of Jesus now living on the globe.

And now, what has been, and what is, the result? Why, to say nothing of the ungodly world in general, who, we expect, will of course disregard the proclamation; a large portion of those who profess to be the bride, the "Lamb's wife," ministers of religion not excepted, instead of appearing glad to think that it may be true, and eagerly setting themselves, with humble and teachable minds, to search the Scriptures for themselves, to see whether these things are so, have persisted in treating the subject with contemptuous indifference; and others have pertinaciously and sneeringly refused, when asked, to examine the subject, or to have it discussed in their places of worship, or even spoken of in their religious meetings; and those who, like Simeon and Anna, are joyfully waiting for the consolation of Israel, or like John the Baptist and the fishermen of Galilee, are proclaiming the kingdom of God now nigh at hand, have been treated and spoken of by them, just as Christ and his disciples were spoken of and treated by the professors of religion—the scribes and pharisees of their day. "Can any thing good come out of Nazareth?" "Have any of the scribes or the rulers of the people believe him?" "This people who knoweth not the law are cursed." "Thou art his disciple! we are Moses' disciples." "Are ye also deceived?" Who has not heard their sneering remarks about the "Millerites"—their "going up," their "ascension robes," their "dreams and visions," their "setting April fool day" for the coming of Christ, &c. &c. &c. Oh! methinks if our coming Lord and King were here now to speak to them, he would say to them, and to all who feel as they do on this subject, as as he once said to their prototypes of old: "Ye hypocrites! ye generation of vipers! how can ye escape the damnation of hell?" for whether the Lord comes this year or not, they have proved it out conclusively that, with all their high professions, they are not the espoused bride of the coming bridegroom. Oh that they had known in this their day, the things which belong to their peace! These professors are all ignorant, of course, of the true import of the prophetic periods, and for the very good reason, they have no wish to understand them.

But another portion of professors and ministers of religion have been willing to look at the subject, and some of them have investigated it with considerable care, and yet they are not satisfied that they understand the import of these prophetic periods. Some of them have not even abandoned their preconceived opinions respecting a temporal millenium of a thousand years or more.—Others have become convinced that the end must be near, and think it *may be* this year, but they do not "*understand*" what the Bible says about the *time*. Now from careful and extensive inquiry, I have reason to believe, that ninety-nine hundredths of all this class of professors and ministers are conscious that they *have yet some preparations to make*, before they shall be all ready, as they wish to be, for the coming of the Lord. Of course, they feel in a measure under condemnation, for they know they ought to be at all times ready for their departure hence to a world of retribution. It is, therefore, by no means certain as yet, that they are the true disciples of Jesus. God has told us by his inspired Apostles, that "there is no condemnation to those that are in Christ Jesus;" (Rom. 8: 1) and that "whatsoever is born of God *overcometh the world;* and this is the victory that overcometh the world, even our faith;" (1 John, 5: 4,) and then verse 10, "He that believeth [has true faith] in the Son of God hath the witness in himself, that God hath given him eternal life." Hence the exhortation "Be diligent, that ye may found of him in peace *without spot and blameless.*" For, "without holiness no man shall see the Lord." Whatever professions one may make, or however devotedly pious he may appear to be, if he has not that faith in Christ

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which frees from condemnation, and overcomes the world, and brings into his bosom the precious witness that God has given to him eternal life, it is no matter of wonder that he does not "understand." "If thine eye be evil," says the Saviour, "thy whole body shall be full of darkness." "If any man will do his will he shall know of the doctrine." "Without faith it is impossible to please God."

But the true state of many of these hearts has already been tested, and others of them are now being tested very rapidly by means of these "words" which they do not understand, but which the wise shall "understand." Those of them who cannot abandon their preconceived opinions respecting a temporal millennium, are fast making it manifest that they have not the child-like, humble, teachable mind which is inplied in true saving faith. In the first place, they are preaching and acting directly in the face of the unquestionable fact, that nearly the whole Christian Church, from the apostles downward, believed and rejoiced in the personal coming of Christ before the millennium; until a little more than one hundred years ago Daniel Whitby conjured up and published to the world the soothing theory which they are now advocating. And then, in this tradition against the doctrine of Christ's premillennial advent as now preached, they are obliged to suppose, (for they know it never has been and never can be proved, nor can it be made to appear like common sense,) that all the prophetic periods in Daniel and John have already been fulfilled in literal days; and that too in opposition to the opinion of all the most learned and pious commentators in all past time! In maintaining this tradition also, they utterly disregard the plain instructions in Dan. 7: 21, 22; 2 Thess. 2: 8; Matt. 13: 24–30, 36–42; Luke 21: 24–28, which teach that the man of sin, with all his deceivableness of unrighteousness, with other persecuting enemies of Christ, will continue on earth prevailing against, and oppressing the saints, until Christ comes in the clouds of heaven to set up his everlasting kingdom. It has also been mathematically demonstrated, that should the population of the earth increase no faster than it has in this country for the last fifty years, not a square yard could be found on the surface of the globe at the end of 500 years on which would not be found at least two living human beings, to say nothing of the brute creation! How can a man have the honest teachableness of true faith, who, with all this light in his mind, can persist in interpreting the Scriptures to favor a thousand years temporal millennium, when God has promised his Spirit to guide him into all truth? The time of ignorance has been, when such a course of conduct would be winked at. But now, in the flood of light which is pervading the land on this subject, God is calling upon all men every where to repent of such perverting of the truth. "If I had not come and spoken unto them," says the Savior, "they had not had sin, but now they have no cloak for their sin."

But look at some other developments which they have made in laboring to defend this scriptural tradition. Of one of them, a distinguished theological Professor, a prominent Universalist editor has said, "In his 'Hints on the Interpretation of Prophecy,' he confutes Miller's views of the second coming of Christ, *by taking Universalist ground*, limiting the fulfillment of the predictions of the Revelator, to a time not far distant from that in which they were made. It tends, as we are told by a Presbyterian paper of repute, fearfully to universalism."

Another one of them of similar standing has taken upon him to affirm, in direct contradiction to the obvious import of several well known declarations of God's word, that we have no reason to expect the guidance of the Holy Spirit in understanding the Scriptures, except on those points which are absolutely necessary to salvation! and then charges with fanaticism all those who profess to have had such guidance on any other points.

Another has had the presumption to affirm, "If God had seen any good reasons for destroying the world this year, he would, in some way, have made it known to us." Hence, because he can see no good reason why it should be done, he infers that it would be inconsistent with the benevolence of God to do it, the Bible out of the question! So the Universalist says he can see no good reason why God should punish the wicked forever, and therefore infers that it must be inconsistent with his benevolence to do it! Moreover every advocate of a temporal millennium, in explaining the Scriptures to favor his views, is obliged to disregard entirely, the plain, obvious, common sense principle of interpretation, that "*every word and sentence is to be construed literally, unless it involves a palpable absurdity, or a plain contradiction.*" and in disregarding this principle, they lend their whole influence to encourage the infidel in saying, that the Bible is just like an old fiddle, any one can play just such a tune upon it as he pleases.

But let us notice some developments which are being made by the other class of professors referred to who think the end may be near; but yet do not "understand" what God has revealed respecting the time. They have attended lectures on the subject, and read their Bibles enough to be satisfied that those are not right who are advocating a temporal millennium; and in regard to the time, they have had before their minds all the evidence, in view of which many have been led to believe, without a doubt, that probationary time will end with the present Jewish year; but although they can see no reason to doubt that it will be so, yet they do not "understand," i. e. they do doubt! Now in addition to the fact already stated, that the most of this class of persons are conscious that all is not just right with them, as to a preparation for the coming of the Lord; it will be found that, with a few exceptions, which are diminishing in number daily, they feel no joyful interest in the speedy coming of the Bridegroom, except it be for some considerations, manifestly selfiish in their character; nor are they exhibiting the spirit,—the benevolence of Christ in respect to those who acknowledge themselves unprepared to meet the Lord. And then, let them be pressed up to the duty of believing without a doubt what they see reason to believe, and *no reason* to doubt, and you find lurking in the bosoms of some of them,—"What if he should'nt come?" or "What will my friends and acquaintances think or say of me should I believe it?" or, "What influences shall I have for doing good next year, should I now profess to believe it!"—showing conclusively that they have not yet given up all for Christ, or learned by faith to commit all their interests, all the consequences of obeying God into his hands. If we would be true heirs with Abraham, we must have the faith of Abraham; the faith which trusts God with all consequences, and with all apparent inconsistencies and impossibilities. Others of them when thus pressed, will be heard to say that "they think it enough to be ready!', 'If we are only ready, what matter is it if we don't know the time!' thus virtually charging God with folly in revealing the time, and developing the fearful probability that their religion is all selfishness. Such professors will find, when the Lord comes—God grant that they may be convinced of it before!—that the religion of true faith is something more than seeking to get and keep ourselves in readiness for those mansions which are being prepared for those who love God. Such was not the spirit of Christ, when he gave himself for us; and 'if any man have not the Spirit of Christ he is none of his." God has revealed the time when Christ will come to take vengeance on them that obey not the gospel, and has promised the Spirit to guide into all truth, in order that those who have true faith and true benevolence, at the time of the end, having understood this most deeply interesting and important part of divine Revelation, may go forth, under the thrilling influence of undoubting faith in the time there appointed, and do what they can to get others ready to meet the coming Bridegroom. It must therefore prove, and is proving, a true test of saving faith. 'None of the wicked shall understand, but the wise shall understand.'

And now, dear reader, I am aware that the picture here presented of the state of the church and of the world, is an appalling one. My own heart alternately sickens and shudders in contemplating it. But to me it appears to be the true image of things as exhibited in the perfect mirror of God's unerring word. Moreover, it accords precisely with what the Savior has given us to understand it will be, when he shall be revealed in the clouds of heaven. "When the Son of man cometh, shall he find faith on the earth?" Great professions of religion there may be;—much of the form of godliness there may be;—much zeal in defence of the truth there may be;—much preaching about the importance of being ready there may be;—much intellectual orthodoxy as to what constitutes a preparation there may be;—much striving to be ready there may be. But where will be the faith which makes us heirs with Abraham and with Christ to the promised inheritance?—that faith which makes us, as the espoused bride of the coming Bridegroom, with the promise

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of the Spirit to guide us, to know when he is near even at the doors, and to "understand" what God has in mercy revealed respecting the definite time of his appearing? that faith which is the substance of things hoped for, and the evidence of things not seen, and which makes us, by our conduct, to condemn the world, as Noah did, for their infidelity in regard to what God had spoken? Where, I say, will be found this saving faith? Where is it found? If you possess it, dear reader, you need not an exhortation from me to rejoice, and to praise the Lord for his distinguishing work of grace on your heart, and in the view of the glory so soon to be brought unto us at the revelation of Jesus Christ. I know you want an angel's powers with which to express the gratitude you feel for that influence of the Spirit which has removed pride, prejudice, and unbelief from your heart in relation to this subject, and given you the gracious sealing witness, excluding all doubt, that you understand when "the sanctuary will be cleansed," when "Michael shall stand up," and when "Daniel shall stand in his lot," as God has revealed it. Thanks be unto God, that some do "understand," and can lift up their heads with joy, knowing that their redemption is soon to be completed. Stand fast, beloved, a few days longer, in the faith and in the power of God; "in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God." Be followers unto the end of those who through faith and patience condemned the world, and inherit the promises. Though the vision tarry, wait for it; because it will surely come, it will not tarry.

"Yes, soon the blissful day will come,
When our dear Lord will bring us home,
And we shall see his face;
Then with our Savior, and our Friend,
A bless'd eternity we'll spend,
Triumphant in his grace."

But perhaps the reader is one who does not "understand," in the sense of our text; and it may be you are a professed disciple, and possibly a professed minister of Jesus! professing to be the light of the world, a living epistle of the truth, the espoused bride of the coming Bridegroom, and yet ignorant, or in doubt about the the import of those passages of his word which reveal a truth, the most deeply interesting to the true bride, and the most momentous to all, over whom you are exercising an influence, of any which the Bible contains! You know that the things which are revealed belong to us and to our children,—and yet you do not understand!—that *all* Scripture is given by inspiration of God for our *profit*, and yet you do not understand!—that the Spirit is promised to guide you into *all truth*, and yet you do not understand!!—a watchman on the walls of Zion, and yet you do not understand!!—living, manifestly, in "the time of the end," when God has said the wise and none of the wicked *shall understand*, and yet you *do not understand!!* Oh! my friend, what is the difficulty? "Where art thou?" Why are you in ignorance or in doubt on such a subject, till this last hour of time? What will you answer, when Jesus shall be revealed by the close of the present Jewish year, if not before, and shall ask you why you have not, for months or years past, been lifting up your head with joy, and warning the people to be ready for his appearing, with the blissful confidence of undoubting faith in what God has revealed respecting it in these prophetic periods? If you think to say that you *could not* understand this part of his *revelation*, when he has promised his Spirit to guide you into *all* truth; you will find this a serious charge to bring against your Maker, while many will be prepared to testify to the falsehood of such an assertion. If you think to say that you considered it enough *to be ready* to meet the Lord, your own words will condemn you; for your are appointed to be the *light of the world*, a living epistle of the truth, known and read of all men; and if a watchman on the walls of Zion, to see the sword coming and to *warn the people*, lest their blood should be required at your hand.

In a word, you will find that nothing will be accepted there without *true faith*, such as Abraham and Noah had, that faith which, with the promise of the Spirit to guide, will at the time of the end, "*understand*" what God has revealed on such a subject as this, and which will make us to act in regard to it, as to condemn all who have not such faith.

I beseech you then, by all that is glorious and dreadful in the coming of Christ, now just upon us, to get down before the Lord, *immediately*, with deep contrition on account of the manner in which you have hitherto regarded and treated this subject; make an unreserved and an eternal consecration of all you have and are to him; and then, in view of his own sure word of promise to give the Holy Spirit to those that ask him to guide them into all truth, prove yourself to be of those who have true faith, and are the espoused bride of the coming Bridegroom, by *holding him to his word*, till you are sure that he has made you to understand what he has revealed respecting the time of his coming; remembering that when God guides into the truth, he leaves you not in doubt or uncertainty respecting it. "The wise shall understand."

FROM THE MIDNIGHT CRY.

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O. Feb. 24, 1844.

Dear Brethren of the Midnight Cry:

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing. Yours, in the blessed hope,

CHARLES FITCH.

Bro. Fitch, is earnestly requested to pay us a visit in this place, and give a course of lectures, should time continue. His expenses will be met, and any other pecuniary assistance rendered that he may need. We hope he will not disappoint us.

ED. WESTERN MID. CRY.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson river to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked that it was impossible for things to progress for thirty years to come in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12: 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Dan.'s prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d. chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had; and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.—*Advent Herald.*

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WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 23, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURE.

Bro. Cook will lecture at the College Hall next Sabbath at the usual hours.

Lectures are continued at the Lawrence street Church each evening, except Saturdays and Sabbath.

THE MEETINGS.

On Sabbath last, lectures were delivered at College Hall, and at the Lawrence street house through the day. Both places were well filled, and good attention was paid. Bro. Cook was with us.

A Lecture was delivered at the Hay Scales, in Fifth street, in the morning at 9 o'clock. A respectable congregation were collected, who patiently heard us through nothwithstanding it rained most of the time.

Bro. Chittenden spent the Sabbath in Hamilton, and lectured twice. Contention, sectarianism, and the "Little Horn" prevailing, he returned on Monday.

Bro. Cook talks of soon leaving for St. Louis, provided he can make arrangements to satisfy a claim upon his labors at Liberty, Ia. Bro. Chittenden will probably go to Lexington, Ky. soon, should time continue. Bro. Cook attended to the ordinance of baptism on Monday, P. M., at the foot of Pike street. Two were baptised.

The prayer meetings are interesting—souls are converted almost every evening. The ordinance of baptism was again administered on Wednesday, P. M., at the same place, to six male and eight female candidates. A very large congregation were assembled, and a general solemnity prevailed as they witnessed the ordinance. A prayer meeting was held at the church at the close of these exercises. Bro. Cook lectured at the Disciples' church on Sycamore street, Wednesday evening, upon the "penalty of the Divine Law."

We have no place sufficiently large to hold our Sabbath congregations, and there is some talk of again erecting the "Great Tent."

SCRIPTURAL TEST OF SAVING FAITH.

We hope no excuse will prevent any person into whose hand this sheet may fall, from perusing prayerfully, the article under the above head, found in another column. 3000 copies of it have been published in pamphlet form, which will be furnished to those who wish them for distribution at the rate of $4,00 per hundred. Single copies will be furnished *gratis* to all such as are willing to read, and are unable to pay for them.

L. L. HAMLINE.

The last Western Christian Advocate labors hard to prove that Bro. Hamline has never been a "Millerite." This is all superfluous, as we never had the satisfaction of bringing any such charge against him. But the following will prove how near Bro. Hamline has verged upon this awful *heresy*.

"This is to certify that while on the way from this city to the Muddy Creek Camp-meeting last autumn, in company with Bro. Hamline, he stated to me that he believed *the time*, as calculated by Mr. Miller, would pass by, to give unbelievers an opportunity to cry more loudly, "Where is the promise of his coming?" and at that time, when the cry should become general, he believed the Lord would come; futhermore that he had given up the doctrine of the Millennium, &c.

JESSE C. JONES.

Bro. Hamline also told Bro. Cook that he saw no reason why Mr. Miller's calculations were not correct. This was said after he had prayerfully examined the subject. He has also stated in a public congregation within a year past, that he had evidence satisfactory to his own mind that the Lord would come within a brief period.

Bro. Campbell, of New York, has sent us the following lines, which he says were copied from an '*old book*.' We do not recognize the author, but whoever he was, the Bible was not a strange book to him.

Lo! in the last days, behold
A faithless race arise!
Their lawless lust their only rule,
And thus the scoffer cries:
"Where is the promise deem'd so true,
That spoke the Saviour near?
E'er since our fathers slept in dust,
No change has reached our ear.

Years rolled on—years successive glide,
Since first the world began;
And on the tide of time, still floats
Secure the bark of man."
Thus speaks the scoffer; but his words
Conceal the truth. He knows
That from the wator's dark abyss,
The earth at first arose.

But when the sons of men began
With one consent, to stray;
At heaven's command, a deluge swept
The godless race away.
A different fate is now prepared
For nature's tremuling frame;
Soon shall her orbs be all enwrapt
In one devouring flame.

Reserved are sinners for the hour
When to the gulph below,—
Armed with the hand of sov'reign power,
The Judge consigns his foe:
The contrite race he counts his friends—
Forbids the suppliant's fall,
Condemns reluctant, but extends
The hope of grace to all.

Since all this frame of things must end;
As heaven has so decreed:
How wise our inmost thoughts to guard,
And watch our every deed?
Expecting calm, the appointed hour,
When nature's conflict o'er:
A *new* and *better* world shall rise,
Where sin is known no more.

LETTER FROM BRO. CAMPBELL.

New York, March 7, 1844.

DEAR BRO. JACOBS:

I again write to let you know that my faith is still unwavering in the belief that my blessed Jesus will come the present Jewish year. My brother, I cannot, neither do I wish to see any time beyond it, unless I am obliged to. The coming of the Saviour, to me is more desirable than all the riches and honors of the earth. I desire to see Him who was stricken for our transgressions—who was, and still is, despised and rejected of men—who was bruised for our iniquities, and by whose stripes we are healed. I expect HE will soon see the travail of his soul and be satisfied. This will be when he gathers his elect from the four winds, and takes the kingdom from the wicked, and gives it to the saints of the Most High.

This, indeed, is a trying time for those who are childlike enough to believe what the mouth of the Lord hath spoken, and to act accordingly. Every eye is upon us. The eyes of the devil and wicked men—scoffing professors of religion, both ministers and people, are watching over us for evil: but greater is he that is for us, than all that are against us. Consoling is the thought, that the eye of God is over us for good both by day and night. You occupy an important post, surrounded as you are, by those who not only do not love the Lord's appearing, but contend *against* the doctrine. You have *my* prayers and sympathies, and shall have them till the Master appears, and we rise to meet him in the air, never to part again.

O my brother, I cannot tell you how much I long to see the Saviour! Of late I have felt an increasing desire for the salvation of souls. * * * * * * * * * * * * The Lord has opened a new door of usefulness for those brethren who desire to labor in his vineyard. We have hired the Congregational Church, on the corner of Christie and Delancy streets, where the Lord has blessed us abundantly. We have had souls converted in every prayer meeting that we have held.—Bro. D********'s two little daughters professed to find the Lord one evening this week.

There are no jarring strings among us. We all labor together, and the Lord abundantly blesses us. To him be all the glory.

Your brother in the Lord,

H. CAMPBELL.

LETTER FROM BRO. MAULL.

BELLEBROOK, O., March 18, 1844.

DEAR BRO. JACOBS:—God has been with us since we left Cincinnati, but our preaching takes but little effect. The indifference to this subject is awful indeed. We found a few Advent believers along the way as we came, and but a very few indeed; but they appear to be the salt of the earth. We have been able to well improve the time. The Lord has opened our way to the people wherever we have stopped; and we have so far delivered 13 lectures, and expect to keep on till about the first of April, if time should continue. We were much astonished at the scarcity of reading matter on the subject of Christ's Second Coming. There appear to be a willingness to read, but little disposition to pay for publications. We have disposed of about half of what we took with us. * * * * *

Brethren, please scatter the fruit of the labors of the "holy people" as far as possible, as from all we can learn from the present signs of the times, there will be silence in Heaven for at least half an hour after the 21st day of March, 1844. Wherever we have been, the

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most unwilling to hear us, have been the orthodoxy of the day. They try every means to pour contempt upon us, and make us offensive to the people. They have opposed the Chart being hung up in the Church, lest it should desecrate their temple. One minister stated, that if he had been at home, we should not have preached in the Church. I can but think the sealing time is almost over, as the people are beginning to cry, humbug, new denomination, and such like, louder and stronger!

Our hopes of deliverance grow stronger and stronger. When wearied with labor, cast down by disappointment, and afflicted with the thought that to all appearances, we are but ministers of vengeance, we "groan within ourselves" for the time of "the restitution of all things," and with Bro. John of Old cry "Come, Lord Jesus, come quickly!"

Yours, in love, W. H. Maull.

Bro. John Butt accompanies Bro. Maull in his tour, and takes part in his labors. Ed.

LETTER FROM BRO. GLASCOCK.

Hillsboro, O., March 18, 1844.

Dear Bro. Jacobs:—I have been looking and longing to see some one of the Lord's servants come this way, to give us a course of lectures on the Second Advent of the dear Saviour, but have looked in vain. Cannot you, or Bro. Maul, or some other lecturer, come and give us a course of lectures in this place? I know not one Advent believer in all this part of the country that comes out fully on the time, except myself and wife. No wonder, when we have nothing but peace and safety preaching! O! do come, or send some one, if possible. We will do all we can in helping to pay expenses. Please continue sending the paper while time lasts.

Yours, in the blessed hope,

Frederick Glascock.

LETTER FROM BRO. EVANS.

Greensburgh, Decatur Co. In.

Dear Bro. Jacobs:—Yesterday your "Thousand years Millennium and Return of the Jews," &c. fell into my hands, with which I was pleased and edified. It certainly will stop the stupid cry of 1000 years Millennium and return of the Jews where ever it is read. It appears to me to be just what the people needed. With such facts and documents before the people, the time-serving priesthood cannot long keep them in the dark.

Mr. Jas. Freeman brought a few copies here, but such is the indifference on the part of all except the Adventists, that they are unwilling to pay anything for light on the subject. There are some that will read when they have nothing to pay for it. The shortness of time and the indigent circumstances of the Advent men, especially the preachers, imposes an insuperable difficulty in the way of circulating this work of yours, or indeed any other, unless through the living Ministry.

The brethren here, who understand this subject and have courage to proclaim it to the world, are looked upon as outcasts by the world, and consequently have to do what they do at their own charge, and are calumniated as fanatical besides. As long as men measure the Bible by creeds, confessions of faith, standard works (so called,) and D. D.s, just so long will they be ignorant of, and indifferent to, the teachings of the sacred Volume of Inspiration.

The subject of our blessed hope arrested my attention some 12 or 15 month ago, since which time I have been prayerfully studying the Bible, with this subject before me, and am satisfied that the advent is nigh, even at the door: and, believing thus, I have *thus* taught. But my circumstances are such as to prevent me from obtaining the publications. * * * I own none of the books or papers, and have seen but few of them. I should be much pleased to see Mr. Miller's works.

I am able, with the Bible in my hand, (having obtained some help from history and Advent men,) to make out every thing at least to my own satisfaction, except the discrepancy there appears to be about the age of the world. Please give me some information on this subject. * * * *

Looking at these subjects, I am astonished at myself and have concluded to know what the Bible teaches fort he time to come; and (God being my helper,) to know for *myself*, "that my faith may not stand in the wisdom of men, but in the power of God."

Yours, in the hope of being caught up with the righteous at the first resurrection,

David Evans.

A little assortment of books and papers are sent as desired. Ed.

LETTER FROM BRO. BARNES.

Troy, March 12, 1844.

Dear Bro. Jacobs:—The general theory of the Second Advent, as presented by Mr. Miller, and others, I regard as the best system to a perfect comprehension of Bible truth, that has ever been presented to the world. But alas! how has that system been received by those who are placed as spiritual guides in the path which leadeth to life? When every argument is wrested from them, by which they attempt to overthrow the "glaring inconsistencies" of Millerism, they then abandon the ground, so long occupied by the Christian church, as a true exposition of prophecy—ground on which the master spirits of antiquity have met the pretensions of *infidelity*, with such unparalleled success. Still, such tampering with the word of God, does not prevent the stream of time from rolling on, or the filling up of the last link in the chain of prophecy. That truth, which constituted the beacon light to the primitive Christians, was the doctrine of the Second Advent. And though they have slept in their graves for ages that are passed, and those who live in these last days deny the fact, or turn their eyes away from the light, still their faith fixes for its object that inheritance promised to Abraham and his children in the new earth. *That* promise, I believe, is about to be consummated, and the old Hebrew prophet, who with such exactness sketched the history of those four great Empires, that have filled up the time from his day to us, shall stand in his lot, with all those who are looking for him in truth, at the present time. These are facts which give me great satisfaction. It is a truth of sufficient magnitude to inspire the heart and tongue of an angel. Then again, on the other hand, if there should prove any defect in chronology, and the time of his coming be extended a little, how timely does the advice of the prophet come to my assistance: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." "Though it tarry, wait for it; because it will surely come, it will not tarry."

Yours, in good hope of soon seeing our glorious Lord, A. C. Barnes.

Watch Meetings.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

SECOND ADVENT DEPOTS.

Cincinnati, O.—Third street, a few doors east of Walnut; south side; address J. V. Himes.

St. Louis, Mo.—No. 88 Market street; address H. A. Chittenden.

Louisville, Ky.—Jefferson House; address Dr. Nath'l. Field.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

1.	Miller's Life and Views,	37½
2.	Lectures on the Second Coming of Christ,	37½
3.	Exposition of Matthew xxiv. and Hosea vi. 1–3,	18¾
4.	Spaulding's Lectures on the Second Coming of Christ,	37½
5.	Litch's Address to the Clergy on the Second Advent,	18¾
6.	Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John,	12½
7	Fitch's Letter on the Advent in 1843,	12½
8.	The Present Crisis, by Rev. John Hooper, of England,	10
9.	Miller on the Cleansing of the Sanctuary,	6¼
10.	Letter to Every Body, by an English Author,—"Behold I come quickly,"	6¼
11.	Refutation of Dowling's Reply to Miller, by J. Litch,	15
12.	The Midnight Cry, by L. D. Fleming,	12½
13.	Miller's Review of Dimmcik's Discourse, "The End Not Yet,"	10
14.	Miller on the Typical Sabbaths and Great Jubilee,	10
15.	The Glory of God in the Earth, by C. Fitch,	10
16.	A Wonderful and Horrible Thing, by C. Fitch,	6¼
17.	Cox's Letters on the Second Coming of Christ,	18¾
18.	The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19.	Prophetic Expositions, by J. Litch, Vol. 1,	31¼
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22.	Miller's Reply to Stuart,	12½
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24.	Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25.	Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26.	Bliss' Exposition of Matthew xxiv.,	12½
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28.	Judaism Overthrown, by J. Litch,	10
29.	Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey,	18¾
30.	New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey,	12½
31.	Starkweather's Narrative,	10
32.	Brown's Experience,	12½
33.	Bible Examiner, by George Storrs,	18¾
34.	The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35.	A Solemn Appeal to Ministe and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36.	Second Advent Manual, by A. Hale,	18¾
37.	Millennial Harp, Second Part,	12½
38.	Chronology of the Bible, by S. Bliss,	6¼
	Review of Dr. Pond, by A. Hale,	12½
	Exposition of Zechariah xiv., by S. Bliss,	4
	Miller's Life and Views, bound,	50
	" Lectures, "	50
	Spaulding's Lectures, "	50
	Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
	Millennial Harp and Musings, "	37½
	German Tract, by J. Litch, pp. 16,	6¼
	Bibles, Charts, Tracts, &c. &c.	
	The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
	Extract of a Sermon by R. Atkins,	04
	Two Addresses of Wm Miller,	03
	Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
	A scriptural test of Saving Faith, by John Starkweather,	06¼

The above Works may be had at the Second Advent Office on Third street, four doors east of Walnut, south side. Address of J. V. Himes, Cincinnati, Ohio.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 6, 1844. [No. 4.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 6, 1844.

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

THE PAPER.

Our apology for issuing no paper last week, is absence, an account of which may be seen in other columns. We are not, however, behind with our weekly issues, as our subscribers will recollect that at the close of the last volume we issued two numbers in one week.

Brother Kent has returned from Liberty, Ind. and in company with Bro. Chittenden, started for Lexington Ky. on Tuesday morning last. We doubt not that God's blessing will crown their labors in that place, as there is a great anxiety on the part of the common people to hear: We hope they will write often.

Brother Cook left for St. Louis on Wednesday of last week. May the Lord bless his labors in that place.

THE CAUSE IN THIS PLACE.

The interest among the brethren and sisters still continues, though there are not as many conversions as there has been in time past. Seven or eight have desired prayers during the week. The College Hall was filled last Sabbath throughout the day. The congregations at the Lawrence street church were also good. Brother Jones had a large congregation at the Hay Scales, in Fifth street, in the morning at 9 o'clock. The brethren uniformly manifest the firm belief that God will take care of the cause that he has hitherto blessed as his own.

We are constantly met with the inquiry, Your time has passed by, has it not? To which we reply, No; for when our time comes, the time of the inquirer will also come.

We have, however, neither the shame nor the iniquity to deny that many of us have expected our Lord before the present time: And in all that has been presented to us by way of opposition to our views, we have not seen one reason why we should not have done just as we have, in looking for, and expecting the return of the Bridegroom. One thing is sure. The end of the days marked in the prophecy of Daniel has not yet come, for if they had, the event would have been here. Another thing is equally sure. The end of those days is very near, as is demonstrated by the confident declarations all around us, that "every vision faileth." "Where is the promise of his coming?" &c. For these reasons, we feel more than ever bound to *watch* unto prayer and be sober.

WOODWARD MISCELLANY.

The editor of this sheet asks us for an exposition of the following texts:—"But of that day and hour knoweth no man." "In such an hour as ye think not, the Son of Man cometh." It is rather questionable whether that editor *knows* that such texts as the above are in the Bible. He has probably heard some one say so, for if he had read it himself, he would have found in their immediate connection the following: "When ye shall see all these things, *know* that it is near, even at the doors."

Yet these inquiries come to us, not from an inmate of a *lunatic asylum*, but of a *literary institution*. What an age of wisdom!

WESTERN CHRISTIAN ADVOCATE.

In the last number of this paper, the editor has copied the low billingsgate slang of the Methodist Protestant, relative to the editor of the Western Midnight Cry, and W. H. Maull; to which he has prefixed a commendatory note. If he is willing to go to the judgment seat of Christ, sanctioning such language as is contained in that article, even though applied to the meanest human being that treads God's footstool, he has sadly mistaken the principles of God's word, which he professes to make the man of his counsel, and the guide of his steps. But when a man will publish half a dozen positive falsehoods in one article, as he has about us, without ever afterward making a retraction, we cannot say what such a man will *not* do.

EDITORIAL CORRESPONDENCE.

LEXINGTON, KY., March 24, 1844.

DEAR FRIENDS—

After leaving you at the Lawrence street Church on Thursday, P. M., I took passage on the steamboat "Western Belle" for Louisville, and arrived at that place on the following day. There being no opportunity of lecturing on board the boat, I spent my time in private conversations upon the soon expected Advent of our Lord, and distributed some publications. There were many who felt anxious to learn upon the subject; one of them, a young man who resided at Petra, 300 miles up the Missouri river, and had never seen one of the publications. I gave him such as I had. I called upon the sister at the Jefferson House, who formerly kept the Depot of Second Advent Books. Herself, with a few others, are strong in the faith of soon seeing the Saviour. I had not time to visit Dr. Field at Jeffersonville, but left in the packet for Frankfort at 4 o'clock, P. M. I here found things much more orderly—more general respectability—less profanity, and rum drinking, than on the Ohio river boats. By request of a few of the gentlemen passengers I lectured on Saturday morning, and gave away some publications.

After the lecture a number of questions were asked relative to the time of the Advent, &c. all of which I endeavored to answer as well as I could. I never received better attention from any congregation than from the passengers of this boat. The Advent was the topic of conversation till we arrived at Frankfort, 60 miles up the Kentucky river.

A gentleman from Harrodsburgh urged me to go to that place and lecture, but having purposed to go to Estill county, I could not comply. He informed me that Mr. Shannon, the President of a literary institution in that place, was considered a believer in the Second Advent doctrine.

I made no stop at Frankfort, but came by rail-road direct to this place, a distance of 28 miles, where I arrived about 5 o'clock, P. M., on Saturday. I soon found it labor lost in trying to procure a church in which to publish the Christian's glorious hope. I made application for the Court House, but as it had just been put in order for holding Court on Monday, it was refused. I then applied for the Medical Hall, but it never having been opened for meetings on the Sabbath, the gentleman having charge of it dare not make a beginning. The disciples have a very large house here, and I was directed to them, by several gentlemen who told me they were so liberal, especially to all who confine themselves closely to the Bible, that they thought it would be hardly possible for them to refuse to open their house. I accordingly applied to Mr. Poindexter, one of the elders, but he was opposed *in toto* to having any thing to do with it, *because Dr. Field of Jeffersonville believed that God would destroy the wicked.* I endeavored to remove his objections, but he soon raised another, which was, that *God had never sent us to preach the Second Advent*, but to obey the Gospel, the *sum total* of which, with many, seems to be to be *baptised*, no matter *what* they *believe* or *practice*. Paul's exhortation to *comfort* one another with the Second Advent doctine (1 Thess: iv. 14–18.) was of little avail with him, at which I wondered, seeing he claimed to be a *disciple* of Jesus. But when I looked out and saw the steeple of the house in which they worship, *higher than all the rest*, I wondered no longer. I then went to my room at "Brennan's Hotel," fell upon my knees, and prayed earnestly to God for direction, realizing how great a responsibility rested upon me, while in a place where the first Second Advent lecture has not yet been delivered. I then opened my Bible, and the first words that met my eye were the following:

"Then answered Haggai, and said, So is this people, and so is the nation that is before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord. Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet they turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the promegranate, and the olive-tree, hath not brought forth: from this day will I bless you. And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Z rubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet: for I have chosen thee, saith the Lord of hosts.—Haggai 2: 14–23.

This morning I went to the Disciples church, and heard their preacher, Mr. Fishback, very zealously engaged in urging upon his audience the strict observance of *every* Christian duty; and, finally, to look for that blessed hope—the appearing of the Great God, and our Saviour Jesus Christ. But in the room of giving one evidence of that "appearing" being near, at the door, he went on to caution them against the *deceptions* of certain *agitators*, who were crying, Lo, here! and Lo, there!—persons who were wise *above* what was written. He did not tell us who they were, but while his congregation were left to infer, I could arrive at no other conclusion, than that they were those who taught other "comings" of Christ, besides his *personal, visible* coming, "like the lightning" in the clouds of heaven, immediately after certain foretold signs, (Mat. 24: 23–30;) and also, that they were those who said, he could not come

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yet, for 1000 years, or for some time to come, and many other such things, *not written*.

In passing through one of the streets towards the close of the day, I discovered an aged man of color, leaning upon his staff, and as his countenance had a worn, and lonely appearance, the thought struck me that he was a proper subject to receive joyfully the *whole truth* of God. I asked him if he loved the Saviour? He looked at me suspiciously, as colored people in this section generally do; but seeming to conclude that my inquiry was an honest one, he replied that he did, and that in his service he found all the real comfort he possessed in this world. He went on to state that he was a member of the colored Baptist church in this place, which church had a membership of upwards of 400, and that they were nearly all *slaves*. I remarked to him that I supposed the whites gave them money to build their meeting-house; "No," said he, "they never gave us the *first cent* towards it. We paid for it ourselves, and earned the money by *odd jobs*; and besides this we have more than 200 dollars in the treasury." I asked him if he had heard anything about the Saviour's soon expected Advent? He said he had not, only by way of derision, and was anxious that I should tell him about it. I gave him some brief outlines of the doctine, and stated to him my full belief in what the prophets had spoken.—Every feature of his countenance seemed to kindle with joy as he said, "Oh how glad I shall be to have it true."

To-morrow morning I purpose to go farther south.

E. Jacobs.

VISIT TO KENTUCKY.

Having returned from our journey since the article under the head of "editorial correspondence" was written, we append a few remarks embracing, a brief history of the remnant of our tour. On Monday morning, the 25th ult., we took the stage for Richmond, 25 miles south east from Lexington. This is a pleasant village, surrounded with a rich farming country. I was urged to remain and lecture in the evening, and was told by a few gentlemen that if I would do so, they would *raise the town*, as they had heard of "Millerism" and were anxious to *know* something about it for themselves. In this journey I have seen how God has overruled the newspaper falsehoods about us, so as to make them a blessing in opening a way for the truth. I was under the painful necessity of refusing to comply with the invitation to lecture, having alotted myself only time to visit a brother in Ousley county, and return before Sabbath. As my brother lived forty-five miles beyond Richmond, which distance could only be traveled on horse back, or on foot, in consequence of the bad roads, I made application for a horse of a free colored man, who kept the only livery stable in the village. His horses were all gone, but when he learned my errand, he went to procure one for me, but failed. I accordingly started on foot, and travelled six miles to Mr. Green's; he lent me a horse to ride four miles to Mr. Thorp's, where I remained over night. He had a house full of Kentucky river raftmen, who all but *one* seemed to be fond of Whisky, but Mr. Thorp kept none, so I improved the time in talking to them upon the curse of intemperance, and also upon the soon expected Advent of the Saviour. They all without exception, treated my remarks with becoming respect. In the morning, Mr. Thorp sent his son with me on horseback to the town of Irvin, a distance of ten miles, refusing any compensation for the accommodations he had afforded me. At Irvin a son-in-law of my brother furnished me a horse with which I traveled to the town of Proctor, Ousley county, a distance of about 25 miles; 16 of which lay through the wild forest, where there is not a single house.—Some of the distance affords the most wild and romantic scenery that ever presented itself to human sight.—Sometimes upon the verge of an elevation of hundreds of feet, overlooking the river, at other times descending in "hollows" upon an angle of nearly forty-five degrees occasionally animated by the cooing of turtle pigeons or the chirping of wild turkeys, which are abundant. The products of the country, (coal and lumber,) are all taken out by way of the river in boats, rafts, &c., and the imports are principally brought by the same channel with canoes. I found my brother, whom I had not seen for more than ten years, a firm, consistent believer in the Second Advent doctrine, through the influence of publications sent to his office, he being the Post Master in the place. His wife is also a believer. On the following day, (Wednesday,) an appointment for a lecture at his house in the evening was circulated. Although the notice was short, the people turned out *en masse*, and listened w th the most profound attention while I talked to them two and a half hours from the twenty-fourth chapter of Matthew, proving that Christ did in reality give to his disciples a true and faithful answer to their ques ion as to *the time when*, [verse 15,] and *the signs of*, [verse 29,] his coming and the end of the world. Not one of these hardy mountaineers had ever before listened to a Second Advent lecture. They manifested much anxiety for me to remain and talk more to them on the subject, notwithstanding I had not been backward in warning them against the sins of slavery and intemperance. One thing should here be said of Kentuckians: No people exceed them in acts of "hospitality without grudging," and uniform kind treatment of strangers that visit among them. I returned on Thursday by the way I came, and on Friday arrived at Lexington, from where I took the stage to Maysville, Ky., a distance of 60 miles, and on the Ohio river, sixty miles above Cincinnati. I arrived home on Saturday, P. M., and found our friends still looking for Jesus. Notwithstanding the 21st of March had passed by, I did not hear, nor have I yet heard, of one of them either *burning* or *throwing away* their Bibles.

THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, How was he received by the Church?

It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; But *the church*—those that professed to be the sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9: 10.) This fault-finding on the part of *professors* of religion, drew forth from Jesus those comforting words, I am not come to call the righteous, but sinners to repentance. (v. 13.) They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marveled at the greatness of his work, such charge was brought by professors of religion. (Matt. 9: 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitudes scattered abroad as sheep having no shepherd. Christ forewarns his disciples, from this circumstance, of their fate in all coming time, from this source. If, says he, they have called the *master* of the house Beelzebub, how much more shall they call them of his household? (Matt. 10: 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11: 16–19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent, and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their societies for promoting the observance of the Sabbath: At least they complained to the Saviour (Matt. 12: 2,) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him before hand, lest on the Sabbath day he should bring back to its wonted office, the hand that had been withered. So fixed and determined was their opposition to *all* that he did, that they stood ready to enter their sentence against him for doing to a *man*, what they would not have refused to perform for a *brute*, under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10–14.) It was *the church* that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the finger of God." (Matt. 12: 22–32; Mark 3: 28–30.) It was *the church* that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c.

It is not a new thing for the church to suffer important *signs* to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "We would see a sign from thee," but were told they should have none but the sign of the prophet Jonas—who (as the Son of man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign, for them to observe all that he had taught. It was *the church* that were charged with associating with *seven other* spirits more wicked than themselves; whose *last end* was to be worse than *the first*. (Matt. 12: 45.) It was the church that sneeringly enquired, "Is not this *the carpenter's* son?—Whence then hath this man all these things? And *they* were offended in him. (Matt. 13: 55–57.

It was *the church* that enquired, "Why do thy disciples transgress the *tradition* of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1–3.)

It was *the church* that honored God with their lips while their hearts were far from him,—and that taught for doctrines, the commandments of men—whose worship was vain, and who were charged with hypocrisy by *him*, who never spoke aught but eternal truth. They were the blind leaders of the blind, (Matt. 15: 7–14) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16: 1–4.) Against *their* doctrines, the disciples of Jesus were cautioned. (v. 24.) Laborers in the *Lord's vineyard* found fault with the Master for conferring the same honor, and granting the same reward, to those that commenced their toil at the eleventh hour. (Matt. 20: 12.)

The church, diverted from its hallowed purpose the House of Prayer, and made it a den of thieves. (Matt. 21: 13.) It was *chief priests*, and not expelled members, that were sore displeased because *children* shouted hosannah! in the Temple. (v. 15.) Preachers and elders in the church tauntingly enquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they *feared the multitude;* (v. 46,) but when the popular current turned against the Saviour, they slew him. (v. 39.) The *church*, in point of true piety were an age behind *publicans* and *harlots;* (v. 32) and from *them* the kingdom of God was taken away. (v. 43.) *The church*, for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlessness of his

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upright course. Regarding, as you do, the person of none, Is it even lawful to pay tribute to Cæsar? Ye hypocrites, says the Saviour! Whose image is marked upon that penny? Is it God's? No. Whose is it? Cæsar's. Away with it then, and give it to Cæsar; but render to God the things that are his. This they did not do, but marveled, and went away. It was the Sadducees, a popular branch of the so called *church*, that erred, not knowing the Scriptures nor the power of God, (Matt. 22: 15-29.) A popular church member who was a lawyer, was put to silence by the wisdom of Christ, so that they afterward feared to ask him questions. (v. 34, 35.)

The church, with all her corruptions, taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to "observe and do" *all* that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23: 3.) For instance, they might have said, they were *looking* for the Messiah every day, and at the same time acknowledged that they did not *expect* him for some time to come. The preachers laid heavy burdens upon the people, burdens they would not bear themselves. *They* settled the amount of their several salaries, but would pay none of it. *They* preached self-denial, and lived at their ease,—preached meekness and modesty; but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted with some such title as *Doctor* or *Reverend*. They were in the habit of accosting one another as Dr. A,—or Father B—; but Christ told *his* disciples not to do so. (Matt. 32: 4-10.) Christ denounced the leading men in the church, as hypocrites; because they would not go into the kingdom of heaven themselves, nor suffer those that were entering, to go in. Because they devoured widow's houses, by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides! as fools, because of the nonsensical, and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c. because at the same time they neglected the weightier matters of the law, as judgment, mercy, and FAITH. They made clean the outside, while within they were full of extortion, and excess, and likened to beautiful sepulchres, full of dead men's bones, and all uncleanness. They appeared very good and righteous unto men, but not so to God, for they were full of hypocricy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears, to say the least, to be something like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines, and holiness of their lives; and at the same time, say all manner of evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23: 23-33.)

It was not expelled members, nor the least influential members of the church, but *chief priests, scribes* and *elders*, that first held a meeting at the *parsonage* of Caiphas, to consult how they might kill Jesus. (Matt. 26: 34.) These same *official* members bargained with Judas to betray his Lord. (v. 14, 15.) The officiary of the church were too respectable to *head* a mob to take Jesus, but just mean enough to *authorise* one. (v. 47.) The parsonage was the house where Christ had his trial, and leaders, and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them, (v. 64,) when the preacher in charge flew into a rage—tore his clothes, and declared that he had spoken *blasphemy;* upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy; and that too when he was blindfolded, and afterwards told him to prophecy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, cried out, What is that to us! See thou to that. (Matt. 27: 3, 4.) *The church* preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, release Barabbas, and crucify Jesus. The voice of heathenism cries out, Why? What evil hath he done? The reply and argument of the church is, Away with him. Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised *a tumult*, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their ends and seen him nailed to the cross, these leading preachers, secretaries, and deacons, exultingly pass by, exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true—If God was the one in whom he trusted, he would come and deliver him *at this time*. Remembering, however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters as to make a final end of this advent doctrine. It is down: Now let us put a veto upon it that will *keep it down*. Accordingly they sealed the stone and set the watch; But all their efforts availed nothing, for it was destined to have a resurrection, tho' devils, priests and deacons; thick as ants in autumn, covered the garden of Joseph of Arimathea. The real, true time, *soon* came, and *Jesus rose*. But that did not better the condition of the church; for they coined up one of the most foolish *lies* relative to the circumstance of the resurrection, that was ever told by mortal man, "Take this money," say they to the soldiers, and when enquired of, say ye that his disciples came and stole him away *while we slept*. By the wise instructions of *the church*, these soldiers were to swear to a circumstance that took place while *they were asleep*. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them, guilty or not guilty.

Marvel not brethren! This opposition of *the church* to Christ's Advent is no new thing.

COMMUNICATIONS.

EXTRACT OF A LETTER FROM BRO. NELSON.

Dear Brother:—I have not heard from any of the Second Advent brethren since I left. I long to meet with my brethren in Cincinnati, but do not expect to while the day of probation lasts; for the reason that I feel it my duty to go every where, preaching the good tidings of the kingdom—especially where it has not been proclaimed. I expect in a few days to be with the Red man of the forest, preaching the doctrine of the "coming One." Pray for God's blessing to attend my labors. I have travelled over some of the ground that I traveled with Bro. Atwell in Kentucky last season, and find that our labors were not lost. Many, by reading the publications, have fully embraced the doctrine of the speedy coming of Christ. Others were brought into the truth by hearing the lectures. At Harrodsburgh, I found a number of advent believers, among whom are Professor Hatch and President Shannon, of Bacon College. I went to Nashville, Tenn. where I found no believers: I however lectured in the public prison, where my message was gladly received. From there I went to St. Louis, where I found Bro. Stevens, with a lovely band of Second Advent believers, lifting up their heads and rejoicing that their redemption now draweth nigh. The work is rapidly progressing in the surrounding country, as the result of the labors of brethren Stevens and Chittenden. At Jerseyville, Ill. I gave six lectures—had an interesting season—a number embraced the truth, and among them a Baptist preacher. At Rushville, I gave a number of lectures. Bro. Bayley, a minister of the Christian order in that place, has become much interested and is giving the subject a candid investigation.

* * * * * * * * *

Yours, looking for the glorious appearing of the great God, and our Saviour Jesus Christ.

WM. W. NELSON.

LETTER FROM R. GEDDES.

Martinsville, March 16, 1844.

Dear Bro. Jacobs:

I have lately understood that there is a paper entitled the "Western midnight cry" published in Cincinnati, edited, I suppose from what I can learn from a January number of the New York Midnight Cry, by yourself. There is but little known about our blessed Saviour's Second Advent, here. A few partly believe it. A great many false reports are circulated concerning those who are teaching it in the east. I have seen a few numbers of the Cry, printed in New York, which I have been much pleased with. I have had a great anxiety for some months, to hear a Second Advent lecture. I think if a good lecturer could be sent through this section, if time lasts, good might be done. Martinsville is on the National road, twenty-six miles west of Terre Haute.

Yours in hopes of soon meeting the great Redeemer.

R. GEDDES.

LETTER FROM J. WEIR.

Brother Jacobs:

Your discourse at the College Hall last Sabbath evening, suggested to my mind the following thoughts:

Jesus Christ told the early Church in a parable which they well understood, that they were tenants of God for a well planted vineyard, and that justice required they should pay the rent; but that instead of doing this, they wounded and shamefully treated the servants of their Lord who were sent to demand it; and at last he sent *his Son* on the same errand, and they murdered him, to which part of the parable he added this question:—What therefore shall the Lord of the vineyard do unto them?—and as they made no answer, he assured them the Lord of the Vineyard shall come and destroy these husbandmen, and shall give the vineyard to others.—When they heard this they cried, God forbid! Forbid what? Would you scribes read, and write over the contract between the Lord and his tenants, and know the profits of the vineyard to be immense, and the rent to be small and easy? Would you abuse the produce and pay no rent? And you grey-headed elders, where is your gravity, and wisdom, and justice? Where are all the laws and rules of Court by which you judge your fellow creatures? Would you be above law and set the Law-giver of the world at defiance? What! God forbid justice to be done! God forbid there should be no difference between him that sweareth and him that feareth an oath? No, do not say God forbid: But rather say, "Thy kingdom come; come Lord Jesus, come quickly!" And when he comes he will call for the Book he left be-

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hind, in order to know what use you have made of it.—May it be the man of our council; may we read, mark, scan, and inwardly digest, those truths that make for our everlasting life.

The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has mystical, secret, or occult qualities. Do not consider me as explaining them. Nobody ever understood them, and the words were only used for a cloak to conceal the ignorance of learned men: for instance, in regard to the Lord's Supper,—we see nothing but bread in the Catholic church; we smell nothing, we taste nothing, but bread. No matter, it is the *flesh* and *blood* and *bones* of a man; and there is no bread there. We see nothing but bread and wine in that ordinance in the Lutheran church; yet they say the flesh and blood is there, just as fire is in red hot iron. These learned men talk a deal of the danger of the Gospel in the hands of the poor and illiterate; but have the unlearned ever done any thing like this? So much for departing from the true and literal meaning of the Scripiures. Beware lest any man spoil you through philosophy and vain deceit.

There are two ways of spoiling men, a *long* way and a *short*. The long way is by taking a child before he is able to reason or judge for himself, by prejudicing him against the Gospel, by learning him to shake his head over it as a deep, dark, difficult book, which cannot be understood without a vast stock of human learning; by expending all you are worth in the world with a child neither lame nor blind, to be brought up to understand the Gospel by getting him taught the follies and the trifles of old heathen writers, by giving him to understand as he grows up, that he is a youth of extraordinary wisdom and of a higher order than the rest of mankind, by learning him to dress fine, by habituating him to consider christianity under sentence of death, unless such as he condescend to maintain its reputation. Do not say I speak parables; indeed I do not; I tell you a true history. Did you never see a farmer's son made a minister of the Gospel without any religion?

JAMES WEIR.

EXTRACT OF A LETTER FROM NEW YORK.

When we left New York Bro. Timson, the writer, was superintendent of the Sabbath School at Franklin Hall.—Ed.

New York, March 19th, 1844.

Dear Bro. Jacobs—

On Sabbath next, if the Lord spares us, we purpose to open another Sabbath School at the church in Delancy street. In this place, some souls have professed to find peace every night since we commenced worshiping in it. The brethren and sisters are strong in faith—filled with love and the Holy Ghost. * * * * * * *

Many of our dear brethren have been earnestly searching for more light upon the commandment or decree for restoring and rebuilding Jerusalem. In the 7th chapter of Ezra, I find brought to view a complete business transaction. Ezra received from the King a decree with the consent of his counsellors and mighty Princes, (verse 14–28) to restore to the Jews their rights in Jerusalem—to empower them to appoint Judges, &c. (verse 25,) and to enforce the fulfilment of the laws even by the penalty of death. (verse 25, 26.) Ezra went from Babylon the first day of the first month: I believe the same day the King signed the decree, as we shall find Ezra did not go to Jerusalem at that time, but to a short distance from the capital of Chaldea—to the river Ahava, (ch. 8: 15.) Where he had gathered the people and abode in tents three days, preparing to start for Jerusalem. He then proclaimed a fast which according to custom lasted seven days. God heard their prayers, and on the twelveth day of the first month they all started for Jerusalem. (ch. 8: 31.) They arrived on the first day of the fifth month, (ch. 7: 9.) On their arrival they were delivered from their enemies, (ch. 8: 31,) for on their journey their enemies laid wait for them in the way, (verse 31.) On the fourth day after their arrival, they that had charge of the gold, &c., did as they were commanded. Ezra then obeyed the King's commandment, (chap. 7: 21, 8: 36,) "delivered the King's commissions unto the King's Lieutenants, and to the Governors on this side of the river: and they furthered the people, and the house of God." Still Ezra found that the people of Israel were given to strange wives, &c.(ch. 9: 1–3.) Ezra confessed that God had given them mercy in the sight of the King of Persia, (notwithstanding they were bondmen) to set up the House of the Lord and give them a *wall* in Jerusalem. The people repent (ch. 10: 1–3,) and gathered themselves together the 20th day of the ninth month, (verse 9,) examined the matter on the first day of the tenth month, (verse 16,) and on the first day of the first month they made an end with all the men that had taken strange wives, (verse 17.)

Pardon me for being thus tedious, &c. * * *

Yours in the blessed hope, Wm Timson.

We would gladly have inserted the rest of the lotter, but it was not convenient this week. Ed.

LETTER FROM S. LEAVITT.

Moriah, Essex Co. N. Y. March 20, 1844.

Dear Sir:—I received a paper printed at Cincinnati, Ohio, called the "Western Midnight Cry," from some unknown friend, I think sometime in the month of January last. I had business on hand that prevented me from perusing it at that time as I wished to do; so I lent it to a friend to read, and it finally got out of my reach. Since the present month came in, I have received another, which, upon perusing, I find to contain sentiments in agreement with my own views and feelings. I was taught to believe, when a child, that there would be a Millennium on this present earth; but about forty years ago, I was made to believe that this earth was *cursed* for man's sake, and produced thorns, briers, and thistles, whose end was *to be burned with fire:* And that the Lord Jesus Christ would come in the clouds of heaven, attended with thousands of saints and angels, and gather his children from the four quarters of the earth: Those of them that are alive at that time will be changed from mortal to immortality in the twinkling of an eye, and ascend up to meet the Lord in the air, and those of his children that are in their graves will rise and join them; but the wicked will be left here in the greatest horror and confusion. They will call on the rocks and mountains to fall on them, and hide them from the presence of God and the Lamb.

I have a son in western Pennsylvania, town of Randolph, Crawford co., by the name of Zebina A. Leavitt, who is an ordained preacher of a Baptist church, that is of the same belief with myself; and I think he would be glad of a few copies of the "Western Midnight Cry."

I have recently learned that there is a paper of the same kind published in New York, that comes into this vicinity. Please send me a few more copies of your paper, and accept my thanks for past favors.

Your unworthy friend,

SETH LEAVITT.

EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS.

Akron, Summit Co., O., March 23d, 1844.

Dear Bro. Jacobs—

I have taken the liberty to address you this sheet, although personally a stranger, and to ask you to do me the favor of forwarding it without delay to Bro. Cook, as it may be of some benefit to him as well as to myself. I perceive by the "Cry" that he was with you at your conference, and conclude that he is still in your vicinity. Bro. Cook has doubtless given you an account of the Advent cause in this place and vicinity, at the time he left us. Since that time, God has been testing the faith of his children in Akron, in the glorious truth of the speedy coming of our Lord. *On hearing the Spirit say*, "Come out of her my people," our minister, J. D. Pickand who has been the pastor of the Congregational Church here for nearly five years, felt it his duty to ask for a dissolution of the pastoral connection, which was granted. At the same time many of the members, (about one hundred,) hearing the same voice calling on us, and wishing to absolve ourselves from all creeds, and confessions, and church organization and take the Bible for our rule of faith and practice, obeyed the call, leaving the house and all pertaining to it with the minority, who have for a long time opposed and scorned the truth on this momentous subject. Advent believers in the different denominations in the place have come out of their respective churches. Consequently finding our numbers so large, and not being able to obtain a place sufficiently large to hold our meetings in, the brethren concluded to erect a temporary building, 34 by 60 feet, and in about twelve days from the time the trees for the timber of which was standing in the forest, our Tabernacle was completed. In the mean time Bro. Pickands was laboring with Bro. Fitch in Cleveland. The Lord abundantly blessed his truth. Bro. P. returned yesterday; last evening spoke to us in the Tabernacle from 1 Tim. vi. 13 to 17 verse. The opposition of the wicked in the churches and out, increase as the time draws near, just fulfilling the prophecies. The brethren and sisters are strong and unwavering in their faith of soon seeing the King in his beauty.

A WORD OF WARNING.

Stop, unbeliever, stop and think a moment! Where are you? Hark! What sound is that salutes your ear? Hark!—'tis the Midnight Cry. Behold the bridegroom cometh, go ye out to meet him. Have you trimmed your lamp? Have you oil in your vessels with your lamps? Remember this Jewish year, 1843, has been proved by the word of God to be the great Sabbatic year. Are you prepared for that awful day in which you will have to give an account of every thought, word or deed? Are you prepared for the bridal feast? Do you love the appearing of the blessed Saviour? It is an awful thought, am I prepared when he comes to met him with joy? If you are not, fly!—oh fly!—quickly to the outstretched arms of bleeding mercy, before it is everlastingly too late. You have but a few weeks at most to prepare for an eternity. Perhaps a whole lifetime has been spent in sin and wickedness, and but a few days left for God. I know not but before this can reach you, it may be too late; the door of mercy may be closed forever. Your prospects gone—your hopes blasted—and you in endless torments. Oh! remember, when that day comes if you have not the wedding garment on, you will have to part with parent, children, husband, wife, and all that is near and dear to you. You have an influence by which you may not only damn your own soul, but many others; which will add to your torments, if possible, a hundred fold.

The Lord prepare you for that awful day of account.

J. A. C.

PREPARE TO MEET THY GOD.

Oh sinner, harken to the voice of warning before it is too late! What an awful day Christ's coming will be to the sinner? Parents and children then shall part, shall part to meet no more. Some of you will have to see a father, mother, brother, or perhaps a beloved sister, taken from you, and you left behind to endure the eternal wrath of a just God. Oh think of it!—lost!—damned!—forever! Every candid and thinking mind must come to the conclusion, that the day of grace is almost past. The prophecies have all been fulfilled—scoffers are saying, where is the promise of his coming; and what have we to look for but the Son of Man in the clouds of heaven, coming with power and great glory, taking vengeance on those that know not God?

Turn and flee from the wrath to come. J. A. C.

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EXAMINATION OF ISAIAH, CHAP. 2, AND MICAH 4.

BY GEO. STORRS.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—'They shall beat their swords into plough-shares; and their spears into pruning hooks;' " &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isaiah, 2d chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jerusalem," or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "*last days*": not in the "*latter days*" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in *the last* days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?"—Brought up a carpenter. How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor. 1: 26–29.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again,—Chap. 4: 9–13. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honorable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in *the last days* the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the *off-scouring* of all things?" So far from that being the case, they are men of the highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts:—1st. Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. 2d. Let the admirers of these ministers hear the name of God blasphemed ever so often and they will be likely to let it pass unrebuked: but let the same persons be talking against *their minister* and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have *titles* given them, such as "*Reverend*"—"*Right Reverend*"—*Doctor of Divinity*," &c. These titles are not only given to, but *sought* after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Rt. Rev. Jesus Christ, D. D.—Rev. Dr. Peter—Rev. Mr. Paul, D. D. and LL. D.—Right Rev. Dr. John—President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the ministry have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor suffer for bread around them. One of these churches in Providence, R. I. not long since, expended $14,000, simply in *repairs.* Nor is this done to make the worshippers more spiritual, but to make "our church" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Or, as Micah has it—"*People* shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "*many people*" will 'say' when the church is thus exalted. Verses 3 to 5.—"And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language as I think. It is not a prophecy of what *shall be*, but of what "many people" will do and say. When the church, in the last days has attained the exaltation spoken of in the second verse, *then*—"*Many people* shall go and SAY," &c. This then, that follows, is what the *people* will say, and not what God says. And what is it the people will do and say? *First.* "Come" let us unite with the church. "We have a fine church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths." That is what they *profess* they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is—the

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church is to become so respectable, and powerful, that it will control not only ecclesiastical, but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will *learn war no more*:—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*,—viz. chap. 4: 4, "*But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid:* for the mouth of the Lord of hosts hath spoken *it*."

This prophecy of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "*in the last days*." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of *the church*, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire—Did the *many people* speak the truth? or did they prophecy out of their own hearts? I think the latter.—And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. 5: 3, "When *they* shall *say* PEACE and SAFETY; [the very thing that Isaiah and Micah tell us the "many people" will "say" in the "*last days*"] *then* SUDDEN DESTRUCTION cometh upon *them*—and *they* shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plough shares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and *the many* prophecy of peace and safety, Isaiah says, 2: 6, "Therefore thou hast forsaken thy people, the house of Jacob [the nominal church] because they be replenished from the east, [or as Lowth translates it, "Because they are filled with diviners from the east"—*German Neology*, &c. corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—"They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most *pleased* with? the humble, self-denying, cross-bearing members, who are crucified to this world; or the rich, the "respectable" in the sight of the world, and those that can make a show?—Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world—its *praises* and its *frowns?* They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other principle must give place to that. Said an old pilgrim, not long since, "When our church was small and poor, we were spiritual—lively in religion, and a happy band: but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods, and have need of nothing." Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums, fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and ministers are to be educated at the *Military* Academy to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more.*"

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquoring the world, when she herself has gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No—she is pleasing herself with the *children of strangers*."

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, verse 7, "their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes became poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet—"Their land is full of horses, neither is there any end of their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verse 8 and 9, "Their land is also full of idols, they worship the work of their own hands, that their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trusts shows a departure from God. This kind of idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not.*"

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry, of "*learn war no more*," *alias*, "peace and safety." This he describes in bold and strong language; verse 10 to 21: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go *into* the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; (to do what? To be *converted? No*—but) to go into *the clefts in the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty*, WHEN HE ARISETH TO SHAKE *TERRIBLY* THE EARTH."

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spue" it "out of his mouth" and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?—Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word is that by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days*;" instead of a prophecy unfulfilled, it is fulfilling before our eyes, and shows that the Lord is "at the door." We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his God," (walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled: but notwithstanding this general state of imaginary se-

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curity, there will be some whose full purpose is) "we will walk in the name of the Lord our God *forever and ever*; and adds the prophet, verse 6, IN THAT DAY, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, EVEN FOR EVER."
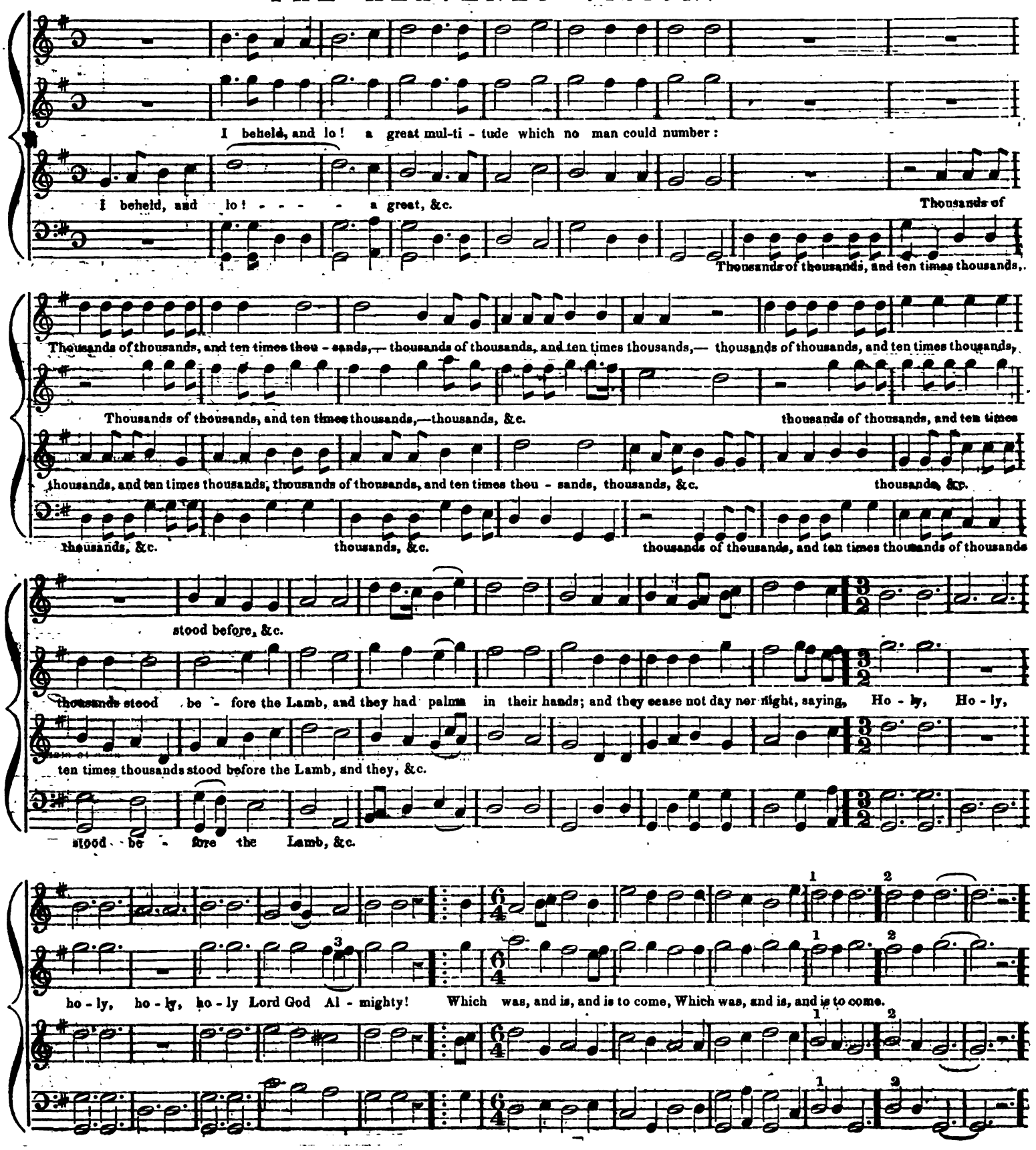
In the "halting," reference is had to Jacob, whose sinew shrank, after he had wrestled with the angel all night, and the angel touched the hollow of his thigh. The *real* church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "*that day*" when a proud worldling church will be crying, "peace and safety."

The prophet adds, verse 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel 21: 27, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."
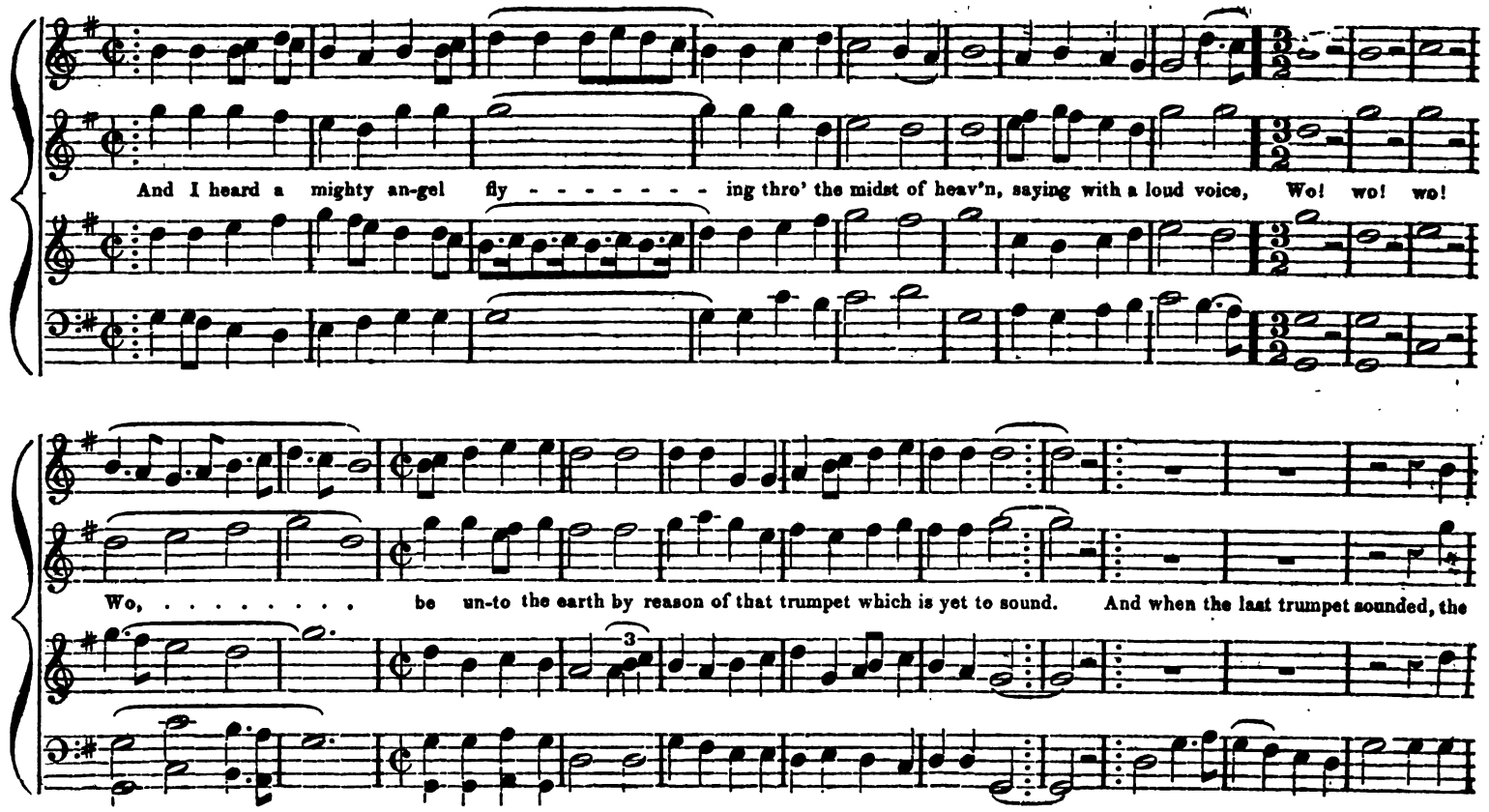
At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church;* and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. 7: 13, 14.

* See Gal. 4: 25, "But Jerusalem which is above is free, which is the *mother* of us all"—all true believers.

THE HEAVENLY VISION.



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FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 13, 1844. [No. 5.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 13, 1844.

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

THE MEETINGS.

The interest still holds good. The congregations are still large and attentive: The anxiety to hear does not at all decrease. The calls for lecturers in the surrounding country are as numerous as usual.

LABORERS.

It seems very strange and singular to brethren in this section, when they take up the "Midnight Cry," and "Advent Herald," and read the accounts of scores of lecturers at the east, lingering about the places where the people have had line upon line, and precept upon precept; while the "far west" has cried again and again, "Come over and help us," but have hitherto cried in vain. Where are the "Wise men from the East?" Again we say, come.

BRO. STEVENS.

A private letter from Bro. Stevens, dated Ottawa, Ill. March 22d, says, "I have now been lecturing in this place every evening for two weeks, with comparatively little success. * * * Last evening, however, we were favored with more encouraging prospects. Four young men and three young ladies came forward for prayers. The last place in which I lectured previously, was Dayton, four miles from this. I trust there were a few bright and genuine conversions." Brother Stevens speaks of the probability of his visiting Ohio, soon, should time continue, but only promises to continue his labors where Providence may seem to direct.

Extracts from a letter, from Bro. A. G. Jennings, of Fairfield, Conn., in consequence of our numerous engagements, is omitted this week.

Should any omissions, or errors, occur in the present number of our paper, it may be attributed to the absence of the editor. He is spending a few days with the brethren in Aurora, Ind., for which place he left on Wednesday last.

LETTERS AND RECEIPTS.

W. Mounts, P. M. 1 00; Ezekiel French, P. M. [eight subscribers]; Daniel C. Tourtelott, 3 00; Wm. W. Nelson; H. Campbell, 1 00; John H. Thomas, P. M. 5 00; J. M. Hadden, P. M.; Richard Moran; E. T. Chapman, P. M. 1 00; Jonathan H. Hardy, 1 00; Edmund Davis, P. M.; G. Agnew, P. M. 0 50; Julia Ann Clancy; A. G. Jennings; W. Keep; Henry Whipple, P. M. 1 00; T. J. Morris, P. M. 2 00; John Bennett, P. M.; H. Griswold, P. M; John Barnen, P. M.

Bro. Kent has returned from Lexington, and left for Cleveland, on Wednesday last. He left Bro. Chittenden in Lexington, lecturing in the Independent Methodist Church. The intention is for Bro. Kent to fill Bro. Fitche's place at Cleveland while he visits this place.

IF THE VISION TARRY, WAIT FOR IT.

"*For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because IT WILL SURELY COME, it will not tarry.*" Hab. 2: 3.

What vision is here spoken of? Ans. It is a vision of the future, as may be seen from its connexion. (ch. 1: 5,) "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you." This text is quoted by Paul, Acts 13: 41, as a caution to a degenerate church; lest its events, which were predicted of a still later age, should come upon them. (v. 40.) As another proof of this prophecy reaching to a remote period, the Papal power is clearly brought to view. Hab. 1: 6-11, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." The term "Chaldeans" (v. 6,) is probably used the same as "the fruit of the Assyrian," Isa. 10: 12, and "Mystery Babylon," Rev. 17: 5. Besides this, that monarchy had, at the time of this prophecy, passed the meridian of its glory. "Scoffing at kings" and "imputing their power to their god" has had its literal fulfilment in the Papal power. In ch. 2: 5-13, the prophet continues his description of the same power, and in verse 14, decribes the glory of Christ's kingdom. In verses 15-17 is a prediction of another great destroying power. viz. Intemperance, upon which the last judgments are to fall. (v. 17.) The species of "drunkenness" mentioned in verse 15, has only been peculiar to the present, and two or three of the past generations. No longer ago than queen Elizabeth's time, alcohol was only kept by druggists,—labeled "vegetable poison," and sold by the ounce! But now it is carried in "bottles," and people "made drunken" with it.

In verses 18-20, the idolatrous worship and false teachings of the last days, is brought to view. Who does not know, that one of the methods used to enlarge sectarian organizations, is first to build, and decorate a meeting house? *We* have no society, say they, in such a town, city, or village; let us go and build *a church*—carve out the stone and wood—lay it over with gold, &c. We shall then raise a society in keeping with the expense or cost of our church. The more money we spend in the outset, the better society we shall have. "Woe unto him that saith unto the *wood*, awake; to the *dumb stone*, arise; IT shall teach." "The Lord is in his holy temple: be silent all the earth before him." Verse 20. When God is in his holy habitation (Zion,—Ps. 132: 13-18) he will then judge and reward his servants. Ps. 68: 5.

THE VISION.

There is no vision in this book but the one recorded in chap. 3: 3—

"God came from Teman, [South, or perfect,] and the Holy One from Mount Paran. [Glory.] Selah. His glory covered the heavens, and the earth was full of his praise."

When the earth is *full* of his praise, all things will be made new, (Rev. 21: 5,) there will be no more curse, (Rev. 22: 3,) and the saints will inherit the earth. Ps. 37.

Verse 4, "And his brightness was as the light; he had horns [bright beams] coming out of his hand; and there was the hiding of his power."

There can be no doubt as to the person here described. He is the same that comes from glory. Verse 3.

Verse 5. "Before him went the pestilence, and burning coals [burning diseases] went forth at his feet."

See verse 12; Rev. 16: The seven last plagues, and Jer. 51: 33.

Verse 6. "He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."

As an illustration of this verse, see Rev. 6: 14-17; Jer. 3: 21-23; and Isa. 2: 20, 21; where the 'shaking terribly the earth,' and 'the great day of God's wrath,' are described in parallel language.

Verse 7. 'I saw the tents of Cushan [Ethiopia] in affliction; and the curtains of the land of Midian [Judgment] did tremble.'

He saw the inhabitants of Africa in slavery, as another reason for judgment coming on the land.

Verse 8. 'Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?'

The earth was cursed for man's sake, and when this vision terminates, it is to undergo a physical change by fire, and that curse is to be removed.

Verse 9. 'Thy bow was made quite naked, according to the oaths of the tribes, even *thy word*. Selah. Thou didst cleave the earth with rivers.' [Thou didst cleave the rivers of the earth—*margin.*]

His word was made *naked*—plain; divested of its mysticisms—the sackcloth in which it had been clothed: According to the oaths of the tribes—the churches; who had always claimed that it was to be understood, until it began to be understood different from what they wished.

Verse 10. 'The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.'

See Rev. 20: 11.

Verse 11. 'The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.' Isa. 13: 10, 11.

Verse 12. 'Thou didst march through the land in indignation; thou didst thresh the heathen in anger.'

Psa. 69: 24, 25, and 78: 49. This is not indignation against his people, but against the wicked. The *first* comes by the power vested in the Assyrian, and his offspring. Isa, 10: 5, 12. The *other* is when the Lord comes from Glory, v. 3, see Isa. 26: 20, and 30; 27-33, and 34: 2-9, and 66; 14-16, Ezek. 22: 24-27, which is also a sign of these days. Nahum 1: 5, 6; Rom. 2: 6-9. The wicked look for it. Heb. 10: 26, 27.

Verse 13. 'Thou wentest forth for the SALVATION OF THY PEOPLE, even for salvation with thine anointed; thou woundedst the head out of the house of

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the wicked, by discovering the foundation unto the neck. Selah.'

This language unquestionably settles the character of the vision, to be identical with that of Daniel 7: 9-11, 26, 27, who also gives the 'appointed time' referred to in the text. Dan. 8: 13, 14. For a further understanding of the salvation for which the Almighty is to go forth, see verse 8; Rom. 13: 11; Heb. 9: 28; 1 Peter 1: 5-9; Rev. 12: 9, 10.

Having proved the *point* to which the vision reaches, by its events, we will examine the expression in the text, 'Though it tarry, wait for it.'

The same events named by this prophet, were to be understood far in the future, as to the *time* of their termination. Dan. 12: 4, 8-10.

The expression, 'Though it tarry,' supposes time *beyond* the period when it would be expected to terminate. It however supposes nothing more than a slight error on the part of the expectants, when taken in connexion with the declaration, 'IT WILL NOT TARRY.'

The prophet seems to be solving the doubts that would naturally rise with those who should see 'the appointed time.' What if, after all the clearness with which the time of the termination of the vision presents itself to my mind, the expected period should finally pass by? The answer is, WRITE IT, and make it plain. But, Lord, I am a frail erring mortal, and I only came upon this watchtower to get instruction relative to the *plain* practical duties of religion. I pray thee let me be content with these; for after all, the vision may be involved in *mystery*. Still, the answer is, *write it*, for it 'is for an appointed time,'—he can get no other answer. But, Lord, if thy word show 'the time of the end,' it will be wrong for me to encourage any one that it will last a moment longer. If there should be any error in consequence of my misapprehension, 'what shall I answer *when reproved*' for the definiteness with which I must have proclaimed the 'appointed time?' *Continue to write it*, and if it tarry, wait for it. The error can be but small, as it is to be unsealed by divine appointment. (Dan. 12: 4.) Furthermore, *the vision* shall speak; and if any considerable time should pass, beyond the expected period; and then the event should come, it would not be *the vision* speaking. Fear not! it will not lie.

The question now arises, Is there any thing in scripture that looks like the vision lasting beyond the expected time for its termination?

There are such evidences. They are of two kinds:

1st. Scriptural testimony.

2d. Examples.

We will first produce the scripture testimony. Ezek. 12; 22, 'Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged, and EVERY vision faileth?'

There is no history of the existence of any such proverb in the land of Israel, or among the professed people of God. The end of time has been proclaimed, and *the vision* has been pointed to as our authority. The time generally looked to, for its termination has but recently passed by, and never, till within the few past weeks, has this scripture been fulfilled. ALL your times have *now* gone by. EVERY vision faileth.

2 Pet. 3: 3, 4, 'Knowing this first, that there shall come [not in the *latter* days, but] in the *last* days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' &c. There was a promise that all our arguments failed to refute, but, where is it now? Your times have passed—there *is* no promise, &c. From the admonition given to the "Stout-hearted that are far from righteousness," Isa. 46: 12, 13, it is clearly inferred that they are saying, the revelation of Jesus Christ in the clouds of heaven, is yet *far off*, and that his salvation will tarry yet for a long time, while God says

"I *bring near* my righteousness; it *shall not* be far off, and my salvation *shall not tarry:* and I will place salvation in Zion for Israel my glory."

Heb. 20: 37. "For yet a LITTLE WHILE, and he that shall come will come, and will not tarry."

If he came within the limits of the time generally expected, by those that looked for him, Where would be the tarrying? There is to be a *little while* of *tarrying*, but at the same time, no tarrying beyond the *true time* "appointed," for he "shall come." "At the time appointed the end shall be."

Matt. 25: 5. 'While the Bridegroom tarried, they *all* slumbered and slept.'

Many might have *trimmed* their lamps (examined the Scriptures) at the time of the first general agitation upon the subject of the Lord's Coming, (v. 1) but none, except those that firmly believed he most assuredly would *soon* come, *went forth* to meet him. He *tarried*—did not come at the expected time; and it was the wisdom of God, that it should be so: for if he had come *at that time*, he would have found many *looking* and *watching*, that had no *oil* in their vessels; whose souls had not been made white in the blood of the Lamb. During the tarrying, the wise slumbered—the foolish slept—the church were locked up in midnight darkness relative to the advent, as they now are; when a significant sign appears—a cry is made that awakens even the foolish, but it is too late for hope. During this tarrying also, the 'drawing back' spoken of in Heb. 10: 38, takes place, and the 'lifting up,' Hab. 2: 4. It will have been seen that Heb. 10: 36-38, is a quotation, by the apostle, from our text and its connection; there, the 'patience' spoken of, in verse 36, supposes disappointment, relative to the termination of the vision. There is a danger in abandoning the ground occupied, though it might tarry, for it is written, ver. 38, 'if any man draw back, my soul shall have no pleasure in him.'

The believer, in the mean time, is so instructed as not to cling to inconsistencies; for he is told, it is but a *little while* till he shall come.

We will next adduce some evidence from examples, to show that this tarrying of the vision, beyond the expected time, is recognized in the scriptures.

Had God brought his people into the promised inheritance, with no more severe trial of their faith, than believers in the Advent near, had experienced at the close of the past month, it would have been an unparalleled instance of his dealings. Violence would have been done to the declaration, 'Through *much* tribulation we must enter the kingdom of God.'

In order that 'patience' may be wrought, we *must* have 'tribulation,' and to secure a blessed 'experience,' we *must* have 'patience.' In order to possess the 'hope that maketh not ashamed,' we must have the 'experience' that is the offspring of 'patience.' God's people, in all ages of the world, have been a *tried* people.

While the Ark of the Lord abode long at Kirjath-jearim, 'All the house of Israel lamented after the Lord.' (1 Sam. 7: 2.) A sore travail beset the people of Israel, while they dwelt a long time in Egypt, and were vexed by strangers; but when they *cried* unto the Lord, he came and delivered them. (Num. 20; 14 16. With prophatic eye reaching to the end of the vision, the prophet exclaimed, 'O Lord, how long shall I cry, and thou wilt not hear, even cry unto thee of violence, and thou wilt not save!' (Hab. 1: 2.) When the Israelites with Moses at their head, left Egypt, there was not a probable doubt, but that God would deliver them in every emergency; but when hemmed in on every side with mountains—a proud enemy, and fearful waters; because at *such time* the vision tarried, deliverance did not come quite as soon as they expected, they complained to Moses, and said, 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness?' This is just what we told you in Egypt, saying 'Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness;' we have come to this place with you,—the promise of deliverance has failed, and we cannot get back to Egypt (the church) with honor, and now the *time has gone by*, we must die where we are, or go back in disgrace. The tarrying was but *short*—only *for a night*, for deliverance came in the morning. (Ex. 14: 10 22.)

Jeremiah's prophetic period of 70 years operated as a check upon the wickedness of Belshazzar, until the time had passed, and even then, he dared not profane the sacred vessels of the temple, until he became heated with wine. In the midst of his revelry—boasted security, and exclamations of 'the time has gone by,' the *hand writing* on the wall sealed his doom; for the same night he was slain—his proud empire buried in ruins, and his throne, which had bid defiance to surrounding nations for sixteen centuries, that night crumbled into dust.—[Daniel 5.]

When Lot fled from Sodom with his family, the threatened destruction did not fall upon the city as soon as *some* of them expected, or his wife would not have *looked back*. During the tarrying, (for the storm of fire did not fall till 'the sun was up' and Lot safe in Zoar,) as in other parallel instances, the 'looking back' or 'drawing back' took place. [Gen. 19.]

Judge, also, of the feelings of Noah, and his family, while shut up in the Ark during seven pleasant days. The vision tarried, and the wicked had their fill of laughter and their height of triumph, while the faith of the man of God, and those around him, was put to the severest test. At the end of seven days, intimations were received that the promise would be fulfilled *in* its time, yet nearly forty days must have passed before Noah was out of the reach of the taunts of the ungodly, and cries of 'your time has gone by,' and he was 'taken up, or 'caught up' from the earth, [Gen. 7: 10 17.] 'Even thus shall it be in the day when the son of man is revealed.' [Luke 17: 26 30.]

If any begin to doubt the vision, as to its being for an appointed time, that matter is settled by the prophet: 'Wait for it,' (the vision—not death,) 'it will surely come.' The angel gave its length, [Dan. 8: 14,] and in the same chapter explained its symbols; all but the time, and in the ninth chapter explains that. *In verse* 25 he was given the date. If we turn to the decree that dates the vision, [Ezra 7: 11,] we shall find proof that it *does not tarry*.

The expression, 'going forth of the commandment,' ther refers t oits *starting for* Jerusalem, which was on the 12th day of the first month, (Ezra 8: 31) or to its being placed in the hands of the King's officers for execution, which was not until the *fifth month*. (chap. 7: 9 and 8: 36.) Two thousand three hundred years, (which was the length of the vision,) has not passed from the *earliest* of the above named circumstances.—This first month is settled, not merely by Jewish custom, or Jewish chronology; but by the word of God. In Exodus, 12th chapter, we have the establishment of the passover on the 14th day of the first month, which was thus to be observed *forever*. In Leviticus, 23d chapter, we learn that a barley sheaf of the first fruits of the harvest, was to be presented to the priest at the time of the celebration of the passover, and we have never seen it proved that the barley harvest of Judea took place earlier than the month of May. But by a close examination of the 'commandment' and the attendant circumstances of its 'going forth,' we find that a *full year* was occupied, from the time Ezra started from Babylon till they became settled in Jerusalem, and *made an end* with all the men that had taken strange wives; (cleansed the sanctuary.) It is questionable whether anything short of the event, can settle the termination of 2300 full years, from the going forth of that commandment, to within five lunar months; and those months are, most undoubtedly, all in the future; yet we have at present no satisfactory reason for believing that the first day of that time will pass, without bringing the object of the Christian's glorious hope.

The thunders of Jehovah's wrath still slumber, but in the room of bringing doubt or obscurity, it only causes

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the page of eternal truth to shine with a brighter lustre. The chariots of his glory wait, that the Christian's joy may increase when the angel seizes the trump that has fallen from the weary lips of mortal messengers, and and raises anew the glad sound, 'Behold the bridegroom cometh!' till the vale of heaven is rent—the rocks sundered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away FOREVER.

SAINT LOUIS, February 5, 1844.

DEAR BROTHER:—

If the following will at all help the cause of truth it is at your service.

STRANGER. Watchman, what of the night? This is a long journey—we have passed many dangers—the way has been rough and difficult, and most of it has led through countries [Pagan and Papal Rome] which have been very, *very* dark. Watchman, what of the night?

WATCHMAN. Where are you going?

S. We seek a city which hath foundations, whose builder and maker is God.

W. How came you to start on a road so dangerous? Why did you not take the other, [Popular Doctrines,] which is far easier; and besides you would have had much better company.

S. The King of the city has given us there an inheritance incorruptible, undefiled, and which fadeth not away.

W. How did you come to hear of it so far off?

S. The King sent one of his servants to tell us it is safely reserved, and that other things are also prepared which "eye hath not seen nor ear heard," neither hath any man thought of such things; and he wrote in a Book a description of the road, and before he left us (for he stayed till his coat was much worn, and the little house he occupied was decaying and leaky and cold; So he longed to go home to get a robe of righteousness from the King's wardrobe,) he often told us, and also wrote in the book, a great many strange things which we should see at certain places, and said the wise *shall* understand the waymarks written "in the words of the Book of this Prophecy," "whereunto if ye take heed ye shall do well."

W. I have often heard there were strange sights on this road, but dont think any body knows much about them.

S. Why, Sir? They are described so exactly that he who runs may read, and knows when he is near them, and be not taken unawares.

W. Then you have seen some of them?

S. Yes, when we first set out, we began to read our map of the way given us in the Book; and the first thing we found marked was a golden image of a Man's Head, and as we came in sight of it there stood upon it a Lion, which when we passed "was lifted up from the earth, and made stand on his feet as a man, and a man's heart was given to it." [Dan. 2: 31, and 7: 4.]

W. Whoever heard such things?

S. Well, soon after we came to a Bear and a Ram, [Dan. 7: 5 and 8: 4,] which became great and were pushing "so that no beast might stand before them."

W. What! a Bear in company with a Ram? Impossible; he would tear him to pieces in a moment.

S. You seem to doubt, Sir; but the Ram followed hard upon us, until he was met by a "He Goat," who had a "notable horn between his eyes, and he ran to the Ram in the fury of his power, and he was moved with choler against him, and he smote the Ram and broke his two horns, and cast him down to the ground and stamped upon him."

W. And so, at length, you escaped from him?

S. Yes; but we soon came to another great beast, "dreadful and terrible exceedingly;" "it had great iron teeth," nor was it like any other beast we had seen, for "it had ten horns," and one of them had "eyes like the eyes of a man, and a mouth speaking great things,"

W. Why did you not go back? None but madmen would expose themselves to such dangers.

S. Because, Sir, the man who gave us the Book at the beginning of the road showed us, at a little distance, a large monument [Ezra 7:] on which was written, "If any man among you will return let him return, and let all the cost of the Temple and of the city ye build, be bestowed out of the King's treasure house, even to an hundred talents," and he told us, and also wrote it in the Book, that after we had left the stone, we should find certain marks by the way side; and when we had counted seventy-sevens of them, [Dan. 9: 24,] we should come to a Cross, which we found even so as he had said. Now there were two others besides the one at which was the last mark, which have been made for two Thieves who it was said had been hung up there for some great disturbance in a certain city near by, and one of them said to him who was upon the middle cross, "Lord remember me when thou comest into thy kingdom," [Luke 23: 42,] (for it was said in that place that he was a King,) and when he heard it, he replied, to-day shalt thou be with me in Paradise." He then turned and looked on us, (Oh, I shall never, *never* forget that look,) and said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," which so encouraged us that we were determined to go forward even at the great hazard of our lives.

W. I have often heard of the City. There are many in this country who do little else than talk about it, and the wise men, who *they say* lived there, and are soon going back again. But I have not lately heard much about Him who was hung on the middle Cross; there used to be a tradition among us, that he was a good man.

S. Most true it is, that he "was holy, harmless, undefiled and separate from sinners."

W. How was it, then, that he died in this way?

S. Ah, Sir, the man who gave us the Book told us that he was "cut off but not for himself [Dan. 9. 26,] and the people of the Prince that should come should destroy the city and the sanctuary, and the end thereof should be with a flood."

W. The city, then, was destroyed. What became of its inhabitants?

S. Both the city and her children were in bondage, [Gal. 4: 25,] and have long since gone into captivity, and one of the King's messengers said of her, when her sister, called Samaria, [Ezek. 16: 46-53,] is brought back, then thy children shall come back with them, and when another, called Sodom, which is now suffering the "vengeance of eternal fire," "is brought back, then thou and thy daughters shall come with them."

W. Hath not the King sent to have it rebuilt, and in a much better way?

S. Surely it must be a mistake, for one Paul who was once sent to attend in the King's court, [2d Cor. 12: 2 to 8,] and had great skill in the King's Laws, informed us that this city was built to represent a certain bond woman [Gal. 4: 21 to end,] of great note, who lived a long time ago; and to remind the inhabitants of the city we seek, that the King "hath prepared for them a city," and established it by a "new covenant," [Heb. 8: 8-12. Jer. 31: 31-35,] which being now ready, there is no longer need of the "old covenant," [Heb. 7: 18-19 and 8: 10 and 9 and 10: 9,] or city, which were the figures of the true, [Heb. 8: 2-5 and 9: 9-11 23-24,] which the King "pitched and not man."

W. Have you seen many watchmen on the road since you left the city?

S. For a little way the road was smooth, and there were a good many who were very faithful; but soon it grew quite dark, and only few could be found who would undertake it, exposed as they always are to so many furious beasts; [Persecutions;] but after we had traveled a long distance through many dark places, where we very often came near stumbling over what we saw, by the light of our lamp, to be fragments of the feet and toes of some huge monster, [Dan. 2: 42,] part of iron and part clay, and which we see are still scattered thus far; we came to a place where the road was much easier, then we soon found plenty of watchmen, but they left their watch at night, all but a very few who were despised and almost always kept in poor condition, for they could get but very little of their pay, although they had worked very hard to keep the road clear of the rubbish constantly thrown upon it by the King's enemies; yet, they had the promise of the King that *all* who would watch and be faithful should be made "Kings and Priests," [Rev. 1: 6 and 5: 10,] when he should return, and they should have a house to live in, "not made with hands eternal in the heavens."

W. They will have yet to watch a long while, if they wait for *him* to return. [Matt. 24; 48-50.]

S. Our guide at the beginning, told us that after we had passed the cross, we should soon find a wilderness; and said, take ye heed to the number of the waymarks as ye enter it, for it reacheth unto a "thousand two hundred and three score," [Rev 12: 6-14 and Dan. 12: 7.] Now the number of the mark was three score and five, and four hundred and two score; and since we be come up out of the wilderness, so that we could look upon our map, we found written, that from the great monument, our road was unto "twenty-three hundred" way marks, [Dan. 8: 14,] and "at the time appointed the end shall be."

W. Would you presume to say, *you* understand all these things, when the King's messenger said none understood it?

S. Well, but when we came to the Cross, HE who said to us "fear not little flock," also sent a messenger after us to tell us He had "prevailed to open the Book, and to loose the seals thereof" [Rev. 5: 5,] and now whoso readeth let him understand," for "these words are true and faithful." Surely, Sir, we cannot be far from the end; Watchman, what of the night?

W. It is yet for many days, and no man knows the day or the hour.

S. We have passed forty-four waymarks, since we came up out of the wilderness, and now we are so weary; Oh how glad we should feel to get a sight of the city, *to be there*, to get home, "where the wicked cease from troubling, and the weary are at rest."

W. Very likely you will never get there. I have known many in times past, who thought they were almost there, but they never reached there. Very likely *you* have got off the road.

S. Oh, Sir, that must be impossible; for a little way back, at the top of the hill, we opened our Book to see if we were right, and as we held it up towards the light we saw the likeness of a beautiful city, [Rev. 21: 10-27, Isa. 60: 11-19,] which had "a wall great and high," and it was "as the sun shineth in his strength," and "there was no Temple therein," and one whose Tabernacle was in the midst of it, who is the "brightness of his Father's glory," did lighten it; "there was no night there," and the name of the city was "the Lord is there." Watchman what of the night?

W. The morning cometh and also the night; if ye *will* enquire, enquire ye, return, come.

S. What, another night! A long dreary distance yet to pass. Surely this is the place of which it is said both "head and tail shall be cut off" "and the Prophet that speaketh lies he is the tail." [Isa. 9: 15.] If we are not out of our reckoning we are very near the end of our journey. Our map has been thus far *true to the road*, it has told us correctly, and as the Book told us so we have seen, almost as soon as we came from the wilderness the sun was darkened, the moon did not give her light, the stars fell from heaven, "as a fig tree casteth her untimely figs;" there have been but a little way back great signs in the heavens, strange sights, "men's hearts failing them for fear," wonderful lights, great fires, at one of which thousands of "Her Majesty's" firemen ran with great alarm, supposing their city was

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set on fire at a thousand points. When, at length, they saw even the very clouds were a vast, awful conflagration, and it seemed as if he that sitteth in the heavens did "laugh at them."

W. Truly it was said, "behold this dreamer cometh," are ye not crazy? have ye not gone mad? you have seen some strange vision.

S. Well, we ask of the watchman how long the vission, he saith, "I cannot read it for it is sealed," "the unlearned saith, "I cannot, for I am unlearned;" "How do you say we are wise and the the law of the Lord is with us;" "Lo, certainly in vain he made it, the pen of the scribes is in vain;" "the wise men are ashamed, they are dismayed and taken;" "Lo, they have rejected the word of the Lord, and what wisdom is in them." [Jer. 8: 8-9.] Therefore let us watch and be sober, for we are not of the night, but we are children of the day. Then let us not sleep as do others, but let us watch unto prayer, for we have but one more waymark to pass, and then we will wait for the "great day of the Lord," "for it hasteth greatly," it is nigh even at the doors, and if it tarry we will wait for it, "for it will come and will not tarry;" "even so come Lord Jesus, come quickly!!" W. K.

TO BELIEVERS.

Believers in Christ's Second Coming, do not be surprised to see a few lines from one so young in the cause, for I love you, and I want to meet you in heaven. I feel that we all have a part to act in these last days. Lift up your heads for your redemption draweth very near. Be firm and steadfast to the end. Trust in the Lord, and you shall be saved. Be not weary of watching, for the time draws very near, when you will be released. Think of what our Saviour once said to his weary disciples, "Can ye not watch with me one hour?" Oh! think of that land of sweet repose, where our Saviour's smiles are continually beaming upon his saints; where we will never part again, and where we shall raise our voices, and tune the lyre, and sing loud Hallelujahs to the Lamb forever and ever. The last sands of time is just running out. We are just about to be changed from corruptible to incorruptible. Oh blessed hope! oh glorious hope! It lifts our thoughts to things above. Pray for each other, and hope to the end; for if faithful we shall have a part in the first resurrection.

Yours, in hope of a speedy deliverance. J. A. C.

FUNERAL OF MILLERISM.

TANNER'S CREEK, Dearborn co. In. April 1, 1844.

DEAR BRO. JACOBS:

God is good, kind, and merciful, or I should not have this opportunity of writing you. My soul doth exceedingly magnify the Lord of Hosts. It has been about one year since I became convinced that the coming of the Lord draweth nigh, and commenced preaching and lecturing upon that subject; and glory to God, I expect to continue to sound the *alarm* until Christ *comes* or my voice is hushed in the stillness of death!

There are a few in these parts looking for the speedy coming of Christ; But we are taunted with—"Now where is your time for the earth to be burned up.—I told you 'twas all a humbug," &c. However, the societies of my charge generally, are willing to hear upon the subject. All of our houses of worship, in my charge, are open for the preaching of the Second Advent doctrine; but I am sorry to have it to say, that there is not much spirit of reformation in these parts, at present.—The return of the Jews, and one thousand years prosperity of the church, are the greatest obstacles in the way of the people embracing the Second Advent views; all the evidence adducible to the contrary notwithstanding: So they are taught by their leaders; but the doom of the unfaithful Shepherds, who cry peace and safety, may be found recorded in Jer. 25: 34-38.

I now proceed to give you the synopsis of a discourse I heard in Aurora, Ind. the 22d of March, delivered by James Jones, Presiding Elder of the M. E. Church. But few Adventists were present, having previously resolved to spend the day in fasting and prayer. But to proceed, —after singing "Children of the Heavenly King," &c. James Jones went to prayer, and prayed that God would bring back his erring children again to the old paths. He then proceeded as follows:—"God, I thank thee, that through thy Divine Providence, *I*, and so large a congregation are permitted to tread upon the heels of the last sands of "Miller's predicted time of thy appearing to burn up the earth"!!! And many said, Amen!—Text—2 Thess. 2: 1, 2. He occupied 45 minutes in giving his reasons for preaching the funeral of Millerism, and read a clause from some paper that the Millerites were to have the sermon taken down, and said, "I suppose Bro. Roberts has been sent here for that purpose." I arose to say I had not: when he ordered me to "*sit down sir*"!!! Made several assertions, as follows, viz: 1st. Miller's views are fallacious. 2d. His doctrine causes divisions. 3d. They (Second Adventists) unchristianize all who differ from them in opinion. 4. He (Miller) has a wrong understanding of the "seven times" in Lev. 24: 21. 5. The 2520 years did not begin with Manassah's captivity. 6. He said there would be four comings of Christ, first, at his birth; second, at the destruction of Jerusalem; third I did not get; fourth, when he comes to the final judgment. 7. It will make Atheists. 8. The Gospel has not been preached in all the world yet. 9. The Jews must return to the land of Palestine and rebuild Jerusalem. 10. There will be a time when there will be more righteous upon the earth than wicked. 11. The earth was made to be inhabited, but one-third has been inhabited yet. 12. The watchmen have not seen eye to eye yet. 13. It disorganizes and dissolves all church operations and obligation. 14. God will not cut down the harvest in its milky state. 15. I have not the least concern of Christ's coming yet for several hundred years. 16 and lastly. It is all a money making plan!!! As for his arguments, I did not hear any worth taking down! I give you the most of his quotations, as follows:—Matt. 24: 36-44; Isa. 2: 2-4; Isa. 60: 1-15; Jer. 31: 31-34; Jer. 51: 19, 20. With the last quotation he attempted to prove that the Jews would destroy the heathen, if resistance were made to their taking possession of the land of Palestine. Ezek. 36: 25, 26; Amos 6: 11; Rom. 11. He read the remarks of L. L. Hamline upon the chronology and 70 weeks, but did not read your reply. After he had occupied two and a quarter hours, principally in reading from the Christian Advocate, &c. he said, "Now we will sing the "Bondage Hymn," and I will come down in front of the stand, and all who feel determined to travel on in the old paths and meet me in heaven, will give me their hand." And there was music and rejoicing, and for what? Why, Bro. Jones, their presiding elder, had told them that there was no danger of Christ's coming for a great while yet!!!

He gave me no opportunity to reply, nor did he make any apology for ordering me to sit down! I pray that the Lord may forgive the old brother, and give him light upon God's word. Oh, my brother, how many fail to see the great truths of God's word, because of their sectarian creeds. It steals upon their senses as the eastern Moldavian Vampire Bat, the friction of whose soft and velvet wings, placed upon the main arteries of its victim, soothes to slumber until the vital fluid is gone.

Be not dismayed at persecution, but rejoice that your redemption draweth nigh, and the God of all grace make you perfect: establish, strengthen, settle you, and to God, the Father, Son, and Holy Spirit, be all glory and dominion, forever, Amen.

J. F. ROBERTS,
Minister of the M. P. Church.

AURORA, Ind. April 5th, 1844.

DEAR BRO. JACOBS;

I would just remark, that the 22d of March is past, and with it, the feeble effort to preach the funeral sermon of Millerism, mentioned in a previous number of the Cry; I say feeble, for although I did not hear it but by report, I must believe that all human efforts to explain away the plain and literal import of the Bible, by mystical reasoning, and forcing a construction on certain portions that are so plain that he that runneth may read, that the word itself will not warrant; all such efforts, I think, must be feeble indeed. In reference to the course taken, and remarks made, I have nothing to say, as I understand you have received a synopsis of that discourse from one that was present. Let the intention be what it might, we believe it will advance the cause of truth. There was called together on the occasion many of the ministers and laymen of the neighborhood and surrounding country, the meeting continued for nearly one week, and, as we are informed, a great effort made to get up a revival; but as far as we can learn, but little good effected. The pious part of the membership were somewhat revived, and others were joyful, perhaps from the fact that the Nobleman had not returned, and was not likely to return for at least one thousand years, to reward his servants. On the evening of the 21st, before the sermon, or funeral ceremony, alluded to, a class leader handed to the preacher in charge, a list of twenty-six members of said Methodist Episcopal Church, his own at the head, with a request (stating some of the reasons) to be read off, as no longer members of said church. These members were subsequently visited by the preachers and others, and three were induced to return to the fold or bosom of the church. The others proving, as they may suppose, somewhat refractory, and considering their escape somewhat fortunate, having put their hand to the plough, they do not wish to return. Like Lot, in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar; but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land. The preacher in charge, as I am credibly informed, at the conclusion of the meeting, knowing that some still in the church believed in the doctrine of the speedy Advent, made, in substance, the following remarks in reference to the Second Advent, viz.—That there was really but little difference in reference to the subject; that they all believed in the doctrine as taught in the Bible, that some believed it would soon take place, others that it would not take place so soon; now this was really not a matter worthy of the least difference or contention.—The main thing was to be ready; and if he was ready, and in the tan-vats up to the elbows, and the Lord found him so, and ready, he would take him home to heaven, Amen. He thought that on this subject we ought to be willing to think and let think. But mark the sequel,—he further stated that *none of those who had seceded could be admitted into class-meetings, or love-feasts* in the Methodist Episcopal Church. If they come, they would be considered intruders; and he wished it to be distinctly understood, that the door of the M. E. Church must be closed against all lecturers on the Second Advent.—Comments are unnecessary.

I would just remark, that it is not considered that the M. E. Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the doctrine of the speedy Advent. In reference to the privilege of class, we have it; and I am sure we enjoy as great liberty and as much peace of mind as we possibly could under any human organization, and as far as *love-feasts* are concerned we are not dependent on the M. E. Church for the number or quality of them. We have four in each week; that is, as often as we meet; and we are trying to improve and practice upon the admonition of the beloved disciple, Little children, love one another, for love is the fulfilling of the law. Therefore we grieve not at any restrictions that man may lay upon us, neither do we sigh or long for the privileges or institutions of the church. But

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having boldness to enter into the holy of holies, by a new and living way, we intend to gird up the loins of our minds, and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ.

Brethren, pray for us who still enjoy the blessed hope.

D. BARTHOLOMEW.

FOR THE WESTERN MIDNIGHT CRY.

"COME LORD JESUS."

The Lord from on high,
Will descend through the sky,
And raise from the tomb
The saints that now sleep in glorious hope.
In beauty divine,
Then Daniel shall shine;
His Redeemer adore,
And glorified, glow like a star evermore.

Conformed to the Son,
The Church shall be one:
Transformed from their clay,
At the sound of the trump, in the great rising day.
The sword of the Lord
Will accomplish his word,
Lay waste the vile nations,
And Anti-Christ vanquish, and bury in blood.

Ye foolish, arise,
Take oil, like the wise,
No longer delay,
Improve the blest hour while the Bridegroom doth stay.
The *ready* shall rise
To the feast in the skies,
The wedding behold
In mansions of pearl, and in temples of gold.

Redeemer, we look
To the pledge in thy book,
And wait for thy coming,
To change our vile bodies, and take us to thee.
We long to unite
With the Elders in light,
With Moses to sing
The honors of God, our Redeemer and King.

JOHN HOBART.

Marion Co., Indiana, March 22d, 1844.

ESSAY ON THE JUDGMENT.

J. D. DOW.

The doctrine of the Judgment, considered simply in its bearings on human interests, is inferior in importance to none in the whole system of Bible Theology; and occupies, perhaps, a no less prominent place in reference to the full and final revelation of the glory of God. The almost uniform allusion to the great day of the consummation of human hopes and fears, in all the exhortations, warnings, threatenings and curses, uttered in the sacred pages, is evidently intended to give us some definite ideas of the consequence which God himself attaches to it; and the consequent importance it ought to obtain in the estimation of his fallen creatures, whose eternal weal or wo is suspended upon its decisions.

There is as much of *truth* as *poetry*, in that significant expression of Young:

"All men think all men mortal, but themselves."

but without violence to either, we may say:

"All men think all men *sinners* but themselves;"

On this principle it is, that in the transaction of business relative to the affairs of life, they consider themselves under the necessity of dealing with all men as with rogues, or taking it for granted, that but little reliance is to be placed in human honesty and rectitude. This point is too obvious to be labored.

Nay, we may go further: all men are not only sinners in general terms, in points of *fact*, but more or less sensible, as individuals, of this great and lamentable truth: and this simple consciousness induces in the mind of every intelligent human being, "a certain fearful looking for of judgments;" a kind of instinctive apprehension—though the time, manner, and consequence, may be involved in darkness—that a day of retribution awaits them, when their deeds shall be made manifest;" and they "rewarded according to their works." The idea of guilt in consequence of a violation of law, contains the very elements of those fearful forebodings of a final dispensation of justice, which has exerted more or less influence in the organization of the various forms of religion, now or formerly extant, in every part of the habitable earth. But more directly: let us consider

I. The Period—Its Definiteness.

1. Then, I observe, the period, the time, *the day*, is *appointed*, Because he has *appointed a day* in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

It is asserted by many who deny the doctrine of the future and final retribution, that the judgment is constantly going on: that we are judged as often as we sin, and punished with the remorse of conscience. This however, requires *proof*. It is unquestionably true that, as a general thing, conscience is a faithful monitor. But is this always the case? The Bible plainly denies it. What, I ask, on this principle, becomes of the judgment of those who have continued to pass their way onward in a course of crime and rebellion against the Almighty, in spite of all the admonitions of conscience, and the strivings of the Holy Spirit, until they are "*past feeling*?" Eph. iv. 19. What effect can the stings of a "conscience, seared with a hot iron," have upon *moral insensibility?* 1 Tim. iv. 2. What wound of a moral nature does that hardened wretch feel, whose sins are of so aggravated a character, that God has ceased to reprove or plead with him; nay, to whom he has sent such "strong delusion, that he *believes a lie?*" 2 Thess. ii. 11. What folly would it be, when the officers of a given earthly court *appoint a day* for the trial of certain causes within their jurisdiction, for those persons who had suits to be adjudicated on that occasion—those individuals of all were most interested in its proceedings, to *take it for granted*, that that court would be continually in session while time endured, and yet this idea is no more preposterous than the other.

Take another illustration. Our Lord said to his disciples: "And I appoint unto you a kingdom, as my Father has *appointed* unto me." Luke xxii. 29. But had they already *received*, or were they receiving it? See, by the succeeding verse, what was embraced in the appointment: "That ye may eat and drink at my table in *my kingdom*, and sit on thrones, judging the twelve tribes of Israel." *Their* kingdom, then, and *His* kingdom, are represented as synonymous—one and the same. Had *Christ* received, or was he then receiving his kingdom? No: for he said, John xviii. 36, "My kingdom is not of this world." He, moreover, taught his disciples to pray, saying, "Thy kingdom come."

Again: The definiteness of the period will further appear, from the distinct and significant terms in which it is spoken of. It is called "the day of the Lord;" Zech. xiv 1. "The day of the Lord's vengeance;" Is 34: 8. "The day of judgment;" Matt. x. 15. "The judgment of the great day;" Jude 6. "That great day of God Almighty;" Rev. xvi. 14. These examples might be multiplied almost to any extent; but these are sufficient to convince any but the inconvincible.

This brings us to another point in our arrangement, viz:

II. Time When.

I do not design, here, to enter into an argument to show that the time is *near at hand*, or *how* near it is, when the judgment will occur; nor to enter into a critical examination of the objections, which have been drawn from the 24th of Matthew, and other Scriptures, that as the Sadducee said of the resurrection—"it is past already;" for this would lay me under the necessity, even were I competent to the undertaking, of swelling this article to a size which I fear would tire the patience of both printer and reader. Besides, I should be entering into a discussion which, perhaps, may be considered as properly belonging to another subject—the second coming of Christ. But, by referring to some of the leading transactions which are to precede, attend, and follow the tremendous scenes of the great day, I hope to convince every candid and rational mind, 1, that it is yet to take place: and 2, that it will not occur until it follows in regular succession the second coming of Christ, and the resurrection of the dead.

The connection brought to view between these three great and important events—the coming of the Son of Man, the resurrection of the dead, and the transactions of the judgment, in all the Bible, and especially in the New Testament, establishes the fact beyond reasonable controversy, that the judgment day is yet future, or has not yet occurred.

I wish to remark here, that Christ is to act as judge himself. "For the Father judgeth no man, but hath committed all judgment unto the Son:" John. v. 22; Acts xvii. 31. "For we must all appear before the judgment seat of *Christ*." 2 Cor. v. 10. "In the day when God shall judge the secrets of men, by *Jesus Christ*." Rom. ii. 16. I observe, then, that the judgment is not *past*, unless the second advent of Christ and the resurrection are past.

For, let it be inquired, what is the *object* of his coming? This is represented promiscuously, as to raise the dead, and judge the world.

"Our God shall come, He shall call to the heavens from above, and to the earth, that

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he may *judge* his people." Ps. 1. 3, 4. "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead shall be raised* incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the *dead* in Christ *shall arise* first." 1 Thes. iv. 16; see also verses 13, 15, 17. The "trump" here spoken of, must be the *last:* for, in the passage just cited in Corinthians, we are told, that the dead are to be raised at the *last* trump; and if that trump attends his coming, as we have seen it does, the resurrection occurs at the same time.

The order of these events appears to be 1. The advent: 2, The resurrection: 3. The judgment. For He is to *descend* "with the trump of God:" the dead are to be *raised* "at the last trump;" some, they that have done good, are to come forth unto the resurrection of life; and some, they that have done evil, unto the resurrection of damnation. All the people of God are included in this expression; for Zachariah says (xiv. 5,) "The Lord my God shall come, and *all the saints* with thee." It includes all the wicked; for John says, (Rev. i. 7,) "Behold he cometh with clouds; and *every eye* shall see him, and they also which pierced him; and *all* kindreds of the earth shall wail because of him."

Notwithstanding, however, the truth of these remarks in general, in regard to the time and order of these great and important events, I think it is more than intimated by the revelator in his twentieth chapter, that the judgment of the wicked will not occur until a thousand years after that of the righteous; for, "as it is appointed unto men once *to die*, but *after* this the *judgment*:" and since the dead, as we have already seen, are not to be judged until they are raised from the dead; and since "the rest of the dead," or the wicked, are "not to live again," or experience a resurrection, "until the thousand years are finished," after "the first resurrection," or that of the righteous; it seems to follow as the legitimate consequence, that their judgment will be reserved till the expiration of that time.

This idea argues nothing against our former remarks in reference to the definiteness of the term *day;* for Peter tell us, in direct allusion to this very time, and these very events, "*the day of judgment* and perdition of ungodly men;" that *one day* is with the Lord as *a thousand years*, and *a thousavd years as one day.*" 2 Pet. iii. 7, 8. If the observations are correct, the righteous will be raised and judged in the morning, and the wicked in the evening, of that day.

III. Its Extent.

The day having been appointed, and that day proved to be a definite time, and yet future, after death, (Heb. ix. 27,) we might with safety infer—were nothing more said in regard to the general interest of mankind in its momentous transactions—that the whole human family are then and there to be assembled for full and final trial. But the subject is not left here. God is called "the judge of *all the earth.*" Gen. xviii. 2. It cannot be denied, that the whole human race—to whose relation with the subject I shall confine my remarks—are included in the appellations of "the righteous and the wicked," "the just and the unjust," "him that serveth God and him that serveth him not," and various other expressions describing the same classes of characters. It is said in relation to the *righteous*; "The Lord shall *judge his people.*" Deut. xxxii. 36. Ps. cxxxv. 14. Heb. x. 30. Again; it is said in relation to the *wicked:* "*The ungodly* shall not stand in the *judgment:*" Ps. i. 5. God will bring them into *judgment:* Eccl. xi. 9. Rom. ii. 5–16. It is nowhere intimated in the Bible, that only part of the human family are to be judged;—which must have been the fact, *if* the judgment of the great day took place at the destruction of Jerusalem, and that part exceedingly small in proportion to the whole—but on the other hand, that we shall *all* stand before the judgment seat of Christ, Rom. xiv. 10. 2 Cor. v. 10. Observe, Paul does not say this merely to the *Jews*, but to the *Romans* and *Corinthians.* Further: "For God shall bring *every work* into judgment, with *every secret thing*, whether it be good, or whether it be evil." Eccl. xii. 14.

I remark here, in the first place, that all men must be included in the above quotations, and others of the same import in the Bible—unless a *third class* can be shown to exist, who are *neither righteous nor wicked.* But Christ denies the possibility of this, when he says: "He that is not with me is against me." Matt. xii. 30. Secondly: every human soul must be here included, from the fact that *every work*, with *every secret thing*, whether good or evil, will be brought into judgment: unless it can be shown that the *deeds* of men will be held accountable—punishable or rewardable—for their own existence abstractly, without any reference to the *agent.* And this, in ordinary affairs, we should all consider worse than nonsense: for who blames the *act of theft* rather than the *thief?* Why, even allowing the judgment was all fulfilled on ancient Jerusalem and Judea, it was not fulfilled on this principle: and the same difficulty presents itself if we take the other alternative, that it passes daily and hourly on individual conscience.

Lastly, under this head: The *quick* and dead will be judged: Christ is ordained to be the *judge* of quick and dead. Acts x. 42. "He shall judge the quick and dead." 1 Tim. iv. 1; 1 Pet. iv. 5. This certainly must include every human being, unless it can be shown that some are, or will be, *neither alive nor dead.* Was all this performed at the downfall of Jerusalem? Was you there, reader? Was all the race of man there?—Did "the dead small and great" then and there stand before God? Did "the sea give up the dead which were in it?" Did "death and hell give up the dead which were in them?" Were "the books opened;" and were they "judged every man according to their works?" Did "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," then "have their part in the lake which burneth with fire and brimstone, which is the second death?" Did "the first heaven and the first earth" then "pass away," new ones appear, the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband?" Did "the tabernacle of God appear with men, He dwell with them and wipe away all tears from their eyes;" banish forever, "death, sorrow, crying and pain," from among his people, throughout the holy realms of the new heavens and earth? "O! the folly of sinners!"

IV. Its Immutability.

1. It will be a righteous judgment: (Ps. xcv. 13; Rev. xix. 11,) consequently, there then will be no necessity for, or propriety in, its repeal. Nay, to abrogate a just decision, would be to "turn judgment away backward, and justice afar off," the very things for which God reproved Israel. Is. lix. 14. Moreover, to reverse *any* decision would be either to acknowledge injustice in rendering the former award, or argue—rather positively prove, corruption in the judge.

2. The reward of the righteous, and the punishment of the wicked will be *eternal.* "And these shall go away into everlasting (or eternal) punishment: but the righteous into life eternal." Matt. xxv. 46. See also Dan, xii. 2. John v. 29.

3. The Apostle Paul speaks (Heb. vi. 2.) of the doctrine of "eternal judgment:" and the language of inspiration is never without meaning,—and, with all the inspired writers, leave us no—*not the least*—*intimation* of any repeal, or even mitigation of the consequences of the righteous decree; no fear that the glory of the righteous, or hope that the misery of the wicked, will ever come to an end. If the destruction or punishment of the wicked is not endless, neither is the reward of the righteous; for the same terms are used in reference to the duration of both. If "the wickedness of the wicked," is not of so aggravated a character as to deserve endless misery; neither is the righteousness of the righteous" of so meritorious a character as to deserve endless happiness. But on the opposite plan, what a contracted, degraded estimate, is placed upon the efficacy of "THE BLOOD OF THE EVERLASTING COVENANT," and the glorious character of "THE LORD OUR RIGHTEOUSNESS!"

Now, every Bible student knows—without stopping here to show how, why, or wherefore, let me observe it—that heaven is promised to the godly, and hell to the ungodly, as the *rewards* of their doings. "Verily, there is a *reward* for the righteous." Ps. lviii. 11. "Rejoice and be exceeding glad; for great is your *reward* in heaven." Matt. v. 12; Luke vi. 23. "Woe unto the wicked? it shall be ill with him; for the *reward* of his hands shall be given him." Is. iii. 11, 2 Peter ii. 13. And, behold, I come quickly: and my *reward* is with me, to give to every man as his work shall be." Rev. xxii, 12. The last passage includes both

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characters—"every man." And the rewards—blessings and woes—must be awarded after death, and at the judgment, unless we all enjoy our heaven, and suffer our hell, according to character, in this life, and, atheist-like, blot from the entire roll of being every idea of futurity—either of life or death—beyond the grave!

But to return: If the time shall ever arrive, as some suppose—when the inhabitants of perdition shall have fully satisfied the demands of Divine justice, and they consequently released from their dark prison—what will next be their portion? and, on the same principle, will not the reward of the glorified saints, in the same time, have been fully enjoyed? and what is to become of them? Will they not be as likely to *exchange* situations, as to dwell together? And if they are to dwell together, what good reason can be assigned, why they should not be as likely to be thrust down to hell, as exalted to heaven? for they would stand on equal ground as to character, neither blame, nor praiseworthy; neither rewardable, nor punishable; neither holy, or unholy; but in a medium state betwixt both—merely *innocent*. I can see, for my life, no way, in which they can be disposed of, on this principle, but to suppose an intermediate place between heaven & hell, for their reception. They cannot go to heaven, or dwell in the presence of God; for "without holiness no man shall see the Lord." Heb. xii. 14. They cannot with propriety be sent to hell; for "only the wicked shall be turned into hell, and all nations that forget God." Ps. ix. 39. But we read of no such place, no such characters, no such transactions. But to avoid prolixity, I close with a few remarks by way of

IMPROVEMENT.

If we have taken a correct view of the subject, we see, 1, The propriety of that estimate which God attaches to the doctrine of the judgment, in giving it so prominent a place in all the instructions of his word.—When Christ "began to upbraid the cities wherein most of his mighty works were done, because they repented not," he enforced his fearful denunciations, by reference to the tremendous scenes of "the day of judgment." Matt. ix. 20–24. See also Acts xvii. 30, 31. Again: it is urged as a motive of faith: "And if any man hear my words and believe not, I judge him not: for . . the word that I have spoken, the same shall judge him in the last day." John xii. 47, 48. It is further adverted to, as a motive, To the fear of God, and obedience to his commandments in general; Eccl. xii. 13, 14; Rom. ii. 13–16: To patience: James v. 7–9: To various duties: 2 Pet. iii. 3–4.

Let these examples suffice on this head. And if the Almighty, Omniscient God, thus regards this subject, with what intense, soul-stirring interest, ought human beings to look upon it, whose most momentous prospects of final weal or wo, hang upon its decisions?—For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

2. What scenes of glory and of joy will the transactions of that day unfold to the Christain! Now he lives in an ungodly world, rife with trial and temptation—mourning over his own sins, his unlikeness and unfaithfulness to his divine Lord and Master—"his righteous soul vexed from day to day, with the filthy conversation, and the unlawful deeds of the wicked:" but then—how changed! it shall be announced: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thisty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me." And as he utters his own sense of his unworthiness, "When, O when, have I done so much for Thee? I am verily but an unprofitable servant: and often have almost doubted even the power and willingness of a God to save such a sinner;" and the King shall answer and say unto him, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" he can only turn with a grateful sense of the melt-

To be continued.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

HYMN—BY WHITFIELD.

Glory to Thee, whose pow'rful word,
Bids the tempestuous winds arise;
Glory to thee, the sov'reign Lord
Of air, and earth, and seas, and skies!

Let air, and earth, and skies obey,
And seas thy awful will perform;
From them we learn to own thy away,
And shout to meet the gath'ring storm.

What tho' the floods lift up their voice,
Thou hearest, Lord, our louder cry;
They cannot damp thy children's joys,
Or shake the soul, when God is nigh.

Headlong we cleave the yawning deep
And back to highest heav'n are borne:
Unmov'd, tho' rapid whirlwinds sweep,
And all the wat'ry world upturn.

Roar on, ye waves! our souls defy
Your roaring to disturb our rest;
In vain t' impair the calm ye try,
The calm in a believer's breast.

Rage, while our faith the Saviour tries,
Thou sea, the servant of his will;
Rise, while our God permits thee, rise;
But fall, when he shall say, 'BE STILL!'

Suggested while watching the unusual brilliancy of the evening Star

There is a star in the far blue sky—
A star that is sweetly gleaming—
Its radience comes from the throne on high
Where the glory bright is streaming.

It seems a gem from the Saviour's hand,
Just dropt on the verge of heaven,
Which as a pledge of the golden strand,
And the sea of glass is given,

To cheer our hearts in the closing hour,
When the day is growing weary,
As a token of his love and power,
When all beside is dreary.

Then glitter on in thy beauty still,
Sweet star of earth's fading even,
A signet fair of thy Maker's will
To restore the long-lost Eden. C. S. M.

EXTRACT FROM WHITEFIELD'S WILL.

"To all my other christian benefactors, and more intimate acquaintance; I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the great Head of the church hath called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon-day—As for my enemies, and misjudging friends, I most freely and heartily forgive them, and can only add, that the last tremendous day will only discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore from my inmost soul, I close all my crying, come, Lord Jesus, come quickly; even so, Lord Jesus. Amen and Amen. GEORGE WHITEFIELD."

THE KINGDOM.

"Tell my people that I will give *them* the kingdom of Jerusalem, which I would have given unto Israel; their glory also will I take unto me and give *these* the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savor, they shall neither labor nor be weary. Go, and ye shall receive; pray for few days unto you, that they may be shortened, the kingdom is already prepared for you, WATCH."

"*What is a man profitted if he gain the whole world and lose his own soul?*"

"This present life is not the end where much glory doth abide," "for what profit is it unto us if there be promised us an immortal time, whereas we have done the works that bring death, and that there is promised us an everlasting hope, whereas ourselves being most wicked are made in vain, and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly. And that the glory of the Most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all. And that there should be shewed a paradise, whose fruit endureth forever, wherein is security and medicine, since we shall not enter it." "For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death." ESDRAS.

EXTRACT.

"Let go from the mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that

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are most heavy unto thee, and flee from these times; for yet greater evils than those which thou hast seen happen, shall be done hereafter, for look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein, for the *truth* is fled far away, and learning is hard at hand, for now hasteth the vision to come." ESDRAS.

This does not look much like a temporal millennium.

A GLIMPSE OF PARADISE.

"I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy." ESDRAS.

EXTRACT FROM ESDRAS.

"Look for your Shepherd, he shall give you everlasting rest, for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the *shadow* of this world, receive the joyfulness of your glory; I testify my Saviour openly. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for is fulfilled. Beseech the power of the Lord that thy people which have been called from the beginning may be HALLOWED."

How beautiful and appropriate is this prophetic exhortation to the Advent children, who are now looking in the end of the world for him who *shall come.* How important that we should flee the shadow of the world, seek of the Lord the glorious garments of holiness, and be of the number of those who are sealed, that we may receive the joyfulness of this hope, and *be ready* to the reward of the everlasting kingdom.

"Are there Few to be Saved?"

"And he answered me saying, The Most High hath made this world for many, but the world to come for few. I will tell thee a similitude, Esdras, as when thou asketh the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of, even so is the course of this present world. There be many created, but few shall be saved." ESDRAS.

EXTRACT.

"Behold the days come when the Most High will begin to deliver them that are upon the earth." "And he shall come to the astonishment of them that dwell upon the earth." "And the time shall be when these things come to pass, and the signs shall happen which I shewed thee before, and then* shall my Son be declared whom thou sawest as a man ascending." "And an innumerable multitude shall be †gathered together as thou sawest them, willing to come, and to overcome by fighting, but he shall stand upon the top of Mount Zion, and ‡Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those wicked nations, which, for their wicked life, are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and he shall destroy them, without labor, by the law, which is like unto fire." "Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain, and then shall he shew them great wonders." ESDRAS.

* Luke 21:25–27. †Read from Rev. 19:11, to 21:2. ‡New Jerusalem.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 20, 1844. [No. 6.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY
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☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 20, 1844.

OUR PAPER.

The "Western Midnight Cry," from its commencement, has been sustained by a few individuals. It has not been expected that its subscription list would sustain its publication. The few that have kept it in being thus far, have not the means to do so much longer: and we now ask its friends, if the time has come when it can be dispensed with? We anticipate your ready response: While probation lasts, we need it as a medium of communicating words of comfort to the waiting follower of Jesus, and as a "voice of warning" to the unprepared.

But little complaint has hitherto been made on account of *finances*, and we do not now write by way of censuring any for neglect upon this score. Our object is not, neither has it been, to drive any measure through, at all hazards; but to follow it just so far as we can see the hand of God in it, and *no further*. Funds have been received to pay the printer *weekly*, so that he has never had to go away with his bill unpaid: We have no means on hand to pay for the present number, nor have we the least intimation from whence it is to come. We have been thus situated before, and have seen the hand of God in opening a way.

If there has ever been a time when the friends of the Second Advent cause were loudly called upon for diligent prayerful effort, that time is the present. Let us not be found withholding our hand, or slackening our pace, at the important moment when we are expecting the glad sound to break forth from the heavens—covered with the glories of the immortal state, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

LAWRENCE STREET CHURCH.

This house has been recently sold to a society of Welsh people, who now worship at the Engine house in the same street. They are to have possession the first day of May next. We know not where we are to hold our week evening meetings, should time continue beyond that period.

We do not, however, feel any uneasiness upon the subject, for the Lord who has hitherto been with us, will direct in this matter, while we continue to perform our duty.

THE MEETINGS.

Our congregations on Sabbath last were about as large as usual. The meetings on Wednesday evening, and Thursday afternoon and evening of last week, were excelent; the presence of God being powerfully manifest. In our absence, Bro. Maul attended to the ordinance of baptism. Two were baptised. The congregations the present week, have not been so fully attended. What the reasons have been, is not for us to determine, but they will be fully understood very soon, when the Lord comes. We see no falling away among those that have been decided in their belief of the Lord's coming about the Jewish year 1843. It will, to us, be no surprising thing if there should be a falling off among those that have seemed to cling around us for safety, and who never yielded their all for Christ. It is our purpose to keep our readers advised of the state of the cause, whether prosperous or adverse; for to speak of prosperity in point of numbers and influence, and conceal a falling away of interest of such kind, would be to adopt the policy of the sects around us; which we cannot do and be honest before God, and our fellow-men. We ought not to be ashamed to follow the example of the apostles of Jesus, in their honest, open Christian course. They blushed not, to make a record of the fact, that they all forsook their master in the hour of his trial, while one of the most zealous of them *cursed* and *swore profanely*. Also to enter down the particulars of a contention between two of them, which became so sharp that they separated the one from the other. At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarries—imperceptibly* falling into an awfully dangerous slumber *just before* the master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself, to be hailed as the *very last sign* of the Bridegroom's sure approach.—Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Does your footsteps *reluctant* mark the way to the place of prayer? Are yon slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We *trusted* that it *should have been*" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours are recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.

On Wednesday, P. M. at 3 o'clock, we had an interesting and profitable season by the river side, where the ordinance of Baptism was administered to six candidates. The ordinance of the Lord's Supper was administered at the Lawrence street Church, the same evening. At the close of this exercise, some time was spent in the narration of experiences. The house was well filled, and many happy testimonies were given in favor of the blessed effects of the Second Advent doctrine.

Bro. Tullock writes from the Midnight Cry office, N Y., April 8th, that Bro. Southard's health is gradually improving, yet he is not able to resume his labours.—"Bro. I. E. Jones is in the city—Bro. Snow is expected this week. We have now three places of worship in this city—meetings well attended. The brethren are firm and devoted as ever. Our prayer meetings are truly excellent. Many conversions of late. There is an increase of interest as time advances. Bro. Storrs has gone to Portsmouth, N. H."

The communication of Bro. J. Brown, involves this difficulty: It lacks the proof that the "going forth" of the Second Commandment of which he speaks was in the year 456 before Christ.

A bundle of books has been sent to Bro. John Creek, Liberty, Union county, Indiana. They were directed to be left at the stage house in Oxford.

VISIT TO INDIANA.

On Wednesday of last week we left this city for Aurora, Indiana, where we arrived at 3 o'clock, P. M. It is a pleasant village, situated on the bank of the Ohio, 25 miles from this place. It contains two or three thousand inhabitants, and two houses of worship—one of them owned by the Baptists, and the other by a board of trustees, a majority of whom are Second Advent believers. The house is at present occupied by the Methodists. It would have been at our service to lecture in, but had been previously engaged by the Presbyterians for three successive evenings, as they were about organizing a church in the place. We lectured in the Baptist house on Wednesday evening, Thursday afternoon and evening, to attentive audiences, though not large. The people of that village seem to be pretty much decided upon the subject of Christ's Advent, either in favor or against it. The believers number between twenty and thirty, and have to bear up against a bitter spirit of opposition, chiefly raised against them by members of the charches. They however seem nothing daunted, but confidently look for the Master's speedy return. As in other places, they embrace the mass of those that closely study their Bibles, and love its truths. Something of *the spirit*, of *some* of the opposition raised against them, may be gathered from the following incident:—While returning from the meeting on Thursday P. M. with a part of our family, and some other friends, a *female* observing us, remarked, "I wish I had a *half bushel of rotten eggs* just now." Upon inquiry, we learned that she was a member of the METHODIST EPISCOPAL CHURCH. Just as though a half bushel of *rotten eggs*, well mashed against the head of a "Millerite" *by a Methodist*, would blot out the unchanging truths of God's word. However, the *rotten egg* argument is about as good as any we have yet received, against the duty of expecting the Saviour's return every hour.

We arrived home on Friday evening.

ARGUMENT.

"A NEW WAY TO PAY OLD DEBTS."—A friend of ours having a bill of long standing on a noted Millerite of this city, called on him for a settlement. The Millerite, being strong in the faith, and knowing that public feeling was decidly against paying the debt of nature to the exclusion of his financial accounts, declared, 1st, that he never owed him; 2d, that the bill had been paid; and 3d, that if he did not desist in his importunities, he would bring upon his devoted head the unappeasable wrath of Millerism! Our friend, thinking, perhaps, silence under the circumstances, preferable, and wishing to avoid a punishment so calamitous in its effects, wisely withdrew, and

"Left him alone in his glory."

People's Paper.

If the editor of the People's Paper had given the name of the above character, the community might have understood whether the rest of the article contained any truth. But that would not answer his purpose. It would *not* then have furnished *an argument* against Millerism. We understand that a man at the foot of Broadway this week cut his throat. Will the above editor tell us whether he was a Millerite? Of course he ought to be, for *arguments* are becoming scarce.

What contemptible meanness in any man, to attempt to palm off upon a large, respectable, and useful portion of community, every *low-lived* affair that may be scraped up from the dregs of community.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—*Proverbs, ii. 21, 22.*

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LETTER FROM SISTER MITCHELL.

Macomb, McDonough Co. Ill., Feb. 25, 1844.

Dear Bro. Jacobs:

Not having seen any account of the Second Advent cause in this section of the country, I would for your encouragement, and at the request of Bro. Nelson, inform you that there are quite a number here who are *looking for*, and that *love the appearing* of our blessed Lord,—who have no partiality for name or sect, but find with Peter, that "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." They can adopt the language of our Saviour, and say, "He that doeth the will of my Father which is in heaven, *the same* is my brother, and sister, and mother. Previous to Feb. 1843, we were ignorant of the views, and doctrines, taught by those that believe in the speedy coming of Christ. At that time there were several copies of the "Midnight Cry" sent gratuitously to the Post Office, of which my father was the postmaster. We examined them—our neighbors examined them—we were surprised, then convinced, that the doctrines taught by Adventists, were founded on the Bible, the "sure word of prophecy."

We have had the privilege of reading most of the Second Advent publications, and have perused them with the greatest pleasure. For a few months past we have been favored with the labors of Bro. Young, the Protestant Methodist Preacher on this circuit. He preaches the Coming of Christ *at the door*. Elder Barger, the presiding elder of the Methodist Episcopal church, is sounding the midnight cry. We were recently cheered with a visit from Bro. W. W. Nelson, that meek and lowly follower of Jesus. He lectured in this vicinity several times. The effect was, the friends of the Second Advent cause were encouraged, and the prejudice of many individuals was lessened. May the Lord reward him for his labor of love. He has left for Hancock Co. He was the only lecturer that we ever had the pleasure of seeing, although brethren Chittenden, and Stevens, came within eighteen miles of us. We believe the prophetic periods terminate about this time—that the Sixth Trumpet and Second Woe, *is past;* and that the "*third woe cometh quickly*," when the Seventh Trumpet shall sound, and the mystery of God shall be finished,—That the falling of the stars, ten years since, was one of the last signs that was to precede the Coming of the Lord. The next event recorded by John, the Revelator, is, the heavens departing as a scroll when it is rolled together. We believe that Christ will soon be seen "coming in the clouds of Heaven with power and great glory," and my willing heart responds, Even so, Lord Jesus, come quickly!!! Words cannot express my gratitude to the Giver of all our mercies, and to the friends and supporters of the Advent cause, that a timely warning has been given—that the midnight cry has found its way to the "far west," and that we are now among that favored few, who are *looking for* the return of our Lord. Tho' separated far from our native land, far from our eastern friends, and not favored with the privileges that they enjoy; and undergoing privations that they are strangers to, yet, Thank the Lord! we are looking for *the same blessed hope*, the glorious appearing of the great God and our Saviour Jesus Christ. It is our determination to *look* until the last enemy is conquered—until faith is lost in sight, and death swallowed up in victory. I would say to you, grow not weary in well-doing,—continue to give the needed alarm, and in due time you shall reap, if you faint not. I trust you will have many stars in the crown of your rejoicing, when the Lord shall come to make up his jewels.

I close in the hope that the Lord will soon come and take away the reproach of his people.

SARAH MITCHELL.

[The above letter. and also the one from A. Little, only reached us last week.—Ed.]

LETTER FROM A. LITTLE.

Dear Bro. Jacobs:

It has now been more than eight years, since I have been attached to any sect or denomination, during all of which time, and a number of years before, I have been striving to make the port of endless rest. The last year of my life has been the most pleasing one that I ever enjoyed. I am daily looking for the Coming of my Lord, and I *expect him*, and think that I *love his appearing*. Now, my brother, tell the children of the Lord to let go all names but the new name spoken of by Isa. 62: 2, and Rev. 2: 17. I fear that many will have their affections more on a name or sect, than on Christ or things above. It becomes us in these *last days*, to set our affections on things above, and not on things of the earth—to be dead to the world, and have our life hid with Christ in God.

I would say to all our Second Advent brethren, do not give up your faith and confidence in the speedy Coming of the Saviour. As the vision now tarries, wait for it, it will surely come: it will not tarry: Be patient, therefore, unto the coming of the Lord.

I wish that some good lecturers would come through this section. Farewell.

Your brother in Christ,

ANSON LITTLE.

Macomb, Ill., Feb. 25, 1844.

FOR THE WESTERN MIDNIGHT CRY.

"*Blessed are they that mourn, for they shall be comforted.*"

When first on life's expansive sea,
I launched with spirits high;
Its crystal surface soon grew rough,
And clouds o'ercast my sky:
I saw suspended on the cross,
'Mid raillery and scorn,
The Lamb of God, who came to seek
And comfort them that mourn.

I viewed the gore upon his brow,—
The crimson from his side—
Astonish'd saw the Sinless bleed,
And marked how meek he died.
Amazed! I learned what *him* became,
And *why* his flesh was torn,
Who came to drink the sinner's cup,
And comfort them that mourn.

All nature shook when he expired;
Death wore his darkest mien;
And o'er creation's peopled realms,
A deep eclipse was seen:
But soon he rose,—abolished death,
And succored the forlorn;
Ascended high our cause to plead,
And comfort them that mourn.

Low at thy feet, Incarnate God,
My leprous soul I throw;
O make it clean by touch divine!
And save from endless wo!
This trembling, bleeding heart befriend
Which sorrow's flood has worn,
And let my drooping spirits know
Who comforts them that mourn.

Come all ye sad, ye wretched come!
Where you can manna find,
And taste that sweet immortal bliss
That suits the immortal mind.
With trembling, bow the suppliant knee,
And all your sins bemoan;
Then shall ye know, and taste, and feel
He comforts them that mourn.

JOHN HOBART.

Marion Co., Indiana, April 12, 1844.

EXTRACTS

From a Private Letter from Bro. J. B. Cook, dated

St. Louis, April 8th 1844.

Dear Brother—

"A brief account of our tour to this place may be expected. We had a very pleasant interview with Dr. Field, of Jeffersonville. It was, to us, edifying. He believes that the 2300 prophetic days end this spring: yet is prepared to wait, should there be, from any cause a tarrying of the vision. He was not using the Great Chart, [Diagram of the visions of Daniel,] therefore he yielded it to me. Having given away my large one, I needed it. Leaving here, it became known on board the boat that we were Adventists, and I was invited to lecture. The auditory was attentive, and in part, candid. We had some hundreds of deck passengers on board, a portion of whom were professors of Religion. They filled the vessel with sweet notes of praise to God our Saviour. I could but believe I should find them willing to hear of our Redeemer's return; but found as perfect a bedlam as I ever saw in a groggery. The deepest *scorn*, and most perfect *hate* to the Advent, was manifested by them. However, *one*, as I retired from these bedlamite professors, 'clave unto me.' This one told me that these opposers were professors, and got their opposition from the pulpit. We felt it a privilege *to be covered all over, and come away dripping with reproach*. I knew that I went to them in the spirit of Jesus. I told them the plain truth in inspired language; of course I was "happy," as God hath said. We circulated what publications we had, out of the box. My conscience would not allow me to countenance the open rebellion against heaven, of which the crew and company of the vessel were guilty, therefore we left the boat at Cape Giradeau, a little after midnight Lord's day morning. We had a quiet Sabbath. I lectured to the people on the hill in the open air, and also in the School House. The people had never heard upon the subject of the Advent, and were eager to learn. The Baptist meeting house stood unoccupied through the whole day. Well—"it is enough for the disciple to be as his master:" Jesus was treated just so by many, consequently I cannot complain,—nay, I rejoice to be counted worthy of rejection for the truth's sake.

We came to this city in the steam boat "Alexander Scott," where we arrived on Tuesday last. We had a large company on board, from New Orleans, to whom, by request, I lectured in the evening till near eleven o'clock. There was no little amusement among a few, in advance. They hoped, as I afterwards learned, to have had sport at my expense; but seldom, if ever, have I had a more solemn auditory. It was too serious a subject, and made, to their minds, too obviously true that the Judgment is at hand, to afford merriment; except two, whose business (play actors) makes them hypocrites, or such as "play a part." * * * This I should not notice were it not that such hypocrites, or players of assumed parts, are found in the pulpits of our land, and in the churches. Many assume to be friends and servants of Messiah. They assume to love his appearing, and yet will close their doors against those who honestly read their Bibles, and sincerely believe what is written of his coming. I am more and more persuaded that they are hypocrites. They oppose bitterly, and profanely, what they profess to love. So did the Pharisees of old. The scales which weighed a Pharisee 1800 years ago, will weigh one now. Matt. 16: 14. They could discover the signs of the weather, but not the signs of the Messiah's Advent; because they were "playing a part." They were hypocrites, and would not be detected. So with many now. They trifle with their Lord's coming, covertly, as did my two fellow passengers. Instance also an article in the "Western Christian Advocate," headed "the sitting goose."

We found a very interesting band of believers here—have had meetings daily—yesterday three times, once in the market place, once in the Court house, in the ev-

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ening in the public school room. The brethren are firm in the faith, though many of their number, since Bros. Chittenden and Stevens left, have fallen away into the world, on the professing church. Had one of these brethren remained, the band would probably have numbered hundreds. We are well and happy in hope. Our time is not out, as many know, till May. Still we are looking up, and trust we shall till the blessed Bridegroom's return.

Yours in hope. J. B. COOK.

FOR THE MIDNIGHT CRY.

TO ADVENTISTS.

Stand fast—maintain your stations,
The Bridegroom's coming show;
And loud to sleeping nations,
The midnight trumpet blow,—
Harmonious proclaiming
To Adam's dying race,
The period fulfilling,
That marks the reign of grace.

With holy zeal are spreading,
Pure inspiration's flame,
With heart's to Jesus burning,
Exulting in His name:
Esaias like, are calling
On souls by error driven,
To turn and hail the Saviour,
Who soon will come from heaven.

Fly swift ye wheels of nature;
The promised era bring;
Then Saints possess the kingdom,
And reign with Christ, their King:
When on the Mount of Olives,
Hosannahs will resound,
And on the throne of David,
The Son of Man be crowned.

JOHN HOBART.

Marion Co. Ind. April 12, 1844.

LETTER FROM SISTER BROMWELL.

CASEY, Clark Co., Ills., April 5, 1844.

DEAR SIR—Although a stranger and a female, I hope the importance of the subject of this letter will be a sufficient excuse for the intrusion, and prevent its passing unregarded by the friends of the Second Advent. I write to request, or rather to implore, that you would send us a lecturer on this subject. I have found that there is no more sure and successful a way of reaching the mass of community than by lecturing. In fact, with the greatest portion, it is the only way, for they either *cannot* or *will not* read. I wrote last summer to Bro. Himes, and he sent a lot of the "Midnight Cry" to this place, but there being very few who can read, the plain honest common class, (the very ones most likely to be benefited, because most willing to receive instruction,) are cut off from the privilege of investigating for themselves. Those who can read, act shamefully. I sent a package of the Cry to a local preacher in a neighboring village, and was informed since, that he had never read a word in it—he was too much engaged. Yet, he would attend a lecture. He never neglects the preaching of any denomination within his reach. He is a candid man, and if convinced under a lecture, would be up and doing. Another, a powerful preacher, of fine talent, will not read—says he is ready if it is true; and it is his duty to preach, and not spend his time about "Millerism"—he has no faith in it. But I am certain he would attend a lecture; and if his attention can only be aroused, will not the solemnity and importance of the subject have its due weight? I am amazed at the existing ignorance of the Bible, with most persons with whom I have conversed on this subject; but they have all *one* piece of knowledge; the perpetual answer is "Christ said, *no man could know*, and so Mr. Miller dont know; it dont give me any concern." O how my soul has sickened at the oft repeated sound. And I, what can I do? Nothing as I can see, I am a woman, and a cripple, confined for the last four years entirely to my bed, from which I now write you, on the cover of a book before me. Brethren of the Second Advent cause, can you do nothing for this people? You could not send to a more needy place. It is easy of access. From Terre Haute, on the Wabash, along the National Road to Greenup, about 43 miles, is the portion of country for which I would plead. It is thickly settled on either side of the road all along to St. Louis. But Marshall, and Cumberland, are the places for which I would most earnestly entreat, for I know their wants. Surely you will help us. Among so many believers in the cause, there must be some one to spare, who would rejoice to enlarge his reward by gathering these perishing souls into the Lord's flock. The people here do not seem to have any of the bitter spirit that exists in the East, towards the views of Bro. Miller. It is only ignorance that prevents them from embracing the truth. They want some one to teach them as little children, to make it plain—to gather and present the different proofs in a kind manner. Do not pass by this request, I entreat you. Make some effort. Oh that I could influence you! What shall I say to urge the matter upon you? I can plead great need, and much room for hope. It is with God to influence and aid. His will be done, and to Him be all the glory.

H. BROMWELL.

The following is from an old Hymn Book, published by John Wesley, in London, Oct. 20th, 1779.

If John Wesley should now come to Cincinnati, and sing to his followers here, "Hasten, Lord, the general doom," "Shorten these vindictive days," some of them would call him "a wicked, hard hearted man," for wishing to have the wicked destroyed.

HYMN.

ON THE SECOND COMING OF CHRIST.

Come Desire of Nations, come!
Hasten, Lord, the general doom:
Hear the Spirit and the Bride;
Come, and take us to thy side.

Thou, who hast our place prepared,
Make us meet for our reward;
Then with all thy saints descend;
Then our earthly trials end.

Mindful of thy chosen race,
Shorten these vindictive days;
Who for full redemption groan,
Hear us now, and save thine own.

Now destroy the man of sin;
Now thine ancient flock bring in!
Fill'd with righteousness divine,
Claim a ransom'd world for thine.

Plant thy heavenly kingdom here,
Glorious in thy saints appear;
Speak the sacred number seal'd:
Speak the mystery reveal'd.

Take to thee thy royal power;
Reign, when sin shall be no more;
Reign, when death no more shall be;
Reign to all eternity.

LIAR'S DEPARTMENT.

"MILLERISM.

"We do not wish to be considered disrespectful to any class of our fellow-citizens, when we state that it has been reported by Dr. Woodward of the Worcester, Massachusetts, Insane Asylum, that fifteen cases out of twenty admitted to that institution within the last year, have arisen from the effects of Miller's doctrines.

Any doctrine that has for its foundation such results, must, if it fasten upon the mind, tend to destroy its faculties. We only wonder that *all* who believe it do not lose their right minds. To live in continual expectation of such an event, the end of the world, must be distressing in the extreme. It is a kind of continual death.

Daily Commercial.

As an illustration of the last paragraph, read the following:

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3: 18.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain FEARFUL LOOKING FOR OF JUDGMENT and fiery indignation that shall devour the adversaries." Heb. 10: 26, 27.

THE CHRISTIAN'S HOPE AND DUTY.

"Looking for that blessed hope, and the GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. *These things speak*, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2: 13-15.

We are informed that when the Second Advent publications first reached this city, the editor of the Commercial, was the *chief man* in circulating them.

EATING AND DRINKING WITH THE DRUNKEN.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted infidel determined to have a feast on the occasion.—He accordingly prepared a sumptuous fare, and invited, 1st, the Congregational minister, and his right hand deacon; 2d, the Methodist minister, and one of his leading members for a delegate, and 3d, the Universalist minister, with one of his head men. Then, to be even with the clergy, the infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the infidel presented each of the ministers with a large cheese, and three dollars, when they parted to the mutual satisfaction of all. Bro. Weston saw the infidel's delegate the day following, who spake very highly of the feast, he said he never had a better time, they all agreed respecting "Millerism:" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The following is copied from the printed advertisement of a feast at the Congregational Church at Webster, on Sunday evening, where, we are informed, *six* clergymen were present; and also that cake with rings in it were gambled for, and various articles sold at auction, &c.

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the ENTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated Temperance Minstrels, from New York, and John F. Cole, Lecturer from Boston are engaged to instruct and AMUSE with their Temperance Songs, Glees, Anecdotes and Speeches.

Fruit, Refreshments, &c. will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admission 25 cents, which may be obtained at the Webster Post Office,

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at Dr. K. Stockwell's Jewelry store, of either of the Circulating Committee.

Webster, Ohio, Feb. 13, 1844.

A brother suggests that as they have begun literally to eat and drink with the drunken, they may literally smite their fellow servants.—*Advent Herald.*

CHURCH FEASTING.

☞The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.

Cin. Daily Com.

From the Midnight Cry.

COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of tho Lamb.

O shout, my dear brethren, that day long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R. N.

THE TESTIMONY OF OUR OPPONENTS.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom. This work is edited by *Alexander Campbell*, who in his debate with *Owen*, has furnished us with an argument for the termination of the prophetic periods in 1843. He here furnishes us an excellent argument in favor of the wholesome effects of the Second Advent doctrine. It was written better than a year ago.

"As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability.—This is just what we expected and predicted since first we heard its annunciation.—Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians.—These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for it comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity.—Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them.

Every thing in society is now favorable to the rapid propagation of the new theory.··· The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stowes, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "signs of the times" in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox proscription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun: a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil" and bidding a long adieu to those we leave behind. For in a moment, *in the twinkling of an eye*, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystalized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelli g not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an im-

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mortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Prof. Stowe's version of Prof. Stuart's version of some of the German Professor's interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stowe, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of all the rest. How true the saying—'Great men are not always wise!' "

OBJECTION ANSWERED.

Our opponents say, "*It will make infidels.* If your calculations fail, the faith of the people will be shaken in the Bible." Let us look at this objection. Who will be made infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the fifty-first event will take place in a given year, say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making infidels.—*Signs of the Times.*

THE JUDGMENT SCENE.

The great tremendous day 's approaching,
The awful scene is drawing near,
When we shall see the great transaction,
When Christ in judgment shall appear.
The orbit lamps all veiled in sackcloth,
No more their shining circuits run;
The wheel of time stops in a moment,
Eternal things are now begun.

Bright forked lightning dart the concave,
Loud thunders roar from pole to pole;
The heavens are shaking, the earth is quaking,
While horrors seize the guilty soul.
See nature stand all in amasement,
To hear the last loud trumpet sound;
"Arise, ye dead, and come to judgment,
Ye nations of the world around!"

Seas, grave yards, and the tombs of marble,
Give up their dead, both small and great;
Now the whole world, both saints and sinners,
Are summoned to the judgment seat.
See Jesus on the throne of justice!
With clouds of dazzling glory round!
While countless armies of saints and angels
With shouts, his glory far resound!

Bright glory streams from Jesus' presence,
His chariot rolls on burning flame;
The angels in their state attending,
His order to their hosts proclaim.
"Go forth, ye heralds, with speed like lightning,
Gather my saints from every land!
Those whom my blood from sin has ransom'd,
And who prepared for glory stand!"

O, come, ye blessed of my father—
The purchase of my dying love;
Receive the crowns of life and glory,
Which are laid up for you above!
There's flowing founts of living waters!
No sickness, pain or death to fear—
No sorrow, sighing, tears or weeping,
Shall ever have admittance there!

But how will sinners stand and tremble,
When Justice calls them to the bar?
Those who have slighted his offered mercy,
Their everlasting doom to hear.
"Depart from me, ye cursed rebels!
Of this ye have been warned full well;
I waited long, from your hearts you drove me;
Your chosen doom is the pains of hell."

The guilty souls, now struck with horror,
With anguish throbbing in their breast;
Are given up to pain and sorrow,
No more to find a moment's rest.
O sinner, heed this faithful warning,
Return to Jesus while you may;
He is waiting to receive you—
Prepare, prepare for that dread day.

LETTER FROM MR. MILLER—HIS POSITION.

My Dear Brother Himes:—

I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfilment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven, and earth, even in him.—This, Paul has told us, would be in the fulness of times, Eph. 1: 9, 10. The time, as I have calculated it, is now filled up; and I expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparing to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest that not a few of our theological teachers are infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by infidels, blasphemers, drunkards, gamblers, and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul-stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interert of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us for evermore. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives

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me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon; for Christ says, "So likewise ye, when ye shall see all these things, know that he is near, even at the door."—Now we have lived to see all the signs fulfilled, the time accomplished. "Watch, therefore: for ye know not what hour your Lord doth come."

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will.

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, even so come Lord Jesus."

WM. MILLER.

Low Hampton, March 25, 1844.

WHERE ARE WE?

PHILADELPHIA, March 28, 1844.

Dear Br. Tullock:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. 8: 14, for a year past, I have forborne to say anything through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming events, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time, which was between March 21, 1843, and March 21, 1844, is gone.

I now will come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion,—

1. Because the *last* event which was to take place in the 70 weeks, was the anointing of the MOST HOLY, or literally, THE HOLY OF HOLIES, the Sanctum Sanctorum.

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. 30: 25–31. "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that THEY may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. 8: 10–13, "And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anoint the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them. and girded them with girdles, and put bonnets upon them; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin-offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin-offering, which he shed without the camp. See Heb. 7th to 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod, the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than thirty when he began his ministry, the 69 weeks must have ended in A. D. 26. Then 30 years, the Saviour's age when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 75 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks or 490 years, which is just where Ferguson's Astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to shake my confidence in it, in the least degree. If he was crucified in the spring of A. D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing*. The sense and subject requires this meaning in Dan. 9: 27.—"He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event which ended in May, 1843, A. D., terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming of the Lord. I am the more convinced of this, from the fact that immediately on the expiration of that period as I have formerly shown, the Lord began to scourge *Jerusalem's desolator*, ROME, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th, will be put to death and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. 12: 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the pope, which took place March 27th, A. D., 1799. The papal government was abolished Feb. 15, 1798; but the pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation from the 12th chapter throughout.

J. LITCH.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—*Rev. xxii. 7.*

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ESSAY ON THE JUDGMENT.

BY J. D. DOW.

(*Concluded.*)

ıg compassion and grace of his glorious ord and Savior, and join in that song of ıe redeemed which shall thrill through all eaven. "Saying with a loud voice, Wor-ıy is the Lamb that was slain to receive ower, and riches, and wisdom, and strength, nd honor, and glory, and blessing:" "for ıou wast slain; and hast redeemed us to od by thy blood, out of every kindred and ngue, and people and nation; and hast ıade us unto our God kings and priests: ıd we shall reign on the earth!"

3. What a scene of solemn and awful real-ies will that day discover to the enemies God!

"Great day of consternation and of dread!"

O ye careless, ye presumptous! suffer a ord of exhortation. Prepare to meet your od. Of what avail then, will be all your ain boastings of no fear of death, or hell -shall I add, or even of the Almighty?—no ıgard for the entreaties, warnings, rebukes, ıd threatening, of God in his word—echoed ıd reiterated in tones of thunder in your ars, by his ministers and people; the sig-ificant admonitions of conscience, the striv-ıgs of the Holy Spirit, and the ominous ispensation of Divine Providence? What ill it avail, that you have labored all your ves, and spent all your strength, and time, ıd talents, to cover up hell, and pile the hole tremendous mass of curses, and threat-ıings, and denunciations, of terror and rath to come, from the "King of Kings, ıd Lord of Lords," upon the contracted nits of old Jerusalem and its inhabitants?

O the fearful responsibility of preaching eace, peace," when God has not spoken ace; but positively declared that "there no peace to the wicked!"

"Then shall he say also unto them on the ft hand, Depart from me, ye cursed, into verlasting fire, prepared for the devil and is angels: for I was an hungered, and ye ave me no meat: I was thirsty, and ye gave e no drink: I was a stranger, and ye took e not in: naked, and ye clothed me not: ck and in prison, and ye visited me not. hen shall they also answer him, saying, ord, when saw we thee an hungered, or hirst, or in prison, and did not minister un-thee? Then shall he answer them, saying, erily I say unto you, inasmuch as ye did it ot to one of the least of these, ye did it not me. And these shall go away into ever-sting punishment." It seems that they ill either think they had been doing very ell—all that was required of them; or, that ey never had an opportunity of doing ose things, for the neglect of which they ill be condemned. Will they then plead, extenuation of their guilt, the fact that ey had opposed revivals of religion, the ctrines of faith and repentance, as neces-ry to salvation; that they supposed they ere ministering to His wants when they w their fellow beings in trouble and dis-ess on account of their sins, "a certain fear-l looking for of judgment and fiery indig-ıtion, which shall devour the adversaries;" ıd used every effort in their power to othe and lull their disturbed consciences to sleep, and quiet their gloomy forebodings of future retribution, by crying "peace, peace," "ye shall not surely die;" while they charged all these apprehensions to an improper and foolish excitement, produced by the "fanatics" of the day—"the preachers of the doctrine of endless misery?" "O that they were wise, that they understood this, that they would consider their latter end!" May the Lord save us from such a course, and such a fate!

4. It will be a day of the *eminent display of God's glory.* "When the Son of Man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. He will then "come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 10; Eph. i. 6, 12, 14, 18. I think it is also evident, that God will be glorified by displaying his justice in the final condemnation of the wicked. For, if he was honored or glorified in the destruction of rebellious Pharaoh and his host: (Ex. xiv. 17, 18,) and if he is glorified in the preaching of the gospel, whether it is believed or rejected: whether its hearers are finally saved or lost;—as appears very obvious from Paul's remarks in 2 Cor. ii. 15, 16, it seems to follow as a rational consequence, that that glory will be more fully revealed when "all flesh shall see it together," and they are rewarded according to their works. Indeed, we are informed by the same apostle, (Rom. xiv. 10–12,) in allusion to this very subject, that "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And again: (Phil. ii. 9–11,) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the *glory* of God the Father."

The glory of God, then, is the grand point, to which all things are tending; the one great object, to which the eternal salvation, life, death, resurrection and glorification of the saints, are designed and adapted to contribute: and which the final exhibition of Divine justice, in the "everlasting destruction" of the sinner, "from the presence of the Lord, and from the glory of his power," will eventually be made to subserve. Now consider this, ye that forget God;" and lest "the day overtake you as a thief" O, whilst the door of hope remains open, and mercy pleads—"turn ye, turn ye; why will ye die?" repent, and believe the gospel; and thus obey the injunction of the apostle: "Therefore glorify God in your body, and in your spirit, which are God's;" and be prepared with every holy being in heaven and earth, to pray like the Psalmist: "And let the whole earth be filled with his glory! Amen and Amen."

A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion I lived a Methodist.

And now I stand, and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night, hope to come. For which hope's sake, bishop, I am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks. I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; But showed first unto them of—and at—and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having, therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished.—Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.

Signs of the Times.

SECOND ADVENT—ITS PRACTICAL TENDENCY.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an ap-

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peal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men: but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon made of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," &c. (Acts iii. 19, 20.) St Paul urges it as a threatening persuasive to love Christ,—"if any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" which, we are told, means, "let him be accursed; our Lord cometh." (1 Cor. xvi, 22.) He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12.) Also as an incentive to the mortification of earthly lusts,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Mortify, therefore, your members," &c.—(Col. iii. 4, 5.) "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." (Ti. ii. 11–13.) In Phil. iii. 20, Paul links it very significantly with spirituality of mind,—"for our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. For every condition, either in the Christian's or the worldling's life, this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) To the trembling souls, it says,—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii. 28.) To the dead sinner, it cries, with startling emphasis,—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) In the mouth of the humble follower of Jesus, it has a language of triumph, like this,—"We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 2, 3.) Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connection, Matt. xxiv. 42–44; xxv. 13; Luke xii. 35–37; Rev. xvi. 15; 1 Thess. 5. 4–6; Rev. xxii 7. Let him compare 2 Thess. i. 4–7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long suffering in the Christian heart. Hear the same writer in Hebrews x. 36, 37,—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry."

Hear James, also, chapter v. 7, 8,—"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Peter i. 7, 7; iv. 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv. 5, and 1 Peter i. 13; to ministerial fidelity and diligence in Matt. xxiv. 46; 1 Thess. ii. 19; 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2; 1 Peter 1–4; and against uncharitable judgment in 1 Cor. iv. 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)—So also to the Phillipians,—"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." (Phil. iii. 20.) Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but to all them also that love his (Christ's) appearing." (2 Tim. iv. 8.) And in Hebrews ix. 28, he says,—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a motive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take vengeance on his enemies? Are the righteous, in the instructions of the present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness and Advocate.*

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year* 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 27, 1844. [No. 7.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 27, 1844.

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LABORERS.

Brother Cook is at Springfield, Ill. He writes last from St. Louis, in which he says, "Our stay here has been very pleasant—an apparent comfort to the truly cheerful band of believers."

Bro. Chittenden, left this place for the east, on Monday last.

Brother Kent is laboring in Cleveland and vicinity, where he will probably remain till brother Elon Galusha arrives at that place.

Brother C. Fitch has consented to comply with the request of brethren in this place, and deliver a course of lectures. Brother Kent's letter informs us, that brother Fitch will probably be here by the 25th inst.

Bro. Stevens, arrived here from Illinois, on Monday evening last, and is now laboring with us.

Brother Hall, is at Granville, unable to labor as will be seen by his letter in another column.

THE MEETINGS.

Our meetings are more fully attended than they were last week. We have been informed of some recent cases of conversion to the Second Advent faith. Things move on harmoniously, and there appears no want of attachment to the cause, among those who have heretofore been its friends. We should, however, be pleased to witness a more earnest groaning for "adoption, to wit, the redemption of the body." A more earnest crying, 'Come Lord Jesus, come quickly!" We lectured at Cummingsville, four miles from the city, on Wednesday evening. Considerable interest is being awakened in that place.

Two boxes of Second Advent publications have just been received at this office; one from Boston, and the other from New York. All who are willing to investigate are invited to call and get them. They will be furnished to those who are able to pay for them, for money; and to those who are not, *gratis.*

"CONVERSION OF DR. CAPADOSE, a Jewish physician of Amsterdam, author of the treatise 'Jehovah Jesus,' &c. written by himself."

This is Tract No. 388, published by the American Tract Society, 150 Nassau street, N. Y., and advocates precisely the same views relative to the "restoration of the Kingdom to Israel," as those advocated by Adventists. Judging from the circumstance of its publication, a favorable change must have very recently come over the views of the managers of the Tract Society.

We may make some extracts next week.

OUR POSITION.

It has been said to us, "If you are honest men, you will *now give up* your position relative to the Second Advent, as the times have all gone by."

What shall we give up? Every thing that is unsupported by God's word. This, through grace, will we do; and if God strengthen us, we will hold on to every thing that his word does teach: Consequently we cannot give up the doctrine of a still future, personal, and visible appearing of Christ upon the earth. As proof of this read the texts quoted in Chapters *one* and *two* of the article in another column, headed, "First principles of the Second Advent Faith." Neither can we be honest men and Christians, and *go back* to the doctrine of a Thousand years Millennium, and Return of the Jews, *before* Christ comes. Our reasons for rejecting these *fables* may be found by reading the texts quoted in chapters 3, 4, and 5, of the article above referred to.

We cannot give up the doctrine, that the earth is to be renewed, and become the dwelling place of the saints.—That all the righteous, living and dead, are to be made immortal when Christ comes, and that the wicked, at that time, or *soon after*, will be destroyed. For *reasons*, (as true Second Advent believers will believe nothing without a good scriptural reason,) read the texts in chapters 6, 7 and 8, of the above named article.

But, says one, had you not a good argument that Christ would come in 1843? We reply, Yes: and that argument is as good as it ever was. But tracing chronology through 2300 years, has left us in error, as all those who believed *that* time would terminate in March last, willingly grant; not because the unbeliever in the Bible *proved it*, but because *time*, and *that only*, has demonstrated it. The Bible truth, that in 2300 years from the going forth of the commandment to restore and build Jerusalem, *the Sanctuary will be cleansed*—the *Host* cease to be *trodden under* foot, is Bible truth *still*. So, allowing for errors in chronology, it will be 1843 when that work is accomplished. Therefore we cannot *give up* the position that the Bible does teach *the time* of our Saviour's Second Advent. As further evidence of the correctness of this position, consult the texts in Chapter 10 of the aforesaid article, in connection with Amos 3: 7. As children of God, and students of his truth, if we should say we know NOTHING about *the time* of the Second Advent, we should make ourselves *liars* like unto those that charge us with *knowing nothing* about it. In the fear of God, we are bound to say, that even the passing of *the time*, has made developments of prophetic truths, which more than ever convince us, that the error *in time* can be but a trivial one, and that the Lord is now *at the door.*

ROME.

The "Daily Times" of the 24th inst., says that by the arrival of the packet ship, St. Nicholas, Peel, from Havre, whence she sailed on the 18th of March, "*preparations were making for an insurrection throughout the Roman States.* Land ahead!!! Rev. 18: 20.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—*Proverbs, ii. 21, 22.*

COMMUNICATIONS.

LETTER FROM BROTHER KENT.

Cleveland, April 17th, 1844.

DEAR BRO. JACOBS:

I arrived in safety at this place, yesterday, P. M., being about six days on my way hither. I however spent one day (Sunday) in Ellsworth, attended meeting twice—talked once—distributed some books, &c. * * * * * The cause here is yet prospering. The brethren are strong in faith; looking for immediate redemption. The meetings are well attended, and interesting. Last evening I spoke from John xiv. 3. It was a good season. Religion is the same here that it is in Cincinnati. Brother Galusha is expected here soon—when he arrives I shall probably go to Buffalo, and tarry there certain days. From thence, providence permitting, to other places further east; having a desire to visit the brethren where I have once labored, and exhort them to hold fast the profession of their faith without wavering, knowing that he is faithful who hath promised.

Next week, I expect to spend a day or two in Medina, and return here again. * * * * J. H. KENT.

LETTER FROM BRO. STEVENS.

CINCINNATI, April 23d, 1844.

DEAR BRO. JACOBS—

I have time barely to notice the effect of the Advent doctrine in the places where I have lectured. Were I to judge from the general attention bestowed on the subject, and the favor which I myself have received, while in Dayton and Ottawa, Ill., my convictions of the truth of the doctrine, and the happy results of disseminating it, would be more firmly than ever expressed. It may be safely stated, that the subject commanded universal respect. The different denominations mingled together in a most friendly manner for a patient hearing. The importance of the subject was to a good degree felt, and its legitimate influence in quickening Christians, and converting some sinners, was again manifest, to the joy of my soul. To God be all the glory. This is one instance at least, of some good effects being produced, entirely aside from the "*time.*" Those who talk of "Millerism" being "*dead,*" will now, I trust, be led to inquire whether it do not comprehend something more than 1843. The idea they express is grossly absurd, or, at least, betrays the most profound ignorance respecting what we have been saying and doing. They might as well talk about the *Bible* being dead, and the Christian being left without hope. But thanks be to God, our hope remains—its foundations are as firm as ever—our faith still fastens on his precious word.

The kind attentions bestowed by numerous friends in these places, occasioned me to feel deep regret when called to leave them. This is often the case. I have frequently felt the joyous reward which flows into the soul, when made fully conscious of having formed friendships under the influence of religious considerations, which more than repays for all the sacrifices we can make here in life. Such union of souls, I expect, will remain unbroken forever.

On my way to this place I called at St. Louis. The brethren had continued steadfast, and held meetings among themselves almost every night. They were then enjoying the labors of Bro. Cook. I was almost overjoyed at meeting this dear Bro. and his family. They are of the pilgrim band, but are "seeking a city which hath foundations, whose builder and maker is God." In

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accordance with an urgent call from Springfield, Ill., they left for that place on the 17th. The brethren in St. Louis are thus again left destitute, but applying to the same source which has hitherto sustained them, they will continue to be upheld, and, I trust, be preserved blameless until Christ's appearing.

Yours, devotedly, A. A. Stevens.

LETTER FROM BROTHER WALKER.

New York, April 15th, 1844.

Dear Bro. Jacobs:

I still have an abiding reason for the expectations which I cherish, of soon entering upon a state of endless joy, when the master shall appear. My hopes will be realised if I am found of him at his appearing, not having on mine own righteousness which is of the law, but the righteousness of faith, and waiting for him from heaven: knowing that to such as look for him, he shall appear the second time without sin unto salvation.

I do rejoice that I have heard, and heeded the cry made at midnight, Behold the Bridegroom cometh! It has caused many to arise and trim their lamps, thereby preparing themselves to open unto him immediately. So far as signs and time is concerned, that "cry?" has nearly, if not quite accomplished that whereunto it was sent; consequently we are in the time of trial, (Dan. xii. 10.) Also described in Hab. 2: 4. When the just shall live by his faith. True, all men *should* so live, and all good men *will*, and *do* so live; and especially so at this time, as *all* helps fail, but faith in God's word alone. Notwithstanding we are living in the "perilous times," when men are proud, boasters, high minded; having a form of godliness, but denying the power thereof; by reason of whom, the way of truth is evil spoken of,—yet the power of the everlasting gospel has been effectual in bringing to light *their* hidden things of darkness, and proving to all men, the truth of the apostles words, that "all things that are reproved are made manifest *by the light.*" This truth has made manifest secret evils, and shown to the world who it is that loves darkness rather than light. It has touched a tender spot, and made many cry out, "Our great Godders Dianna is in danger, and if we let these men go, they will draw *all* men after them."

Such, see the truth and merits of the doctrine of the Advent, but are not as much in love with it, as with some other God; consequently their work is different from those who *love* the truth. Their character and course, is described in 2d Timothy iv. 3, 4. Their lusts are *gratified*, in the room of being *crucified*. Instead of heeding the *truth*, they are turned to *fables*, which are more pleasing to an unsanctified ear. These being such as have a form of godliness—professors of religion, they being *the book* that is read by the world more than *the Bible*, there is no wonder that "the way of truth is evil spoken of." It is the *multitude* that do evil, while the comforting promise is to the *little* flock, that enter in at the *straight* gate: while *broad* is the way that leadeth to destruction: So broad as to call forth from the son of God those startling words, "When he cometh, shall he find faith on the earth?" Again, *many* shall come in that day and say, Lord, Lord! open unto us, while it is but a *little* flock, that is to inherit the kingdom. It seems to me, that an article in your paper, headed, "The Church at the first Advent," must awake some from their slumbers, to see their danger, while they continue to trust in man, or make flesh their arm. O, that such as are saying, I am rich, increased in goods, and have need of nothing, might see that their boasting is not of God's authority, and heed the exhortation to buy the gold *tried in the fire*, that they may be rich. I send you the enclosed, feeling it a privilege that I have, of showing my respect, and endearing recollection of yourself and family.

As I receive *weekly* information from you, I see how God makes you more than triumphant in all your trials from a world lying in the wicked one. O, my brother, how sweet it is to live, when his commandments are not grievous to us! It is my earnest prayer to God, that he would still enable you by his truth, to show forth his *power* and *coming*, until he shall say, "Enter thou into the joy of thy Lord." How sweet, yet mysterious to the world, is that frame of mind described in 2d Cor. vi. 4—10.

I do not know that these lines will reach you, yet I feel like *waiting*, and *watching*, and *exhorting* one another; and so much the more as we see the day approaching; knowing that we have need of *patience*, that after having done the will of God, we might receive the promise: for in a very *little* while, he that shall come, will come, and will not tarry. But if it does (seem to) tarry, wait for it, for it will surely come, and will not tarry; then we can say, Lo this is our God! we have waited for him. May we be found of him in peace, without spot, and blameless, is my prayer.

Yours in the bonds and love of gospel truth,

Anson Walker.

LETTER FROM BROTHER HALL.

Dear Brother Jacobs:

Having little of interest to communicate, you must pardon me for addressing to you this letter. Sitting in my room, with little or nothing to do, I thought I would drop a line to you.

I am now in Granville, Ohio, at the reside nce of Bro. Wilson. Viewing the beautiful scenery with which it is surrounded, and thinking how pleasantly he is situated to remain here longer than Advent believers expect to do, the thought just occurred to me, that it was a little singular that he should become a Second Advent believer. Yet such he is, "and of the right stamp too," as a circumstance of a recent date will show.

You are aware that in the present corrupt state of the church, an individual may entertain almost any sentiment, if he will say but little about it, and be a zealous supporter of the church—he is peaceably retained as a member. But if an individual becomes a believer in the Second Advent, and fearlessly avows his sentiments, if he is ever so devoted a christian, he must be excluded; especially if he has been an influential member, and has done much to support systems of error. But as it will not do to have it appear that such members are excluded on account of their Second Advent principles, various other charges are brought; if they wish to be tried by the word of God, *that* is laid aside, and for it is substituted the articles of faith. Such have been the circumstances that have attended the exclusion of brother Wilson, from the Baptist church. Truly, it is a matter of rejoicing, that to such churches are not committed (as one *persecuting-one* has claimed) the kings, of the kingdom of heaven. But notwithstanding the spirit manifested by the churches in G., there are a number of Advent believers here, as firm and unwavering in the belief of the truth as any I have ever seen. They have sustained a prayer meeting for the last year, and for several weeks past have had three during the week; which have been interesting and profitable. Although I have been several weeks in Granville; on account of poor health I have not been able to lecture but three or four times. The brethren and sisters have been very kind to me. May they receive their reward at the resurrection of the just.

A year has now passed since I have been looking for the "consolation of Israel." And though I thought it probable last spring, that before the present time, he that sitteth on the throne would say, "Behold I make all things new," my faith is not in the least shaken. But spring has again returned, and as bright and glorious almost, methinks as earth appeared ere paradise was lost.

For though by the winter and storm desolated,
The earth hath been shorn of her glory, and drear;
As if by the power of God new created,
All nature in beauty again doth appear.

The streamlet again gushes forth from the fountain,
The tree, herb, and flower, their leaflets expand;
And voices of gladness o'er valley and mountain,
Are heard, as if echo'd from some fairy land.

Yet earth *is still* desolate, gloomy, and dreary!
There surely remains a *more* glorious rest;
Where lifes lonely pilgrim, all way-worn and weary,
Shall find a repose in the land of the blest.

And whilst thus in grandeur, our God is unfolding
Earth's beautuous garb, as at earliest birth;
I think, whilst this power I thus am beholding,
How *He* will create *a new heaven and earth.*

And soon will Jehovah in beauty, and splendor,
And glory unfading the earth beautify,
As shown by his *promise* like branches yet tender,
And putting forth leaves, show that summer is nigh.

Then brother, rejoice in this soul cheering promise!
Redemption is nigh! it is e'en at the door!
For though our Redeemer hath long remained from us,
He soon will appear and lost Edea restore.

For though by the curse and by sin desolated,
The earth hath been desolate, gloomy, and drear;
Yet soon by the power of God new-created,
All nature in beauty again shall appear.

Yours affectionately,

J. B. Hall.

Granville, O., April 17th, 1844.

FIRST PRINCIPLES OF THE SECOND ADVENT FAITH.

BY L. D. FLEMING.

CHAPTER I.

The Lord Jesus Christ will come to this Earth a second time.

Acts i. 9–11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

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lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvi. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. vii. 13, 24. "I saw in the night visions and behold, one like the Son of Man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. xxiv. 30. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Mark xiii. 34. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1–3. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards that they are Christ's at his coming."

Philip. iii. 20. "For our conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 12. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

iii. 13. "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

iv. 16–18. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord, wherefore comfort one another with these words."

2 Thess. ii. 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

* Politeuma, Citizenship.

Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Rev. i. 7. "Behold, he cometh with clouds, and every eye shall shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

xxi. 3. "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

xxii. 20. "He which testifieth these things, saith, Surely I come quickly: AMEN; EVEN SO, COME, LORD JESUS."

CHAPTER II.

The second coming of Christ will be personal and visible.

Acts i. 9–11. John xiv. 3. 1 Thess. iv. 16. See Chapter I.*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,"

Matt. xxiv. 30. See Chapter I.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of Man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Peter i. 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testamemt, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come spiritually *again:* for how can that which is with us, be said to *come* to us?

* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

CHAPTER III.

There will be no Millennium previous to the second coming of Christ.

Dan vii. 21, 22. "I beheld, and the same horn (Papacy) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1–3, 10. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have a millennium before Christ comes, it must have a mixture of tares and wheat.*

Matt. xxiv. 37–39. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Luke xvii. 26–30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1–3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

2 Tim. iii. 1–5, 12, 13. "This know also, that in the last days perilous times shall

* That the original word *aion*, here translated world, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word [aion] is rendered world. 2 Tim. iv. 10. Luke xx. 35. Titus ii. 12. Eph. i. 21.

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come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. . . . Yea, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3–7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15–18. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

CHAPTER IV.

The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say nnto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39–44, "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say say they are Jews, and are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxv. 11–15. "But ye are they that forsake me, and forget my holy mountain, that prepare a table for that troop, and that furnish a drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter, because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thisty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. ix. 25–28, 31, 32. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also cried concerning Israel, though the number of the childrdn of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9–11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xxviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . And it shall come to pass, as the Lord rejoiced over you to do you good, and to multiply you: so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I, even I will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

CHAPTER V.

Believers,—Christians, are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land,

Rom. ii. 28, 29. "For he is not a Jew which is one outwardly, nether is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circission is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."

Those whom we *call* Jews are NOT Jews.

Rom. ix. 6–8. "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. iv. 28. "Now we brethren, (ALL who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the *original promise*, as made to Abraham.

Gen. xiii. 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Cannan, for an everlasting possession; and I will be their God."

The following passages show that the promise was not a *literal Canaan*.

Acts vii. 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into the land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. xi. 8—11. "By faith Abraham, when he was called to go out into a place

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which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and whose maker is God."

13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

39, 40. "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16—19, 26—29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . Nevertheless. what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

CHAPTER VI.

This earth renewed is the promised inheritance of the saints.

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16. See Chap. V.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7. See Chap. III.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God

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himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. xi. 15. See Chap. III.

CHAPTER VII.

The wicked who are living on the earth when Christ comes, will be destroyed by fire.

2 Thess. i. 7—9. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

2 Peter iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Rev. xi. 18. See Chap. III.

xviii. 8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

[illegible] sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land saith the Lord."

Malachi iv. 1—3. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble—and the day that cometh shall burn them up; saith the Lord of Hosts, that it shall leave them neither root nor branch."

Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

xiii. 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

CHAPTER VIII.

At the coming of Christ the righteous dead will be raised, the righteoue living changed, and together escape those things that shall come upon the earth.

Job xix. 25—27. Ps. xvii. 15. See Chap. 1.

Ps. l. 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. xxvi. 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv, 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2 Thess. ii. 1. See Chap. I.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

CHAPTER IX.

The period of Christ's coming is fixed by the Scriptures.

Acts xvii. 30, 31. "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom

*The word rendered snares, is, in the margin, quick burning coals, or *burning wind*, which more accurately expresses the original word.

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under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . . . Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain, upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 38. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.

How was it in the days of Noah? *Ans.* God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

CHAPTER X.

There will be Two resurrections, one thousand years apart. The first, or the righteous, to take place at the coming of Christ.

Isa. xxvi. 19—21. See Chap. VII.

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and that they have done evil, unto the resurrrection of damnation."

Acts xxiv. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

1 Cor. xv. 22, 23, 51, 52. 1 Thess. iv. 14—16. See Chap. VII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

Luke xiv. 13, 14. "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

xx. 34, 35. "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. iii. 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among* the dead, leaving some behind.]

Heb. xi. 35. "Women received their dead raised to live again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection,"

Rev. xx. 4—6, 13. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them; and *the first resurrection*, Rev. xx. 6, because they will rise first; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xx. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] *a resurrection from* the dead—the wicked dead."

CHAPTER XI.

Christ's kingdom is not yet set up on the earth, but it is to be at his coming.

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. ii. 44. See Chap. VI.

Luke xii. 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

xix. 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. iv. 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Rev. xi. 15. See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

1 Cor. xv. 51, 52. See Chap. VIII.

Luke xi. 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

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Why pray for the kingdom to come, if it be already here?

CHAPTER XII.

The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. i. 7. See Chap. VII. Titus ii. 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 11, 12. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The word *speudontas* rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Peter iii. 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. . . . Wherefore gird up the lions of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James v. 7, 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts—for the coming of the Lord draweth nigh."

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job. xix. 25—27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 20, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "*guessing*," and you will not wonder that the Scriptures throw such a bright halo around the subject of Christ's SECOND COMING, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

CHAPTER XIII.

The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.

2 Peter i. 19—21. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Isa. lxvi. 2. "But to this *man* will I look, *even* to *him that is* poor and of contrite spirit, ond trembleth at my word."

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
Extract of a Sermon by R. Atkins,	04
Two Addresses of Wm Miller,	03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
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Acknowledgments are omitted this week for a reason, probably best understood *by our subscribers.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MAY 4, 1844. [No. 8.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

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NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 4, 1844.

LECTURES.

Bro. Fitch, will Lecture on Sabbath next, at the usual hours throughout the day. We are deprived of the use of the College Hall, on Sabbath next, in consequence of its being occupied by the Firemen's Fair. At the time our paper went to press, the place of meeting for Sabbath next, had not been decided. Brethren were holding a consultation upon the propriety of erecting the Big Tent.

There will probably be a Lecture at the Hay Scales in Fifth street, as usual, on Sabbath morning at 9 o'clock.

The Lectures will be continued each evening in the week, except Saturday, at the Disciples church on Sycamore street, between 5th and 6th, at 8 o'clock.

The Lawrence street house has been given up to the society that had purchased it.

THE MEETINGS

Are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose. The friends in this place have been "exceedingly comforted by the coming of" Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear Saviour, with all that clearness, that has ever been peculiar to himself since he embraced the great truth. He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studdying into it, with astonishment, to find nothig but plain Bible truth, put forth in its own simple, yet forcible language.

On Monday evening, we lectured at Cummingsville. The people in that neighborhood are becoming so much interested, that the Methodist Episcopal house of worship was freely opened for us.

THE GREAT TENT.

This tent is now in the city, having been left here since the meeting was held in it last season.

We have received a letter from Bro. Himes, saying that he will sell it to the brethren at the west for three hundred dollars, and will himself own a share of fifty dollars in it, leaving two hundred and fifty dollars to be raised. If the friends will pay for it, we stand ready to go with it, where ever the brethren in the surrounding country will call for it, and pledge themselves to pay expenses. Friends from abroad that feel interested about it, can write to us.

Those friends that can aid in the publication of this paper, are requested to forward their funds as soon as convenient, as it is particularly needed at the present time. It is to be hoped that old subscribers who are in arrears, will forward their dues without delay.

☞ Brother Stevens left here for the northern part of the state, on Wednesday morning last.

SPIRITUALISING.

We received a letter the other day, from some part of Indiana, saying, "Mr. ——— has requested me to send the enclosed dollar to you for the "Western Midnight Cry." "I have" he continues, "read some of your views, but DO NOT BELIEVE A WORD OF IT: still, I am surprised that every body, that can see the doctrine of a still future judgment, and coming of Christ, to be taught in Matthew 24: do not believe it. If I could see any thing in that chapter remaining to be fulfilled, I should feel solemnly bound to embrace the views of Mr. Miller." He might as well have said, if I believed the Bible MEANT what it SAYS, I should be an Adventist. It seems to us that a man of sense, should reason thus. If God in his word does not MEAN what he has EXPRESSED, all the men under heaven cannot tell what he DOES MEAN; for they are not more wise than he is. If the Bible does not mean what its language expresses, it is not what it claims to be—a REVELATION; and if it is not a revelation, we can never know its meaning until the God that gave it, gives a revelation of "principles of interpretation" whereby we MAY understand it. But the Bible is a REVELATION; as is proved by all the prophecies relative to the first advent, being literally fulfilled; Strikingly so! Therefore such texts as the following in Matt. 24: will be literally fulfilled.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

CHRISTIAN HERALD.

This paper is published in Exeter, N. H., and if we mistake not, about a year since, it lent its influence, partially at least, in favor of the Second Advent doctrine. In the number for March 28th, there are upon one page *fifteen* editorials, and *six* of them, in some way, caution their readers against the Adventists; not upon the ground that they do not love Christ, or his appearing; but principally because THEIR TIME HAS GONE BY. One of its editors, who used to preach the Second Advent doctrine because the Bible taught it, not long since gave his reasons for abandoning it, which were that he had been examining standard authors.

To show how this editor can *now* blow *hot*, and *cold*, with the same breath, we give two extracts from the number above alluded to. After telling his readers that about 50 Adventists have withdrawn from their church in Haverill Mass, he says:

"The church has come out of the fire purified; having learned a good, but dear bought lesson by the things they have suffered. No people have treated '43 lecturers, so liberally as we have, and no class of churches have suffered so much. This cannot be disputed. Let it be a good lesson to all."

In another article, same page, after speaking of some brethren in Boston, who have for some time worshiped with the Adventists, making an effort to revive their old church organization, he says,

"In this I rejoice, and bid them God speed in their efforts. It will give me great satisfaction to co-operate with them in sustaining the christian cause in Boston. We are brethren, and the cause is the same, and why should we differ?"

Among all these fifteen editorials, and warnings against Second Advent believers, there is not one single word of encouragement for the believer in Jesus, to "look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ." And yet he calls loudly upon his brethren to "Come back!" Come back to what?

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☞The "Western Christian Advocate" *alias* "Methodist Advocate," *alias* "Christian Calumniator," in the last weeks number, is out against the Adventists with its usual arguments, why they should not expect the Saviour now; the sum of which is, J. V. Himes, says the time is past, and we have no other time to look to. Furthermore, those that opposed the doctrine of the advent in 1843—did not look for Christ during that whole year, have proved themselves "the wise ones" and shown the unspeakable folly of those that did look for him. Again, he tells us, though he may have said hard things, the New York Courier, has said harder ones, for they recommend that we "go about some honest business, and stop playing the fool," &c. We cannot say that we are surprised, that the "prince of this world" should manifest an unwillingness to abandon to its rightful heir, a kingdom that he has so long possessed; and as he hears the cry, "Prepare the way of the Lord," that he should issue the charge of "dishonesty."

This editor ought now, in order to carry out his principles, to issue an edition of Elder Jones's prayer, "O Lord, I thank thee that I, and so large a congregation, are permitted to tread upon the last sands of Miller's predicted time of thy coming to burn up the world," and then add, "O Lord, I would now thank thee to stay away altogether." Amen.

MATTHEW, 24TH AND 25TH CHAPTERS.

Holding views upon this portion of God's word, different in some respects from many of those brethren that have written upon it, is an apology for so long delaying the publication of ours. In accordance with oft repeated requests of brethren in this place, and to redeem our promise, we now *briefly* present these views, as the writings of brethren Storrs, Bliss, Miller, and others, render it unnecessary to remark at any considerable length, upon many of the passages in these chapters. Before proceeding, we will here make mention of a rule that seems to be observed in all the prophetic writings; which is, that before entering upon the prophetic history of God's people, the character of the worldly government under which they are living, or by whose hands they are to suffer, is described, or alluded to as having been described. See Rev. 9th, 10th and 11th chapters; 2 Thess. 2: 8; Deut. 28: 48–51; Dan. 11th and 12th chapters, and Rev. 18th and 19th chapters, &c.

Ver. 1. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the Temple."

The Bible being a very honest book, we shall endeavor not to twist the language out of its place, any *more* than men naturally would the conversation of an honest man, "Jesus went out, and departed from the temple." This is certainly understood—Jesus had been at the temple, and was now leaving. As he was thus leaving, "his disciples came to him" with a specified object, "to shew him the buildings of the temple." If the mind of Jesus had been no more expanded than that of his disciples, he would have probably been content to gaze at the temple, and remark upon that alone; but in the room of this he replies,

Ver. 2. "See ye not ALL THESE THINGS? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.

"An evident refference to the destruction of Jerusalem," says one; Where such *evidence* is, we know not, while we *do* know that there is evidence of a more extended reference—to "all these things." In Luke 21: 6, "as for these *things which ye behold*." In Mark 13: 2, the language is more limited, but the same impression is made, as may be seen from the verses that follow. If asked what further evidence we have, that Jesus alluded to a more general, and wide spread destruction, than the city of Jerusalem by the Romans, we answer: The disciples understood the expression "all these things," as referring to a destruction to take place at Christ's Second Coming.

Ver. 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

Says one, "they were probably mistaken, and asked an improper question." We reply, that Christ never answered an improper question till first corrected.—For example see Matt. 22: 28, 29. "Whose wife shall she be of the seven?" "Ye do err, not knowing the Scriptures, nor the power of God." They had asked an improper question. *Here* the case is different, and Jesus proceeds to answer their *question*, "WHEN these things," (his Second Coming and the end of the world) should be; which they wished to have answered in such a manner that there might be no mistake in their understanding of *the time when*, by the additional testimony of "*the signs of* these things." The question is a proper one; therefore use the following precaution:

Ver. 4. "Take heed that *no man* deceive you."

Neither God, nor his word, will deceive you; but *man* may do it. This is a precaution that the disciples urged upon the consideration of the people in after days. Eph. 5: 6, "Let no man deceive you with vain words."—Some say it makes but little difference what we believe if our hearts are only right. The apostle says, "because of these things (being deceived with vain words) cometh the wrath of God upon the children of disobedience." Col. 2: 8, 18. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of *men*, after the rudiments of the world, and not after Christ." "Let *no man* beguile you of your reward," &c. 2 Thess. 2: 3. "Let no man deceive you by any means: for that day *shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition:" The apostle here, has under consideration, the same subject that Christ had when he said, "Take heed that no man deceive you." The deception will lie in the effort of *men*, to make it appear that Christ's coming took place at the destruction of Jerusalem; which could not be the case, as the *falling away* had not then taken place, nor had the man of sin been revealed.

Ver. 5. "For many shall come in my name, saying, I am Christ; and shall deceive many."

There is no account of *many* such arising before the destruction of Jerusalem: Some accounts say there were *five*, others, only *two*; which last has the best evidence to sustain it: While *many* false Christs did arise after the conversion of Constantine, and before the rise of Papacy.

Ver. 6. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but *the end* is not yet."

What end? "The end" is an abbreviation, and refers to something. If there had been no *end* defined, we should have been at a loss to know what "end" was referred to: But we are spared that difficulty; for in the last clause of verse 3, "the end of the world" is plainly mentioned; and it would be contrary to all usage, of either Scripture or modern language, to make this abbreviation, "the end" refer to any other *end*, when there is no other defined, in connection with the subject. There were to be "wars and rumors of wars," in the first of which, Jerusalem was to be overthrown, but *the end* of the world was not to come then. Those wars concerned the government under which they were living, and were waged by the barbarians in the fourth century, and continued, till in A. D. 483, the Roman Empire had been severed into ten parts, or kingdoms, thus fulfilling the prophecy of Daniel 2: 41, 7: 24.

Ver. 7. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

As many as *four* nations, and kingdoms were, according to this text to be involved in war, which never was done between the time of this prediction, and Jerusalems destruction. Neither is there any account of but *one* earthquake, and *one* famine, in the same period while these events did *all* literally take place, before the Pagan Roman government was overthrown.

Ver. 8. "All these are the beginning of sorrows."

So far from bringing "*the end*" about which they were so deeply interested, these wars, &c., were to pave the way for the revelation of "the man of sin." "The abomination of desolation," the *beginning* of that power which was to lay waste, and desolate the church of God, as no power on earth ever had done, or ever should do.

Ver. 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake."

They were not scattered among *all* nations till long after Jerusalems destruction, that being among the first, of a train of events, that drove the disciples out into all the world. Neither were they *killed* at the destruction of Jerusalem, for the most authentic accounts are, that *every christian* escaped in that seige. The first *killing* of christians, was in the days of Nero, about *three years* before the destruction of Jerusalem: The second general persecution, was under Domitian, about eleven years after that event, when many more suffered martyrdom, than in Nero's time. Then followed the other persecutions under the Roman Emperors, making up what is generally denominated by historians, the "ten persecutions," reaching to the days of Constantine, in the fourth century. These *ten* persecutions, fulfilled the predictions, "Ye shall be hated of all nations," and they "shall kill you."

Ver. 10. "And then shall many be offended, and shall betray one another, and shall hate one another."

When a profession of religion was rendered popular, as it was in the days of Constantine, jealousies began to exist, and consequent hatred sprang up. Previous to this time, to profess to be a follower of Jesus, was to make themselves liable to confiscation of goods—and to suffer every conceivable indignity; while their lives were in constant peril. Now, they were taken out of this degradation—their leaders placed in offices of trust and profit, and escorted from one part of the Roman Empire to the other at the public expense. Here, the *falling away* began: Here, the discovery was made, that Christ *had come*—that his kingdom was a *spiritual one*, &c. No such teachings being found on record before that time. Never has the church given evidence of purity of heart and life, only in the time of her trial. No greater calamity ever has, or ever can, befall the church of God, than such a state of prosperity as renders her popular with the governments of this world. Indeed, not one particle of evidence can be produced, that God has ever owned such a church, as his. All was union and love, while they were enduring trials. *That* love waxed cold, when earth was rendered more desirable than heaven.

Ver. 11. "And many false prophets shall rise and shall deceive many."

The same may be said of these false prophets, (or teachers) that has been said of the false Christs, v. 5. Their numbers were *few* until the times above alluded to.

Ver. 12. "And because iniquty shall abound, the love of many shall wax cold."

While no motive could induce them to be any thing but honest with each other, they loved as children; but now, being patronised by a wicked human government, they learn by degrees, to adopt its iniquitous policy.

Ver. 13. "But he that shall endure unto the end, the same shall be saved."

In the midst of all this "iniquity" love of the world" and consequent "falling away" from true faith in Christ; the soul that resists all these unholy influences, "stedfast in the faith," enduring to the end, *the* same shall be saved. What *end*? We still have but the *one* "end" defined: "the end of the world." "But," says one, "this cannot mean, being faithful until the *end of the*

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world, for millions of the faithful are already dead, and that *end* has not yet come." The following thoughts have suggested themselves to our minds, upon this text. Rev. 2: 10. "Be thou faithful *unto* death, and I will give thee a crown of life:" Not *until*, but *unto* death: Be faithful, though called to suffer death; for "the devil will cast some of you into prison" and some of you *may* be called thus to suffer. Again, Heb. 12: 4, "Ye have not yet resisted *unto* blood, striving against sin." It is made the christians business "to wait for his son from heaven"—to "look for, and haste unto, the coming of the Son of man"—to "watch for his Lord's return" and the consequent *end of the world;* this is his solemn duty—his happy privilege; and if faithful in his calling, enduring unto the end, he shall be saved. It is no where made the christians duty to wait for death: this would be looking for the *devil*, and not for Christ; for the *devil* "hath the power of death." Looking for Christ, and eternal life, is our appropriate work; and if, in thus looking, we fall "asleep in Christ," we shall awake when he comes to reward his servants, thus having been found faithful unto the *end of the world*. Let it be remembered that there is no promise of *reward*, till the "seventh angel sounds and the kingdoms of this world become our Lords," Rev. 11: 15—18. The faithful put not on immortality till "the last trump," 1 Cor. 15: 51—53.

What is the sum of the feelings, and calculations of the brave soldier, as he enters the field of battle? He does not go for the purpose of meeting death: Victory! Victory!! is his cry. Upon this, he is intent; nor does he mean that death itself, shall rob him of its laurels. So the christian soldier starts for *glory*—not for the *grave*—not to be content with marching into the dominions, and being placed forever under the power of an enemy that has been conquered by the captain of his salvation. He desires "not to be unclothed, (to die) but to be clothed *upon*, with his house which is from heaven." The Coming of Christ! The Resurrection! The *end* of a world filled with sin; and the *beginning* of one where there is "no more curse" is his bright and joyous hope—his constant theme. There is but one place—one point of time given in the Bible, where *all* the faithful, from Abel, to the last saint that is sealed for heaven, realises these hopes. That is the point where *time ends*, and *eternity begins;*" the coming of Christ, and *the end of the world.*" The only *end*, that is fixed as an object of the christians faith—an end, to which we are bound to endure, whether we sleep awhile in Christ, or are "alive and remain" when he comes.

Ver. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

He here ends the history of God's people, as connected with the then existing, persecuting power. Ending their probation before "*the end* of the world," the topic most likely to interest Gods people living in that age, was the fact, that the same glad tidings of a kingdom to be set up at his second coming, and end of the world, which he was then preaching to them, should be proclaimed throughout the world for a witness (not to each individual, but) to all *nations*, then, when that is accomplished, the end of the world shall come. It is to be the gospel *of the kingdom:* not of faith and repentance alone, without any kingdom. The whole chain of events, connected with God's people under the Pagan form of the Roman government, is here closed up, and referred to judgment day, at the end of the world.

Those who contend for the expression "end of the age" or "dispensation" being meant in ver. 3, must see from this verse, that the end of the gospel dispensation is referred to.

Ver. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."

What abomination? Not Antiochus Epiphanes, (the abomination of Professor Stuart;) for *he* had been dead almost 200 years; while *this* was yet to be seen. "When ye *shall see.*" We are told, that this abomination, &c., was the Roman armies *around* Jerusalem, but where is the proof? We are pointed to Luke 21, 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation *thereof* is nigh. This abomination, was one that was to *stand in* the holy place: in the temple, and an *army*, could not do this—much less armies. Different things are referred to, in these two texts, as may be easily seen. Verse 15, agrees with 2d Thess. 2: 4, "So that he, as God, *sitteth in* the temple of God, &c." A reference to the prophecies of Daniel, will best settle what the Saviour, here refers to. We there find that the first place in the whole book, in which *the abomination of desolation*, is spoken of, as such, is in chap. 11: 31, "And shall *take away* the daily, and they shall place the abomination that maketh desolate." Another *abomination*, bears rule, until THE abomination is *placed*, or "stands in the holy place." If we are told that the Saviour refers to chap. 9: 26, 27, let it be remembered that the terms there used are in the plural; *abominations*, and that *both of them* were to "overspread" *after* the destruction of the city, (Jerusalem) and the sanctuary, (the temple in Jerusalem): and as we have seen from chapter 11: 31, "THE abomination that maketh desolate," is not *placed*, till the other is *taken away*. *The* abomination spoken of in the last quoted text, is Papacy, holding the civil power, or having power to desolate: Here, appears to be a reason, why the term "*transgression* of desolation" is used in chapter 8: 13: The Papal power is there referred to in its whole duration, embracing a period *after*, as well as *before* it had power to desolate with the sword. In these periods it was a *transgressing*, but not a *desolating* power. As further evidence, that Christ refers to the rise, and establishment of this power in verse 15; see Daniel 12: 11, where the last particulars relative to the abomination that maketh desolate, are "spoken of by Daniel." There we are told, that the duration of that power is 1290 days, and that in a period of 45 days longer, Daniel shall stand in his lot. In the preceding verse, the prophet assures us, that a certain class called "the wise" *shall understand*. Jesus, now points his disciples to the history and duration of this power, as given by Daniel, and says, "whoso readeth LET *him understand*." What is he to understand, unless it be what he reads in the prophecy of Daniel, relative to "the abomination of desolation?" Understanding the duration of that power, inasmuch as its length is given, is not a matter of small import. It was an absorbing part of the topic, to Daniels mind. How long the vision? How long shall it be to the *end* of these wonders? O, my Lord, what shall be the end of these things? Were questions over which this man of God wept, fasted, and prayed. No good man, can fail to be interested in the *time when* "these things" shall be; especially when he sees *that* time given, and reads from the words of Jesus his authority, not only for himself, but for all that "readeth" to understand. It is not my purpose here, to show where those 1290 days begin—the scripture proof that they are the representatives of so many years, and where they will consequently end; as that is a matter that every interested person will look into for themselves. It would seem that Jesus could hardly have given a more pointed answer to the question, "*When* shall these things be?" than he has done in this 15th verse. Having introduced this papal power, which had its rise towards the middle of the sixth century, he then proceeds to give the history of God's people, as connected with it.

Ver. 16. "Then let them which be in Judea flee into the mountains."

So far from the Jews being gathered into that land, and Christ reigning over them before "the end" spoken of; or so far from verging *toward* such a state of things, when the Papal persecuting power shall have arisen, you must flee—not only those that are in Jerusalem, but in Judea. The Papists did persecute Christians out of that land.

Ver. 17, 18. "Let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes."

This is the period in the history of the church, in which she was driven by this power into the wilderness. See Rev. 12: 6, 14. The text presents a brief, but true picture, of the situation of God's people, while the so called "Holy Inquisition" was in successful operation.

Ver. 19. "And wo unto them that are with child, and to them that give suck in those days."

The indignities offered to females, and the treatment of those in circumstances here described, may be read in "Fox's Book of Martyrs." It is very questionable whether this text ever had anything like a literal fulfilment at the seige of Jerusalem.

Ver. 20. "Pray ye that your flight be not in the winter nor on the Sabbath day."

While this power is desolating the church, pray that the sanctity of the sabbath may be preserved inviolate, and that you may find a secure retreat during the inclemency of winter. The vallies of Piedmont, and mountains of Pyrenees, and other similar places, did afford them such retreat in winter seasons.

Ver. 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor never shall be."

Christ was here telling his *disciples*, the tribulations through which *they*, or those that followed him, would have to pass. It was *not* a tribulation for the Jews; therefore the destruction of Jerusalem cannot be referred to, for Christians all, or nearly all, escaped—none but Jews perished. The Saviour here points to the greatest tribulation, through which God's people would ever pass, from the beginning to the end of the world.

Let the individual that has been in the habit of referring this verse to the tribulations at Jerusalem's fall, look at the following comparison:

Destroyed at the seige of Jerusalem, wicked Jews, - - - 1,100,000
Destroyed under Papal rule, Innoc't Chris'n, 50,000,000

But, says one, the tribulation at the seige of Jerusalem was greater than ever known in the same length of time. Even this is questionable when the ancient Jewish wars are taken into account; but the text has nothing to do with the duration of the tribulation, for that has been settled in verse 15; but with its magnitude.—Still 1,100,000 wicked Jews, such as crucified the Lord of life and glory, are worth more than 50,000,000 of God's saints, to those who seem determined to rob God's people, if possible, of their glorious hopes, by wasting *his* precious promises upon Jews, and Jerusalem. The following position is therefore taken by some: It was a greater tribulation, from the more cruel manner, in which the Jews suffered. Let such bear in mind, that the detailed history of Jerusalem's destruction, furnishes no parallel of sufferings, when placed by the side of Papal persecutions. Torn piecemeal upon racks—broken upon wheels—their flesh pulled from their bones with red hot pincers—their flesh perforated with pitch and set on fire—chained to wild beasts that were let loose—sewed up in sacks with poisonous serpents—their eyes bored out with augurs—hung—whipped—imprisoned—burned—roasted—boiled alive—thrown upon spikes—drowned—shot by thousands—scalped—limbed—starved to death, &c. &c. All these modes of cruelty, and more, were practiced by Papists. The history of our world does not furnish a history of a tribulation for God's people that equals it, and God's word declares *it never shall.*

Ver. 22. "And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened."

What days? Those pointed to in the 15th verse, which Jesus says, those that read, may understand. The

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days that reach to the cleansing of the sanctuary—Daniel standing in his lot. For the language of both Jesus, and Daniel, imply an understanding of the *rest* of the days, as well as of the 1290, one being an answer to the question, "How long to the end of these wonders?" and the other to the question, "When shall these things be?" viz: "Thy coming and the end of the world." Those (2300 or 1335) days (years) were to be shortened 45 years, for the elect's sake—that they might examine the latitude and longitude in prophecy, in which they were situated, and better prepare for their glorious Rest. At the close of the last century, the papal power ceased to desolate with the sword; since which time, it has been a "transgression of desolation." Had their civil power been continued to them, no flesh (of the servants of God, for they were the ones that were to suffer,) would have been saved.

Ver. 23. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not."

Then, at the time of the shortening the days of desolation, if *any men* shall say, Lo here, &c. The doctrine relative to Christ's Second Coming, prior to the dawn of the present century, has been tolerably uniform—which was, that Christ *would not* come again till he came to judge all men at the last day; or in the language of the articles of faith, in the Methodist Discipline, Art. 3, "Christ did truly rise again from the dead, and took unto him his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and THERE SITTETH until *he returns to judge all men at the last day.*" Is this doctrine held now? Far from it! Those that carry such articles of faith in their *pockets*, are crying out, Lo here, Christ comes to a man *when he dies*—when he is converted—when he is *sanctified*—when he is *afflicted*—when he is *blessed*; in short, almost every thing, good, bad or indifferent, is now, with many, a *coming of Christ.* If Christ comes to any man under any of the above circumstances, why has not the Bible told us so? Does Christ indeed come to a man when he dies? Who holds the power of death? Let Paul answer, Heb. 2: 14, 15, "That through death he (Christ) might destroy him that had the power of death, that is, the DEVIL; and deliver them, who, all their life time through fear of death, were subject to bondage."—In the room, then, of Christ coming to a man when he dies, the devil comes, and binds him, and when Christ does really come, he delivers the man. A sad state of things this, when the coming of the devil, is advocated, and published too, as the coming of Christ. What are we to say to those that advocate so many comings of Christ? Simply this, "believe them not;" that is all we have to do.

Ver. 24. "For there shall arise false Christs, and false prophets, (teachers,) and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

The arts of Jesuitism, and Mahomedanism have, in the last half century, been carried to a high pitch.—False teachers, have given great signs—evidences of powerful revivals, while they have lived after the flesh. Many have been thus deceived, while they have judged the word of God by men, and not *men* by the word of God. "*False Christs.*" The German states alone have furnished 200 of these, within 50 years, or since the shortening of the days.

Ver. 25. "Behold, I have told you before."

It shall be the same as it was under the other desolating power, of which I have told you before, ver. 5, 11.

Ver. 26, 27. "Wherefore if they shall say unto you Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not: for as the lightning cometh out of the east, and shineth even unto the west; SO shall also the coming of the Son of Man be."

If *any man* attempts with his Lo, here, or Lo, there, to convince you that Christ is at Nauvoo—in a Nunnery—at Lebanon, Jerusalem—and try to persuade you to make a pilgrimage to find him, "go not forth," for when he comes "the second time, without sin unto salvation, it will be as the lightning.

Ver. 28. "For wheresoever the carcass is, there will the eagles be gathered together."

This language is understood by comparing it with three other texts, 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven [like the lightning] with a shout * * * * and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up * * * to meet the Lord in the air." Luke 17: 34–37, "I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left. * * * * * * And they answered and said unto him, where, Lord? [shall they be taken to] and he said unto them, wheresoever the body is, thither will the eagles be gathered together." John 12: 26, "Where I am, there shall also my servant be." As the eagle is drawn by instinct to his prey; so, naturally, when Christ comes, will his people rise to meet him.

Ver. 29. "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The same signs are predicted in Isa. 13: 10; Ezek. 32: 7, 8; Joel 3: 15; Amos 8: 9; Mark 13: 24, 25; Luke 21: 25; Rev. 6: 12. The text has had a literal fulfilment, in "the dark day and night" of May 19, 1780, and in the "falling stars" of November 13th, 1833. For the full particulars of these signs, let the reader consult H. Jones's "Modern Phanomena of the Heavens," published in New York. These signs commenced "immediately after the tribulations of those (1290) days," or as in Mark 13: 20, "*In* those (1290) days." The first of the predicted signs, the darkening of the sun, occurred *in* the above period, eighteen years before the 1290 days were ended, and after, the *greatest* part of the tribulations had been passed. No record of any event, that will answer the prediction in the text, can be found in the archives of any nation under heaven, as having transpired before the year of our Lord 1780. We are of opinion that the whole text is not yet fulfilled; for the "powers of heaven" being *shaken*, seems to be the same thing, as, "the heavens departing as a scroll when it is rolled together," Rev. 6: 14, both being named as the next event after the falling of the stars."

Ver. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

What this "sign of the Son of man" is, we are not told; and we can find nothing in Scripture answering to the sign itself, unless it be in Rev. 15: 1, "And I saw another *sign* in heaven, great and marvellous, seven angels having the seven *last* plagues; for in them is filled up the wrath of God." Although the *sign* is said to be seen in heaven, yet it affects men upon the earth, as is seen from the effects of the first of these seven plagues, Rev. 16: 2, "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." It is a sign that produces great mourning like that named in our text; and it also introduces the seven *last plagues*, which when accomplised, must leave the earth with "no more curse." Daniel 12: 1, seems to refer to the same time, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a *time of trouble*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The *sign* of these events is found in the last verse of the previous chapter, where the prophet closes his vision with a brief account of the destruction of the Papal power, as he has done in all the rest of his visions, previously given "*He* shall come to his end, and none shall help him." His destruction *may*, be, this sign. What a scene! When ALL the tribes of the earth mourn? And what possible circumstance can cause such mourning, unless it be, the taking of God's people from the earth, and the full knowledge of the fact, with those that are "left," that Christ is now coming to take vengeance upon them that know not God, and obey not the gospel, &c; while their doom is already, eternally sealed? "And they shall see the Son of man coming in the clouds" personally, and visibly, see Rev. 1: 7; Acts 1: 9–11; John 14: 3; 1 Thess. 4: 16; 2 Thess. 1: 7; Matt. 16: 27; Mark 13: 26; Job 18: 26, 27, &c. &c.

Ver. 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

"With a trumpet and a great voice," as the margin reads; thus harmonizing with 1 Thess. 4: 16, at which time "the dead in Christ" arise. Also with Rev. 11: 15–18, when the righteous are rewarded, and the wicked destroyed. Rev. 10: 7, when the mystery of God is finished. 1 Cor. 15: 52, 53, When the saints put on immortality. Mat. 13: 41–43, "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then*, shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Christ has now answered the question, when shall these things be?—The destruction of the world with the wicked; and the deliverance of God's people. It is to be at the end of the days "spoken of by Daniel the prophet," as is the privilege of all that read, to "understand." He has furthermore, answered the question, "What shall be the signs of thy coming, and the end of the world?" Those signs have been literally fulfilled within the present generation, and never before.

Ver. 32. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is nigh*."

No more surely does the budding figtree portend the approach of summer, than these signs prove, that "the Coming of Christ, and the end of the world" is nigh. These signs, as we learn from Luke 21: 28, are to be hailed by the people of God, as the bright harbingers of their coming redemption:—That redemption for which all creation has been groaning since the earth was cursed with sin:—The redemption for which God's people wait while they groan, (Rom. 8: 23,) and which they know, is nigh when these signs appear. How delightful to the weary pilgrim, who has journeyed through a long night of darkness and dangers, is the first evidences of the morning's dawn? When the chilling autumnal frost has seared the dewy leaf, and the bleak winds have torn the mantle from those green clad bowers, once so lovely; and scattered them to the rude sport of every gale:—When the wild storm has swept o'er hill and dale—meadow and fertile field—robbing the beast of its pasture—the fowl of its basking place, and the insect of its flower: The ice has bound the once cooling, refreshing stream, and snow and sleet covers mountain and plain, bespatters the windows of the pilgrim's cottage, forming the rough music that lulls his senses, and causes him to slumber. O when thus a "weary winter's past!" With what inexpressible joy do we hail the first tokens of approaching spring! How closely examine the frozen branch, to see whether a *bud* is really putting forth! When the sun pours forth its warming rays, and the songster once more perches on the bough, to try anew its almost forgotten strains of nature's music; *Then*, the glad pilgrim *looks up* and smiles,—the housed urchin bounds across the fields, while shout answers shout, "*The Summer is nigh!*" "THE SUMMER IS NIGH!!" THE SUMMER COMES!!! So, O my soul, restrain, for a brief moment, the joy that now almost

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breaks these walls of clay! The budding signs of the kingdom have put forth, the leaf is nearly grown. Earth's chilling winter is nearly done. Hallelujah! The answered shout, Behold he comes! is heard. Darkness begins to vanish, as from *the word*, a blessed light is seen. What wait we for, but the trumpet's voice, to break up the icy fetters which bind the pious dead; and the judgment storm, to sweep its rude fragments all away? THEN, O then! When the chiefest among ten thousand appears! The rest is FELT—not expressed. Brightly anticipated now, but soon realized. Come Lord Jesus, come quickly! Even so, Amen!

[TO BE CONTINUED.]

HERE IS NO REST.

Here o'er the earth as a stranger I roam,
  Here is no rest—is no rest,
Here as a pilgrim I wander alone,
  Yet I am blest—I am bless;
    For I look forward to that glorious day,
    When sin and sorrow will vanish away:
My heart doth leap while I hear Jesus say,
  There, there is rest—there is rest.

Here fierce temptations beset me around;
  Here is no rest—here is no rest:
Here I am greived while my foes me surround;
  Yet I am blest—I am blest.
    Let them revile me and scoff at my name,
    Laugh at my weeping—endeavor to shame;
I will go forward, for this is my theme:
  There, there is rest—there is rest.

Here are afflictions and trials severe;
  Here is no rest—is no rest;
Here I must part with the friends I hold dear;
  Yet I am blest—I am blest.
    Sweet is the promise I read in his word;
    Blessed are they who have died in the Lord;
They will be called to receive their reward;
  Then there is rest—there is rest.

This world of cares is a wilderness state,
  Here is no rest—is no rest;
Here I must bear from the world all its hate,
  Yet I am blest—I am blest.
    Soon shall I be from the wicked released,
    Soon shall the weary forever be blest,
Soon shall I lean upon Jesus' breast,
  Then there is rest—there is rest.

DR. CAPADOSE.

From the "Conversion of Dr. Capadose, a Jewish physician of Amsterdam," written by himself,—published by the American Tract Society.

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies as touching the gospel, for your sakes," they are also "dearly beloved, as touching election, for the fathers' sakes; for the gifts and calling of God are without repentance."—Rom. 11: 28, 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11: 30, 31.—Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for his glory; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11: 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thee and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from among all the nations wither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.—And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do to thee good, and multiply thee above thy fathers." Deut. 30: 1—5. Yes, the Lord is faithful. It is by an oath he promised Abraham that his posterity should one day possess Canaan "from the river of Egypt to the great river, the river Euphrates;" Gen. 15: 18; Exod. 23: 31; Gen. 26: 3; Ps. 105: 9; and that this possession should be "forever;" Gen: 13 15. an *everlasting possession*; Gen. 17: 7, 8; "*forever*," 2 Chron. 20: 7. Behold the great promise, that, until now, *has not been accomplished!*

[As the promise is not yet accomplished, and was to Abraham *personally*, and his seed, which is Christ, Abraham must be raised from the *dead* to receive it. Ed.]

Israel, it is true has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, "Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed *it* (the country) *but a little while.*" Isaiah 63: 17, 18.

This promise of perpetual possession has not yet been fully accomplished; but it will be. Yes, it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule "from sea to sea, from the river to the ends of the earth." Ps. 72: 8. Yes, it will be when the Almighty shall RETURN UNTO ZION, and shall dwell in the midst of Jerusalem; when "Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, "Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." Zeph. 8: 3, 7, 8.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border.*

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." Jer. 31: 17, 27, 28, 38, 39, 40.

Ah! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands; miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah: his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth!

After bringing forward an array of prophetic testimony, and applying it to the circumstances connected with the first Advent, he proceeds as follows:

When you have thus united all these fea-

* Rachel weeping for her children that were dead. "They shall come again, &c." of course, at the resurrection, in the New Earth, when Abraham, and with him, every christian, is to receive the promise. Jer. 31: 15-17. ED.

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tures of the promised Messiah, which the Almighty has traced so clearly, so distinctly, to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests; open, O my dear brethren in the flesh, open the New Testament, praying God to enable you to examine its contents with a sincere desire to know the truth! and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore *who will soon come in glory with his holy angels.*— THEN Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel; "for, "I will cause the captivity of Judah, and the captivity of Israel, to return," saith the Lord, "and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jer. 33: 7, 8.

"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, *and shall reign with him a thousand years.** Apocal. 20: 4—6.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Apocalypse, 22: 17. Amen!

The foregoing pages contain the doctrine of "*Adventists*,"—"*the faith once delivered to the saints.*" This is what the world calls "*Millerism.*"

This pamphlet is issued by the "American Tract Society," an institution, under the auspices and superintendence of the different evangelical denominations of our country. See, the inconsistency of our churches!! They denounce *that* from their *pulpits*, which, by their *presses*, they *endorse—pronounce orthodox—declare to be the teachings of the Bible.*

Here, the *restoration of the Jews*, and the *Millennium*, *anterior* to Christ's second and final coming, is inferentially pronounced HERESY.

And, that coming, we are told is *near*. "—— who will *soon* come in glory with his holy angels. THEN, Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel."

☞Mark! all this, is to be AFTER Christ comes in glory with his holy angels—by their own admision.

*Here is the 1000 *years Millennium*,—*after* Christ comes in glory with his holy angels.

"When the Son of man shall come in his glory, and all the holy angels with him, THEN, (*and not till then—most certainly not,*) shall he sit upon the throne of his glory." Matt. 25: 31 J. H. W.

THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24: 6-8
Speeds the voice of rumor'd war,	Luke 21: 25
Nations in tumultuous pride	Hag. 2: 7
Heav'd like ocean's roaring tide;	He. 12: 26-29
When the solar splendors fail,	Matt. 24: 29
And the crescent waxeth pale,	Rev. 16: 12
And the powers that star-like reign,	Matt. 24: 29
Sink dishonor'd to the plain;	Joel 2: 10, 31
World! dost thou the signal dread?	Lu. 21: 26, 36
We exalt the drooping head,	Lu. 21: 28, 28
We uplift th' expectant eye,—	Eph. 1: 14
Our redemption draweth nigh.	Ro. 8: 19, 23
When the fig-tree shoots appear,	Mat. 24: 22, 23
Men behold their summer near;	Lu. 21: 29, 31
When the hearts of rebels fail,	Isa. 59: 18, 19
We the coming Conqueror hail.	Rev. 19: 11, 16
Bridegroom of the weeping spouse,	Rev. 19: 7, 9
Listen to her longing vows,	Rev. 6: 10
Listen to her widow'd moan,	Lu. 18: 3, 7, 8
Listen to creations groan!	Ro. 8: 22, 23
Bid, O bid thy trumpet sound;	1 Thess. 4: 16
Gather thine elect around;	Mat. 24: 31
Gird with saints thy flaming car;	Jude 14
Summon them from climes afar;	Isa. 24: 13-15
Call them from life's cheerless gloom,	Mat. 24: 40, 41
Call them from the marble tomb,	Rev. 20: 4-6
From the grass-grown village grave,	Lu. 14: 14
From the deep dissolving wave,	Ps. 49: 14, 15
From the whirlwind and the flame,	1 Thess. 4: 17
Mighty Head! thy members claim.	Col. 1: 15
Where are they whose proud disdain	Lu. 19: 12, 27
Scorn'd to brook Messiah's reign?	Mat. 13: 41, 42
Lo, in waves of sulph'rous fire	Lu. 17: 27, 30
Now they taste his tardy ire,	Rev. 19: 20, 21
Fetter'd till th' appointed day,	Rev. 18: 3, 5, 9
When the world shall pass away,	2 Pet. 2: 9
Quell'd are all thy foes, O Lord;	Rev. 19: 15, 21
Sheath again the dreadful sword.	Ps. 110: 5, 7
Where the cross of anguish stood,	Isa. 53: 3, 5, 12
Where thy life distill'd in blood,	Mark 15: 27
Where they mock'd thy dying groan,	Mark 15: 29
King of nations! plant thy throne;	Isa 24: 23
Send thy law from Zion forth,	Zec. 8: 3
Speeding o'er the willing earth—	Dan. 2: 35, 44
Earth, whose Sabbath glories rise,	Isa. 40: 1, 9
Crown'd with more than Paradise.	Ps. 67: 6
Sacred be the impending veil!	1 Cor. 13: 12
Mortal sense and thought must fail,	1 John 3: 3
Yet the awful hour is nigh,	Lu. 21: 31
We shall see thee eye to eye.	Rev. 1: 7
Be our souls in peace possessed,	2 Thess. 3: 5
While we seek thy promised rest,	Heb. 4: 9
And from every heart and home	2 Tim. 8: 9
Breathe the prayer, O Jesus, come!	Rev. 22: 20
Haste to set the captive free;	Isa. 49: 9
All creation groans for thee.	Rom. 8: 19

CHARLOTTE ELISABETH.

OUR POSITION.

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this, those who have thus prophecied, have prophecied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843, and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed "cunningly devised *fables*" respecting "the power and *coming* of our *Lord* Jesus Christ;" but have the testimony of those who were "eye witnesses of his Majesty;" and in addition to that, "a more sure word of prophecy, whereunto ye do well if ye take heed" until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seamen, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted *by all the standard Protestant commentators*, reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as percursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fullness of times, at the setting up of God's everlasting kingdom;

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and admit that we have been as much mistaken in the date of those several events, or in the computation of time, since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent terminatiun of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1–3,) when he says, "I will stand upon my watch, and sit upon my tower; and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "*argued* with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry" [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of prophetic time, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Heb. x. 36–39. "For we have need of patience, after ye have done the will of God, that ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom taries—Matt. xxv. 5, to which the kingdom of heaven should be likened when that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to *eat and drink with the drunken*," and the Lord should come in a day they looked not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, who when their "judgment *now* of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets, when the scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (Ezek. xii. 23,) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of 2 Peter iii. 4., might inquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonishes us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord, when he will return from the wedding that when he cometh and knocketh they may open unto him immediately." To *wait* implies a passing by of the time, for till that we do not *wait*. Therefore our Lord adds:–"Blessed are those servants, whom the Lord when he cometh shall find watching."

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the Coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its litteral acceptation: for not one jot nor tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and the church, to aronse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said in that day, Lo this is our God; we have *waited* for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who *wait* and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, and say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts should be overcharged with surfeiting and drunkenness, and that day come upon us unawares. —*Advent Herald.*

ROME.

The arrival of the "Acadia" at Boston, on the 21st ult., furnishes the following item of news from Rome as given by the "Daily Times."

ITALY.—The last letters from Italy are full of accounts of the armed band which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and it is said that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The Duke of Modena, who is greatly alarmed by the reports circulated of an expedition prepared by the emigrants, has demanded assistance from Austria. The military commission, which has been for some time sitting at Bologna, has determined its sittings. All the sentences have been sent under seal to Rome.

The leading Italian political refugees in Paris have been sent for the prefect of Police and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy. General Pape, expressed his indignation at the proceeding, which he declared was perfectly unjustified by facts. It was, nevertheless, the universal belief in Paris that "the entire Italian Peninsula is ripe and ready for revolt, but that no danger of a rising on a large scale can exist during a time of peace, or so long as the collossal force of Austria, in Italy, remains undiminished.

From the Midnight Cry.

COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R.N.

SAINTS' INHERITANCE.

This earth renewed is the promised inheritance of the saints.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall

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the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xi. 15.

INFIDELITY.—A man is more or less an infidel, who rejects more or less of the written word of God. Consequently we regard all who reject the doctrine of the reign of Christ on earth, and his personal appearing, as so far infidels. Regarding as we do that these questions, sustained as they are by the literal reading of the Scriptures, cannot be despised by one who is a Christian, we cannot consistently fellowship those who deny these doctrines: for "what part hath he that believeth with an Infidel?" *Adv't. Her.*

THE DIFFERENCE.—Preach every thing connected with our views of the Advent, and leave out the immediate appearing of Christ, and all our opponents are as calm as a summer's morning; but preach the immediate appearing of Christ, and leave out every thing else connected with our views, and they are all ready to exclaim against this "Millerism." *Adv't. Her.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MAY 11, 1844. [No. 9.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 11, 1844.

LECTURES.

Lectures will be continued at the "GREAT TENT," on Sabbath next, at 11 o'clock A. M. and at 3 and half past 7 P. M., and each afternoon at 3 and half past 7 during the week, the weather permitting.

GREAT TENT MEETING.

Having ascertained that we were to be deprived of the use of the College Hall on Sabbath last, the brethren met on the Thursday previous, and determined to erect the Great Tent. On Saturday evening the work was completed. The tent is erected on the same ground where it stood last season, and also two smaller tents for the accommodation of the brethren who have charge of the large one.

The Sabbath was very pleasant—Bro. Fitch preached three times, and the tent was thronged by thousands. In the afternoon, it was judged that from 1 to 2 thousand were unable to obtain seats. In the evening the throng was increased. Excellent order prevailed, and deep impressions seemed to be made upon many minds. Monday, P. M. the wind blowed so as to prevent the tent being raised, and many went away disappointed. In the evening it was calm, and the tent was well filled. Meetings have since been continued each P. M. and evening. Bro. Fitch, still continues his labors with us, to the great satisfaction of thousands. Should the weather remain favorable as at present, the tent meeting may be continued till the Lord comes, which can not, be long. Our friends from the country are invited to come in, and worship with us.

Brother and sister Brewer, very unexpectedly arrived here on Tuesday evening: although worn down and fatigued, we found them still able to interest a congregation with their well known musical voices. Bro. B—— gives a cheering account of his labors, a brief history of which may be found in another column. When he leaves this place, it will be for Pittsburgh and the east.

The ordinance of Baptism was attended to on Wednesday P. M., at the canal, opposite the city Hospital. Six candidates were baptized. Bro. Fitch preached in the evening, and God was with us. The report from Rome, found in the article below, produced a great sensation among the people. Whether it contain truth or not, remains to be seen.

From the "True Wesleyan."

ROME.

We add to the news received by the Acadia, the following, very important item, if true. It escaped our notice last week.

"Paris papers, received on the 3rd April, mentioned a report, that serious troubles had commenced in Rome, and that the VATIGAN HAD BEEN BLOWN UP. Earlier authentic accouuts state that much serious disaffection prevailed in the Roman States, and other parts of Italy."

"Another earthquake occurred at Ragusa, in Dalmatia, about half past ten in the morning of the 27th ult., *the moment of the appearance of the new moon.* It lasted six or seven seconds. The sea ran very high, the Sirocco blew with great force, and a quantity of rain fell. Three new shocks of *some violence* were felt on the 2d inst. The inhabitants were so alarmed that they fled the town, and huts were erected for the poor in the open country." *Galignini,*

MATTHEW 24th AND 25th CHAPTERS.
(CONCLUDED.)

Ver. 33. "So likewise ye, when ye shall see all these things, KNOW that it [BE; *see margin*, or kingdom of God, see Luke 21: 31,] is near at the doors."

What things? The signs described in verses 29 and 30. Did those that Christ then addressed, ever see those signs? If so, where is the record of that fact? Hitherto, God by his providence has exercised as faithful a supervision over a true record of fulfilled prophecy, as he has over the prophecy itself: and we no where find a record of the fulfillment of these signs, until since the commencement of the generation in which we now live. "When YE *shall see* all these things" can not possibly be intended for any, but those who should see them: That the generation living in the apostles days, saw them is not proved—that the present generation have seen them, *is proved.* These signs, then, are to impart as positive KNOWLEDGE of Christ being near, at the doors, as the putting forth of leaves does of the nearness of summer. When a friend raps at our door, we expect him to enter the next moment. "Blessed are those servants whom the Lord when he cometh shall find watching," "that, when he cometh and knocketh, they may open unto him immediately," Luke 12: 36, 37.

Ver. 34. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

A perversion of this text has led men to do worse than *pervert* the Scripture. It has led them to *trifle* with God; by saying to Him, you do not mean, when you say, "they shall see the Son of Man coming," &c., that "the Son of Man" will come; but you mean that "Titus" will come to destroy Jerusalem. The generation that sees the signs mentioned, will not pass away till Christ comes like the lightning, in the clouds of heaven, with power and great glory. There can be no stronger objection against the expression, "*this* generation" referring to a still future one, than the expression, "these things" referring to the destruction of Jerusalem, which did not take place for at least *forty* years after these things were predicted. The pronoun *this*, is used in upwards of *forty* other places in the Bible, having reference to future time. See Rev. 20: 5, 14; Isa. 25: 9; Psa. 24: 5; Gen. 20: 13, &c. The last place in the Bible, where a definite time is fixed, as being the length of a generation, is in Ps. 90: 10, "The days of our years are *three score and ten.*" The first of the signs mentioned, is "The sun shall be darkened." No record of the accomplishment of this sign is found till we come down to the 19th of May, 1780. Then, and not till then, they saw "these things." That generation, then, can not pass away until Christ comes in the clouds: and *that* generation (of 70 years) will end May 19, 1850.

Ver. 35. "Heaven and earth *shall pass away*, but my words shall not pass away."

This is fixed by heavens stern decree. Heaven and earth shall pass away; with every human construction that has been palmed upon Gods unchanging truth, by the cunning craftiness of men whereby they lay in wait to deceive. When they see the signs, they shall KNOW. They *have* seen the signs, and DO KNOW Christ to be at the very door.

Ver. 36. "But of that *day* and *hour* knoweth no man, no, not the angels of heaven, but my father only."

That *day* and *hour*, is the longest defined period, on which the prohibition of *knowing*, was fixed; and even *that*, as Mr. Wesley argues, might have been made known to John: As it is only declared relative to the *day* and *hour*, that could not destroy the force of the 33d verse, where we are commanded to *know* it to be at

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the doors. It is very evident from the 15th verse, which has been examined, that the Saviour has been filling up the history of "those (1290) days" of Daniel, including the 1335 days, which were to be understood. Having brought us down past the signs—to the period when many should "run to and fro, and knowledge should be increased"—when many, like Daniel, would learn from books (Dan. 9: 2,) the time of the termination of prophetic periods, this caution seems to have been necessary. They were not to hunt for *days*, or *hours;* but be content with an understanding of the years, as God had given them to the prophet. Having found the *year*, look not for the *day* and *hour*.

Ver. 37. "But as the days of Noe were, so shall also the coming of the Son of Man be."

What was the aspect of things in Noah's time?

Ver. 28, 29. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came and took them all away: So shall also the coming of the Son of Man be."

They were eating and drinking; not that there was anything criminal in this, but the gratification of their appetites, had become of more consequence to them, than the warnings of God by his servant. "They were marrying and giving in marriage, until the day that Noah entered into the ark," but no account of any marriages in the seven days, during which time the (vision) rain tarried; or the forty days when it was falling: not that marriage was any breach of law, but was sought for, more for the gratification of wicked, adulterous purposes, than the formation of a holy union of kindred spirits, as God had designed it, (Gen. 2: 18, 24.) "And *knew not*." Here was the cause of their destruction; They knew not what? They knew Noah; and that he was building an ark—and that *he told them* the earth would be destroyed—and that it would be in *one hundred and twenty years*. All this they knew, but they believed it not. Some of them might have believed all about it except *the time*. It might have looked very reasonable, and they might not have been able to find any argument against it; yet not realising that it would come just at that time, they did not *just at that time*, fully prepare for the event. While they *knew not*, the flood came and took them *all away*. This lack of knowledge was no excuse, as God had made provision for them to know. SO is the coming of Christ to be; and so God has *now* given the warning, and *now* made provision for man to *know*. (See verse 33 Dan. 12: 4, 10; James 1: 5, 6.) There was no "Millennium" when the flood came, still they might have opposed Noah, with the idea that the *world* must first be *converted*. When the flood came, the earth was filled with violence. (Gen. 6: 12, 13.) Thus saith the Lord, "As it was in the days of Noah, so shall the coming of the Son of Man be." Thus saith the Church, it shall not be so, but there shall be a millennium first.

Ver. 40, 41. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left."

So, sudden and unexpected, is to be the deliverance of God's people, notwithstanding all their anxious watching. No further visible signs are to be seen, but those enumerated above; as is proved from the fact that they are found about their accustomed daily employments. If there was to be any sign in the heavens, producing so great consternation, as to lead us to suppose the Saviour would come before the day should close, quite sure are we, that the millstones would cease their grinding, and the implements of husbandry would lie unoccupied in the field; neither would saint or sinner quietly slumber. See also, the remarks on verse 28.

Ver. 42. "Watch therefore; for ye know not what hour your Lord doth come."

It would require a labored treatise, to show conclusively, how we can *watch* for a friend, without expecting that friend every hour. But says one, we have enough to do, to watch against sin, wickedness, and the temptations that beset us. Very true: and you will have too much to do, if you undertake to pervert this text from its sole purpose, which is to *watch*. not against sin, death, or the devil: but for the coming of the Lord. What moment the waiting pilgrim may be called to his reward, we know not; but with what anxious joy we may now *wait* and watch, standing as we do at the end of the prophetic periods, and in the very days when the seventh angel is to sound.

Ver. 43, 44. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready for in such an hour as ye think not, the Son of man cometh."

Anxious watching for a long time, naturally leads to weariness, and a disposition to slumber; which, in the case of watching for the Lord is exceedingly dangerous. If the Lord had made known the very watch in which he would have come, many, from prudential motives, would at that particular time, be found in the faithful discharge of their duty; while at the same time, they might be destitute of that deep seated principle of obedience, and fixedness of purpose to endure faithful to the end, which is a requisite qualification for God's kingdom. From this cause, God in his wise providence, may have seen it necessary that the *apparent time* of his coming should pass by; in order to test who would carelessly lay down their watch, and who would persevere in *watching*, *waiting* and *looking*, for speedy redemption. To be ready, implies that nothing remains to be done. Holiness is perfected in the fear of God. Every unholy affection that may have clung to earth, or earthly things, is sundered, and the longing soul cries out for God, the living God! Come, Lord Jesus, come quickly!!

Ver. 45, 46, 47. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him rule over all his goods."

Who is that servant? Ans. He is one that is giving meat in due season. What is the proper food for the soul? God's word: "I have esteemed the words of his mouth more than my necessary food." Job 23: 12.—"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live." Deut. 8: 3. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 2. The sparing manner in which this food would be dealt out to the people by the professed servants of God, was predicted by the prophet Amos, 8: 11; "Behold, the days come, saith the Lord God, that I will send a famine in the land not a famine of bread, or a thirst for water, but of hearing the words of the Lord." It is for *this* bread, more than our ordinary food that we are taught to pray in Mat. 6: 11; "Give us this day our daily bread." The blessing in the text is for that servant, that shall be found faithfully dealing out the word of God, to suit every case and condition: Not a part of that word, to the exclusion of other parts, which he may deem nonessential, for it is by *every word* of God that man is to live. It takes the whole of it to fit the soul for him. He has given no non-essential truths. Any man that will deal faithfully in *all* of God's truth as revealed in the Bible, is sure of the the loss of his reputation in this world, both in Church and State, and with popular society; but notwithstanding this, it will be a hard matter to rob him of the promise, that "He shall make him ruler over all his goods." All that are thus faithful shall reign with Christ—inherit the earth—dwell in the land—possess the kingdom forever

Ver. 48,-51. "But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he *looketh not* for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

The evil servant, is one that acts to the reverse of the good servant. The latter deals in the word of God, which abounds in promises of the Lord's coming: his real, personal coming: (but not one promise in the whole book, of a "spiritual coming.") The former, being a "servant" professes, of course, to be governed by the word of God, but deals chiefly in human opinions of that word, rather than its own plain, simple declarations. These opinions being diversified, and corrupt; in carrying them out, it becomes necessary for him to adopt some plan whereby the word of God is *made to mean* what it *does not mean*, because it does not say so. Hence the system of Spiritualizing, Philosophising, Neology, &c. by which the children of God are, at their hands, robbed of their "meat." Instance the following: Eichorn, a popular leader in Theology, says in regard to Abraham offering up his son Isaac, "The Godhead could not have required of Abraham so horrible a crime; and there can be no justification, paliation or excuse, for this pretended command of "the divinity." Here is the meaning he gives: Abraham *dreamed* that he must offer up Isaac, and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate which his dream had conveyed to him. A lucky accident (probably the rustling of a ram who was entangled in the bushes,) hindered it; and this, according to ancient idiom, was also the voice of "the divinity." The same writer represents the circumstance of Moses receiving the law in Mount Sinai, as follows: "Moses ascended to the top of Mount Sinai, and built a fire there, consecrated to the worship of God, before which he prayed. Here, an unexpected and tremendous thunder storm occured. He seized the occasion to proclaim the laws he had composed in his retirement, as the statutes of Jehovah; leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver, but he really believed the occurence of such a thunder storm was a sufficient proof of the fact that Jehovah had spoken to him, or sanctioned the work in which he had been engaged." C. F. Aminon, Professor of Theology, tells us in relation to the miracle of Christ walking upon the water, that "to walk on the sea is not to stand on the waves, as on the solid ground, as Jerome *dreams*, but to walk through the waves so far as the shoals reached, and then swim." Theiss, another Theologian, in his commentary on the Acts, explains the effusion of the Holy Spirit on the day of pentecost, as follows: "It is not uncommon in those countries, for a violent gust of wind, to strike on a particular spot or house; such a gust is commonly accompanied with electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent and light upon the disciples. They kindle into enthusiasm at this, and believe the promise of their master is now to be performed. This enthusiasm, spectators assemble to witness; and instead of preaching as before, in Hebrew, each one uses his own native tongue, to proclaim his feelings." The case of Ananais falling down dead, is thus represented by the same writer: "Ananias fell down *terrified*; but probably he was carried out and buried still alive." Heinrichs, another Theologian, explains the matter by saying that "*Peter stabbed Ananias*; which," says he, "does not at all disagree with the vehement and easily exasperated temper of Peter." The above extracts are made from a work upon "Neology," by Prof. N. N. Whiting. Multitudes of other similar testimonies might be added to show the ways and

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means that have been used in withholding "meat in due season," such as making the Coming of Christ to be the coming of the Roman army to destroy Jerusalem, the coming of death, &c: and the resurrection of the dead, to be conversion or sanctification; but this will suffice. All principles, except one, of understanding the Scripture, will admit of its meaning whatever the individual who handles it, wishes to have it mean; and that one principle, which can admit of no variation, is this: The Bible does really and truly mean, JUST WHAT IT SAYS. Those who have had the courage thus to believe the Bible, have, within a few years past, been smitten with herd, unkind words—dismembered from their churches, abused, and misrepresented by those servants who have professed to be dealing out "meat in due season;" servants who have willingly, yea, joyfully, set down with the promiscuous assemblage where the drunken are found, at the public *fair* or *tea party*, where all the excesses of a wicked world are, in these days, practiced under CLERICAL PATRONAGE. We call heaven and earth to witness, that these things are true of a majority of the clergy of this land, who oppose the the doctrine of the glorious advent of Christ *at the doors*, and themselves dare not deny it. Ask such if they expect the Lord to come very soon, and what is the answer? It is this, or something that puts the coming of Christ fully as far off; "No, I expect you and I will yet live for years—die, and be buried long before that event." As though, with the cries of "my Lord delayeth his coming," they could associate no other idea but the death of the christian. When HE looketh not, and in an hour HE is not aware of, the *Lord will come*; and his portion will be assigned with hypocrites, and why? because he is a hypocrite—professing one thing, and practicing another. He professes to believe Christ will come, and that it is made his duty to *watch* for him; while he watches for something besides Christ, and neither *looks for* or *expects* what he professes to believe, *now* to take place, if ever. The text proves by strong inference, that the declarations of the Saviour's near approach would be so common as to cause some agitation, else there would be no cause for the "evil servant" to be proclaiming his delay. We have, in this chapter, a perfect chain of fulfilled prophecy, leading us to the very days in which we live; and the subject is continued in the following chapter.

MATTHEW 25:

Ver. 1. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

"Then," when the smiting by the evil servant is going on, shall the kingdom of heaven be likened, &c.—There is an objection to the term "kingdom of heaven" embracing all the inhabitants of the earth, as has been argued. In this place, it probably denotes his *administration* among men on this earth, as in Matt. 13: 41, 21: 43; and cannot include any but those who have placed themselves, professedly so at least, under God's administration. The term "virgins," also has, in this place, an unfitness in its application to any others. It includes all such as *do* take their lamps, (the word of God, Psa. 119: 105; Prov. 6: 23,) *and go forth* to meet the Bridegroom, and cannot include any others. This searching of God's word has taken place. Within a few years past, the proclamation of the coming Bridegroom, has awakened almost the entire world, and a multitude have really taken the Bible—searched it, and "went forth"—made actual preparation to meet the Lord, as they now, for the first time, saw from the Bible, that his coming must be near. This general agitation throughout the whole administration of God on earth, is not called in this place the "Midnight Cry."

Ver. 2. "And five of them were wise, and five foolish."

The causes of the wisdom of the wise, and the folly of the foolish is here given.

Ver. 3, 4. "They that were foolish took their lamps, [Bibles,] and took no oil with them: But the wise took oil in their vessels with their lamps."

Here again, it is seen, that none but those who made actual preparations to meet the Lord, are included among the virgins; for the great multitude *never have* taken their Bibles to search into the matter, and they never will. They were "scoffers" from the beginning, and will so remain. The foolish took their Bibles with a desire to find out the truth, but did not seek by prayer so as to secure the influence of the Holy Spirit, to fasten the truth of that word upon their hearts. They are described in Matt. 13: 22, as those that receive the seed among thorns. They had "no oil in their vessels;" "Your bodies," says the apostle, "are temples of the Holy Ghost." 1 Cor. 3: 16, 17. These are filled "with all joy and peace *in believing*," abounding in "hope through the power of the Holy Ghost;" Rom. 15: 13. Such are the wise. They will trust God where they cannot see him, but the foolish will not. They are spoken of by Daniel, and are such as shall *understand*, as well after the *apparent* time of the vision has passed, as before.

Ver. 5. "While the Bridegroom tarried, they all slumbered and slept."

The Bridegroom tarried beyond *the time* in which they had expected him. During this tarrying, even those who pray, and retain the Holy Spirit, through constant watching, are worn down and weary—their joys are deadened—they slumber. The foolish, "sensual, having not the spirit," "sleep." Their Bibles, if they search them, no longer impart a light that shows them where they are. Fear, doubt, and uncertainty, occupy a larger place in their minds, than the Holy Spirit, which imparts an unshaken confidence. At such a time a cry is made.

Ver. 6. "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him."

Whatever this cry is, it is something that awakens both the foolish and the wise. The most of our readers have seen the published views of Bro. J Litch, relative to the destruction of Rome, being among the first events that mark the termination of the prophetic periods. The predicted deliverance of God's people, being so closely connected with it, this event, is probably the thing here alluded to. Should tidings of her fall reach us, it would awaken every person that ever "took their lamps and went forth." But from the course a wicked world have pursued hitherto, we have no reason to believe that it will awaken them, unless it be to an increase of scoffing and violence. "At midnight"—a time of the greatest possible darkness upon the subject of the advent, which was never more true of the mass that profess love for Christ than now.

Ver. 7. "Then all those virgins arose and trimmed their lamps."

They saw in some event, an evident fulfillment of prophecy, such as took away the mists of darkness that had hitherto hung about some portions of prophetic truth.

Ver. 8. "And the foolish said unto the wise, give us of your oil; for our lamps are gone out."

Having made up their minds that the tarrying is yet to continue, and centered their affections upon the things of the world, they are ready to say, "We can not see these things as you do:" our Bibles do not satisfy us, that this thing, (whatever it may be) is a fulfillment of prophecy. Consequently they have none of the joy that those *do*, who see immediate redemption thus portended. The foolish would be glad of the same enjoyment, and thus say to the wise, if you can, convince us of this thing: "Give us of your oil."

Ver. 8. "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

This cannot refer to any that have never "went forth" and again slumbered. The amount of the instruction seems to be this: Search Gods word with prayer, for we can not give to you, the joy that we possess—we can only tell you how we obtained it, and you must go to the same fountain.

Ver. 10. "And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."

They attempted thus to obey, but they were too late. While they were seeking for light, the Lord came, and they that *were ready* went in: those were only *getting ready*, and there is no promise for such. Thousands are all their life time *getting ready*, but never *are ready*. Against such, the door will be shut. Says one, "If there is no chance to prepare after this cry is made, the wise virgins were not honest in directing them to go and buy." Where, we ask, has God authorised his servants to proclaim the end of man's probation? That is God's work. As long as men enquire of us for light, we are bound to point them to God's word, and although there will be a time, if that time has not already come, when it will be too late to find mercy, yet, God will never condemn us for pointing the enquirer to Him.

Ver. 11. "Afterward came also the other virgins, saying, Lord, Lord, open unto us."

After the Resurrection and Ascension of the saints has taken place, many that have "drawn back" will cry for mercy.

Ver. 12, 13. "But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

NOTE.—We regret that we have been compelled to make up the above article in so much haste that much important matter has been omitted. Our readers will receive this as an apology for any imperfections it may contain.

COMMUNICATIONS.

LETTER FROM BRO. BREWER.

CINCINNATI, Ohio, May 9th, 1844.

DEAR BRO. JACOBS—

Over four months have winged their rapid flight since we parted in the city of New York. I have passed through Maryland, Virginia, Tennessee, and Kentucky; and labored in Winchester, New Market, Harrisonburg, Woodstock, Fincastle, Staunton, Big Lick, Bottetourt Springs, and a great many places through the surrounding country; up the valley of Virginia; in some of the villages in Tennessee and Kentucky. In nearly every place, the truth was owned, and blessed of God. I have had the pleasure of preaching to thousands during our tour, and have reasons to believe that hundreds will praise God that they ever heard the glorious news of the Saviour's being at the door. Yes, in one place I have cheering intelligence from a brother, by several letters, that one hundred had been happily made acquainted with that grace which abounds for the chief of sinners. To God be all the glory. I feel humbled in the dust on account of past unfaithfulness.

Tired and weary we arrived in this city yesterday. Like the mariner that rejoices to see land, my heart danced within me when we came in sight of this city; but on entering the Great Tent last evening, and listening once more to our beloved Bro. Fitch, my feelings were indiscribable. O if the joy of meeting our friends wrap our souls in such a flame of love, "what heights of rapture shall we know, when round the Throne we meet?" Fly swift around, ye wheels of time, and bring the welcome day! But it is nigh, even at the door: we have entered into the last period of awful expectation in which the church is likened unto ten virgins. May God keep us in this trying time.

Yours in the momentary expectation of seeing Jesus,

S. S. BREWER.

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WILLIAM C. DAVIS.

The work of Mr. Davis, of which we have frequently heard, but a copy of which we could never find, was a few days since placed in our hands. It bears the following title:

THE MILLENNIUM, OR A SHORT SKETCH OF THE RISE AND FALL OF ANTICHRIST. Comprehending,

1st. A true calculation from the prophecy of Daniel.
2d. This account compared with St. Paul, St. John, and the History of Rome.
3d. An explanation of the fifth, sixth, and seventh vials, as fulfilled in the reformation from Popery, the revolution of France, and the progress of Bonaparte, and the troubles of Europe.
4th. A prophetic account of the last dismal persecution of the church, taken from Revelations 11.

Written in January, 1811, by the Rev. William C. Davis, pastor of Bullock's Creek, and Salem churches, South Carolina. Reprinted at Lexington, Ky, by Jo Norvell & Co., 1817.

Mr. Davis was evidently in error in regard to the nature of the "millennium," also in carrying the 1290 days of Dan. 12: 11, thirty years beyond the 2300 days of Dan. 8: 14, and the 1335 days. Dan. 12: 12, *forty-five* years beyond that. Still it will be observed that he makes the "glorious dawn of forty-seven, introduce the New Earth and Heaven." Upon the ground that Christ was born four years before the vulgar era, his 1847 agrees with our 1843, as himself admits. Wonder if the world will call this "Millerism," which was published more than twenty years before Mr. Miller published any thing upon the prophecies! We give the following extracts.

"We have seen that Christ was baptized when he was thirty years of age, and that he was crucified in his 34th year. So that when we add three years and a half, the remainder of the 70th week, we evidently see that Daniel's 70 weeks, or 490 years, comes exactly to the 37th year of Christ. So that Daniel's 490 years, overrun the Christian era 37 years. We must therefore take the 37 years from 490, and the remainder is 453, and will coincide exactly with the birth of Christ. There cannot possibly be any mistake in this calculation, (if I have only set down the right figures; which can easily be rectified if I have not) unless the Christian era be not exactly to the true date of the birth of Christ. My calculation is unquestionably according to the scripture date, which is undoubtedly true, and if there be an error in my future calculation, it must be an error in the vulgar æra not being correctly fixed to the time of the real birth of our Saviour. I know that it is generally thought that the vulgar æra is four years too late. If so, it will only bring on the millennium four years sooner than I calculate, because I have to calculate by the vulgar æra when the scripture date ends, and I will of course be just so far wrong as the vulgar date differs from the true scripture date. But from the closest calculation I can make from Daniel's account, and the date of the vulgar æra at the rise of popery, as we will see in its proper place, I am disposed to think the Christian era begins one year too soon; consequently, if this be so, the millennium will be one year later than I calculate it. You will find presently that I make the date of Daniel, as to the rise of the Pope, one year sooner than the vulgar date of the church history, which shows that the church history dates the birth of Christ one year sooner than Daniel did.

This you can see in the following calculation. Daniel's 70 weeks overrun the Christian æra according to the scripture date 37 years, which you must substract from 490; this leaves 453, which must be the true time of the birth of Christ; this brings the rise of the Pope to the year of our Lord, 587, as you will see in the tables annexed to this. This must be the true date, because it is the scripture date. But the history of the church, dates the rise of the Pope according to the vulgar æra, in the year 588. Now add 588 to 1260, the time of the reign of Antichrist, and the product is 1848; then substract 1848 from 2300, and you have the vulgar date of the birth of Christ 452d year of Daniel's 70 weeks, which is one year sooner than the Evangelists make it. Therefore this accounts for the one year of difference betwixt the date of Daniel and the date of the church history, as you will see by and by. But this is no object in such a long calculation, and at any rate my calculation must be right, let the vulgar æra be as it may. But after all, perhaps, if we had the day of the month, there might be only one day of a difference at last; for every one knows that the last day of December and the first day of January are only one day of odds, yet they date different years. I have generally, however, followed the scripture account. There is but one thing more to be explained before I proceed to my calculation, and that is, whether Daniel's 70 weeks began with his 2300 years; if this appears to be so, then *clare probatum est*, there can be no dispute of the correctness of my calculation. This appears evident to me from the following calculations:

1. The explanation of the 70 weeks by the Angel, is evidently an explanation of the vision which was to last 2300 days, or years, until the cleansing of the sanctuary, which evidently means till the purging away of Popery.

By consulting the eighth chapter of Dan. we find that he had a vision of a ram, with two horns, which was afterwards explained to mean the Medes and Persians, which overthrew the Babylonians. And of the goat, meaning Alexander the Great, or the Grecian Empire, which overthrew the Persians. When the great horn of the goat was broken, four notable horns came up; when Alexander died, the kingdom was divided into four sections, and out of one of the notable horns came forth a little horn, which waxed exceeding great; which was the Roman empire, which overturned the empire of Greece, conquered Jerusalem, &c. In the explanation of the Angel, the vision of the Romans is carried on through the kingdom of popery until it is destroyed. It is evident that this vision comprehends the 2300 years, beginning in the reign of the Medes and Persians, and extending to the downfall of Popery. We find that Daniel prayed and confessed the sins of his nation; at the close of his prayer Gabriel was sent again, evidently to explain the vision more particularly, and under these circumstances we have the statement of the 70 weeks. (Chap. ix.) It must therefore appear that this second explanation, is an explanation of the same vision which contains the 2300 years, and where can we place these 490 years, but at the beginning of the vision.

2. These 490 years, as we have already seen, closes three years and a half after the day of Pentecost; so that they must begin 453 years before Christ, and must begin in the reign of the Persians over Babylon, and must comprehend the reign of the Persians from the time of the going forth of the decree to re-build Jerusalem. They must of course comprehend the time of the Grecian empire, which came next to the Persians, and also a considerable part of the Roman empire, which was in its glory in the time of our Saviour. But it is plain that the 2300 years also must begin at the same time, and extend through all those empires, to the close of the empire of Popery; because the state of those very kingdoms is explained by the Angel under this very vision, the duration of which was proclaimed to be 2300 days, so that the very design of the 70 weeks was evidently to designate that first part of the vision, which would last until the calling of the Gentiles.

3. It evidently appears from the close of the Angel's explanation of the 70 weeks, (Chap. ix. 27,) that the account was to go on, *To the consummation, and that determined, "shall be poured upon the desolate,"* which evidently means unto the cleansing of the sanctuary, viz. the end of the 2300 years, which makes it clear, that the 70 weeks was the beginning of the vision.

Here then is the grand clue on which the whole calculation is founded. 1. The whole vision, from the first to last, contains 2300 years. But it is impossible by the most accurate dates we have in history, to find the beginning of those years. 2. We can find exactly where the 70 weeks ended, and then we can calculate exactly either backward or forward, and so from a middle point we can ascertain with mathematical exactness both the beginning and the end, and can find precisely both the rise and fall of the Pope. We will now proceed to our calculations.

TABLE 1.

	YEARS.
Daniel's 70 weeks, - - -	490
Which overruns the vulgar æra, -	37
Which take from 490 and there remain	453

TABLE 2.

The time of the vision - -	2300
Substract from it - - - -	453
And you have the end - - -	1847

TABLE 3.

The end of the vision, - - -	1847
Substract the reign of Popery, -	1260
And you have the rise of the Pope,	587

TABLE 4.

From the first of the vision to the birth of Christ, - - - - -	453
From thence to the rise of the Pope,	587
From thence to the Pope's downfall,	1260
The whole added together make, -	2300

From the above tables you see, that from the going forth of the decree to rebuild the city and walls of Jerusalem to the birth of Christ, were 453 years, from that to the calling of the Gentiles were 37 years, which closed the 70 weeks, or 490 years. From the birth of Christ to the rise of the Man of Sin were 587 years, and from thence to his

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fall are to be 1260, which brings the overthrow of Rome to the year of our Lord, 1847. N. B. This is according to the scripture date, which is one year later than the vulgar æra, and consequently will throw the vulgar date of the downfall of Popery to year of our Lord, 1848, or at least to the close of the year 1847; for perhaps the whole difference is the close of one year and the beginning of the other, as I have already hinted.

My reader is not to accuse me of arrogance in the above calculation; or to think it a mere venture of a vain, or a productive imagination, nor yet the sallies of mere wit, and bold conjecture. Let him calculate fairly, from the solid data which Daniel and the Evangelists give, as I have done; and let him not loosely conclude that these things cannot be known, because hundreds of great and good men have overlooked the account. Let him think of Christopher Columbus's egg; although none of the gentlemen around the table could make it stand on its end, 'till Christopher gave it a tap on the table and showed them how, then they could all do it easily. We should not rashly conclude that the Bible has given us frequent statements for nothing. Although Daniel was directed to "go his way," and to rest, &c. (Dan. xii. 13,) yet whenever the 70 weeks were out, the church had a clue by which they could have, long ago, calculated with perfect precision, both the rise, and fall, of the man of Sin, and the only reason why divines have been so bewildered on this subject, is because they have totally overlooked Daniel's 70th week, so accurately stated, and consequently had no number to direct their calculations.

But this statement rests on the correct account of the Bible, only making allowance for the inaccuracy of the Christian æra, and consequently must be relied upon as authenticated by Daniel, and we must expect that long looked-for catastrophe to take place at this very given time, according to prophecy, 36 or 37 years from this date.

After remarking upon the fulfillment of prophecy relative to the rise of Antichrist, he concludes as follows:

Such is my confidence in the truth of the word of God, and such is my conviction from Daniel's account, that I hesitate not to say that the downfall of Popery, and the dawn of the church's glory will take place 36 years after the present date. The church will be surprised with the awful appearance of her Lord, with the display of his fiery indignation against his enemies, and the beatific smiles of his countenance upon his friends, and humble followers.

Here we must remember that the prophet Daniel adds 30 years to this date, for extirpating the relics of Antichrist after his holiness is gone to perdition. To this he adds 45 more for the calling in of the Jews, and for the spread of the gospel all over the world. (Dan. xii. 11, 12.) Thus, after the fatal stroke will be given and the whore of Babylon destroyed, the progress of the gospel will be gradual, but, no doubt, it will be attended with very signal and rapid effects, both on Jews and Gentiles. Satan will be chained in the bottomless pit, and consequently the unhappy effects of his baneful influence will be no more. The glorious gospel, with its light and truth, will go forth conquering and to conquer. Papists, Infidels and Jews must all yield to its divine energy. All churches which are radically wrong, will tumble to ruin, and all such as are founded on bigoted, uncharitable principles, will be lost in shame and disgrace. All such as have much combustible intermixed with truth, piety, and charity, will be purged by fire, and even the very best will have some few scraps of their venerated creeds, crossed, and condemned as contrary to the true and only standard of the church.

In forty-seven we may hope
To find the world without a Pope;
When thirty more expel the evil,
We'll find the world without a Devil;
And three years more, and forty-two,
We'll find the world without a Jew;
The Pope, and Devil, known no more,
Until the thousand years are o'er;
And Jew and Gentile now the same,
Rejoice to wear the Christian name;
The glorious dawn of forty-seven,
Will introduce New earth and Heaven.

The following is the substance of a discourse delivered at the College Hall in this city, on Sabbath morning, April 28th, and has been furnished us by request.

SERMON.

BY CHARLES FITCH.

Luke 19: chap. 43 and 44 verses.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass the round, and keep thee in on every side: And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION."

These words were addressed by our Lord Jesus Christ to Jerusalem. In offering some thoughts therefrom, I propose the following arrangement.

I. What is to be understood by "the time of thy visitation?"

II. Why did they not know the time of their visitation?

III. Notice the results of their ignorance.

IV. Show that multitudes of the present generation are guilty of a sin which is like that of the Jews but more heinous, and which will result in a destruction not less fearful than that by which the unbeliving Jews were overwhelmed.

I. What is to be understood by "the time of thy visitation?"

Luke 1st, chap. 76th, verse and onward. "And thou shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins: through the tender mercy of our God whereby the day spring from on High, [margin—suurising, or Branch] hath VISITED US." The time of visitation referred to was therefore the first appearing of the promised Saviour; when He came and preached saying, "Repent for the kingdom of heaven is at hand." But the Jews did not know that this was the time of their visitation. They were ignorant of the stupendous fact that their long promised Messiah was in their midst, proving by the most wondrous miracles that He was indeed the Saviour that was to come.

II. Why did they not know the time of their visitation?

Our Saviour evidently regarded them as greatly guilty for their ignorance, inasmuch as He assigns *that*, as a reason for the fearful destruction that was to come upon them. "And shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, *because thou knewest not the time of thy visitation.*"

In Luke 12: 54 and onward, we read thus, "And He said also to the people, when ye see a cloud arise out of the west, straightway ye say there cometh a shower: and so it is. And when ye see the south wind blow, ye say there will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time?" Here our Lord charges the Jews with hypocrisy, in connection with their ignorance of the time of their visitation. They could discern the signs of other things, and were therefore inexcusable for their ignorance of the signs of their own time.

The words of Paul in Acts 13: 27, throw still farther light upon this matter. "For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled *them* in condemning Him." The truth of their case was therefore this. They had in their hands the scriptures of the prophets which set forth the signs of Christ's appearance, or of the time of their visitation. In these scriptures they professed a full belief, and read them in their synagogues every Sabbath day, and after all, failed to learn from them, what were the true signs of Messiah's advent. The reason therefore of their ignorance must have been their unbelief, as we shall show; and their hypocrisy consisted in professing faith in the writings of the prophets, which their conduct showed they did not believe.

I will now present a few of those testimonies of their own sacred writings, which prove the unbelief and hypocrisy of the Jews, in their ignorance of the time of their visitation. Gen. 4: 9–10, "The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come, and to Him shall the gathering of the people be."

I will now show from their own confession, that the Jews knew that the sceptre had departed from Judah, and hence had they believed their own scriptures in which they professed to trust, they must have known that Shiloh was in their midst; or that He must have come. John 19: 15, "But they cried out, away with Him, away with Him, crucify Him. Pilate saith unto them, shall I crucify your King? The chief priests answered we have no king but Cæsar." Here was a full admission that the sceptre had departed, and hence if they had believed the prediction of Jacob, in which they professed an unwavering faith, they must

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have known that Shiloh had come. They were therefore but hypocritical pretenders to faith in the words of God. The signs of the weather they could understand, but the signs of their visitation they did not believe. The Jews had law-givers of their own, though subordinate to the nations who ruled over them until about our Saviour's day when the sceptre fully departed.

Again, Dan. 9: 25, "Know therefore and understand, that from the going forth of the decree to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." These were weeks of years which the Jews well understood, and were fulfilled from the going forth of the decree as recorded in Ezra 7: 13, in the 7th year of Artaxerxes, 457 years before the christian era, unto the 26th year of that era, when Christ, as we are informed in Mark 1: 14, 15, "Came into Galilee preaching the gospel of the kingdom of God and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand; repent ye and believe the gospel." Now had the Jews believed the scriptures in which they professed to have faith, they would have seen that the time was fulfilled in which God had promised to send the Messiah, and hence, that He must be among them. It was therefore wholly owing to their unbelief, that they did not know the time of their visitation. Unbelief in those scriptures which they professed they did believe. Thus appears the hypocrisy which our Saviour charged upon them.

Again, Zec. 9: 9, "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This prophecy was fulfilling at the very time when our Saviour uttered the text, for then it was that He had sent two of His disciples into a village over against them, to say to the owners of a colt, the Lord hath need of him, and being seated thereon, while riding down from the mount of Olives, "He beheld the city and wept over it, saying if thou hadst known, even thou at least, in this thy day the things which belong to thy peace, but now they are hid from thine eyes. For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground and thy children within thee, because thou knewest not the time of thy visitation."

Sufficient testimony is now adduced to prove that the ignorance of the Jews respecting the time of their visitation, was owing to their unbelief, in the word of God in which they professed to trust. Hence they were hypocrites as our Saviour told them.

III. We will now consider the results of that ignorance, of which the Jews were guilty, through their unbelief. The first result is set forth in the passage already quoted from the words of Paul in Acts 13: 27, "For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Again, 1 Cor. 2: 8, "Which none of the princes of this world knew, for had they known him they would not have crucified the Lord of Glory."

Thus through their unbelief and consequent ignorance, not knowing the time of their visitation, they thrust from them their long promised and long looked for Messiah, and would not be satisfied until they had seen Him expire on a cross. When even a Herod protested that he could find no fault in Him, the Jews said, "His blood be on us and on our children."

Thus rejecting and putting to death their Messiah, and thereby filling up the measure of their iniquities, through unbelief and consequent ignorance, not knowing the things which belonged to their peace, they were hidden from their eyes, and the fearful destruction predicted by Him whom they slew, came upon them to the uttermost.

IV. Multitudes of the present generation are guilty of sin like that of the Jews, but more heinous, and which will result in a destruction not less fearful than that by which the Jews were overwhelmed.

In the prophecies of Daniel we are foretold that the God of heaven will set up a kingdom in the earth, by which all present kingdoms shall be broken in pieces and consumed, and that that kingdom shall be attended in its coming by the appearance of one like the Son of Man in the clouds of heaven, and with the Ancient of days with his throne like fiery flame and His wheels of burning fire, a fiery stream issuing and going forth from before Him, thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him, when the judgment shall set and the books be opened, and the body of the beast that had devoured the whole earth [and of course symbolized the whole earth] be destroyed and given to the burning flame; and the saints with one from the clouds of heaven, take the kingdom and the dominion and the greatness of the kingdom under the whole heaven, and possess the kingdom forever even forever and ever. With this view of the world's destiny all the prophets from Moses to Malachi fully agree. "Evil doers and workers of iniquity shall be cut down like the grass, and wither like the green herb, but they that wait upon the Lord shall inherit the earth. For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be, but the meek shall inherit the earth and shall delight themselves in the abundance of peace. The seed of the wicked shall be cut off, the righteous shall inherit the land, and dwell therein forever." With these predictions contained in the 37th Psalm, all the prophetic writings both in the Old Testament and New, most fully accord.

In the 2d and 7th chapters of Daniel, we have the order of events commencing with Babylon, that was to transpire in the history of the world, previous to the establishment of the everlasting kingdom of God. In the 8, 9, 11 and 12, chapters of the same prophet, we have the same order of events from a later period, viz: the Medo-Persian Empire; and in these last chapters, we find the time set forth during which these events should be transpiring. We now find that all these prophetic scriptures are fulfilled both in the events and the time, except the last grand event; the establishment of the everlasting kingdom of God. We look at prophecy in the Old Testament, and facts, and we find that same horn that was to be found prevailing against the saints at the coming of the Ancient of days to judgment, now doing that very work. We look again into the New Testament, and we find that man of sin, that Son of Perdition, that was to be seated in the temple of God until destroyed by the brightness of Christ's coming, now occupying that very position, and waiting to be destroyed as the Lord shall thus be revealed from heaven. If we ask what is yet to precede this glorious coming of the Lord, the words of the living God once uttered in prophecy, and now recorded in matters of fact, upon the pages of history, all declare, as with the voice of seven thunders, "Behold he *cometh in* Clouds," "the end of all things is at hand," "the judge standeth before the door;" "He that testifieth these things saith, *surely I come quickly.*" If the Jews were inexcusable for not knowing the time of their visitation, then are the men of this generation immeasurably more so. The broad luminary of prophecy, that has been increasing in brightness for 2400 years, has now gathered all his rays in one burning focus, and poured them upon this generation, with a power that would seem sufficient to consume the last remnant of unbelief from the face of the earth. The light which the Jews had, though sufficient to render them inexcusable, was but as the faintest star light to the full orbed sun that is now pouring upon us the glory of his noon tide beams. In the midst of all these floods of light from the words of the living God what do we hear? From pulpit and press, from priest and people, from professor and profane; there goes out one unceasing cry of "peace and safety," "peace and safety," "my Lord delayeth his coming," all things are to remain a long time as they were—away with your fears, the world is just beginning to put on her glories. Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them. It is what is called the spiritual fulfilment of prophecy; which claims that what God has said is one thing, and what he means is a another. To support their theory the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorised assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole rabble of them have never been able to produce any such thing. Why dont they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gillie's Greece, or Milners History of the Church? Why, simply because they know that if they were to talk thus about such

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works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible. If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, aught to stand aghast at their own monstrous impiety. It is only a method which the devil has helped men to invent, of making the word of God of none effect by their traditions.

There was a time when both the first and second Advent of our Lord were future.—There was then just as much reason for saying that his first Advent would be spiritual, as that this would be the manner of the Second Advent. Just as much reason for saying He would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and to return spiritually, to have a spiritual abode, in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass; and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spittle; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst, and presented him spiritual gall and spiritual vinegar a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection.—Just as much reason, I say, for saying that all these things would be spiritually fulfilled in his first Advent, as that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, in taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since everything that had reference to the first Advent, has had a literal fulfilment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying, that Christ is to come next in a spiritual way? O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O that God would tear away the covering from their eyes and let them see their own immeasurable folly, that they might be evermore ashamed of themselves; and learn that when a God who cannot lie speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivellings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretence of faith in God, while they make him a liar. 1 John v. 10. "He that believeth not God hath made him a liar; because he believeth not the record which God gave of his Son."

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families, do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the Gospel, to whom I remarked, that as we were told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ's coming, when he should be revealed from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Saviour's Advent. O, he replied, "that will be a spiritual coming." Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that when God says one thing he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Saviour's Second Advent is spoken of, something else is meant. Nothing but bare assertions have ever yet been adduced to support their monstrous absurdities. They are guilty of a crime more heinous than that of the unbelieving Jews, because they sin against greater light. They have the advantage of looking back to the first Advent, and seeing that all the prophecies touching that, were fulfilled in a manner the most literal that can be conceived. All the minute circumstances expressed in the language of prophecy were fully carried out in the circumstances of the fulfilment. They are wholly inexcusable for not having learned from this fact, that when God has spoken to us by the prophets, he means to be believed. Peter has also told us that, "We have a more sure word of prophecy whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in our hearts, *knowing this first that no prophecy of Scripture is of any private interpretation.*" Now the very ground taken by our spiritualizers is, that the prophecies *have* a private interpretation, and that God has not expressed his meaning in the language which he has used. This is what they teach, and blind the eyes of the people, and show to a demonstration that their pretended faith in the word of God is downright hypocrisy, like that of the Jews, and atended with a guilt as much greater than theirs, as the light is brighter against which they sin. Their whole effort is to teach the people to have no faith in God. Instead of being defenders of the faith once delivered to the saints, they are the high priests of unbelief. Forever prating about principles of interpretation which they never have, and never can produce, and teaching their hearers that God has not given them in the language of the Bible what he would have them believe, they are uttering cries of peace and safety, and preparing themselves and those that follow them for the fearful destruction that is just coming upon the world. Is it said that they do not know that they are engaged in such a work? I reply, the Jews did not know that they were crucifying their own Messiah; yet their ignorance did not excuse them in the least, inasmuch as it was owing to their unbelief; their refusing to credit the plain testimony of God which they held in their possession, and read every Sabbath. Such, but greater is the guilt of this generation, and such, but more fearful, must be their destruction, except they speedily repent. May the Lord in mercy reprove them for their sin, before it is too late to repent.

DESPOTISM IN NORTHERN EUROPE

We not unfrequently hear encomiums passed in this country upon the Prussian Government, and Nicholas of Russia. Republicans would do well to be sparing of their regards of a set of despots, who have been guilty of the blackest violations of human rights. These monsters of cruelty have again commenced the work of persecuting the weak and defenceless. They seem resolved that no green spot on earth shall be left as a resting place for the hated Poles and Jews. The former are forbidden by these men to speak their own language, forced to renounce their faith, and practice the Greek religion. The pupil who resists is sent to Siberia. The man who dares speak as a freeman should, is doomed to Siberia. "A little colony," says a correspondent of the Hull Advertiser, "of children, among whom the oldest was no older than 16 years, have been sent away far from their despairing mothers, far from the graves of their forefathers."

Within a few years sixty thousand Poles have taken refuge in Prussia and Austria—but neither will afford them any shelter now. Prussia surrenders them on demand—and so does Austria, and every escaped Pole thus given up, be he a soldier or civilian, is looked upon as a deserter, and shot.

But this is but a sample of Russian mercy. A new ukase appears against the Jews, ordering some five hundred thousand men, women and children, to leave their country, and expatriate themselves in a few provinces, where the number of Jews already is too large for the means of subsistence, and thousands of ragged, starving wretches are besetting the highways, begging for alms.

But the day of reckoning, of righteous retribution must come, when the oppressors will have to drink the very dregs of the cup they have so long been holding to the lips of others.—*Morning Herald.*

Who that has one spark of the love of Jesus in his breast, or any remaining sympathy for his suffering fellow man, can read the above without earnestly praying, "Thy Kingdom Come."

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MR. SHIMEALL'S SERMON.

By the kindness of Bro. McMurry of Lansingburg, I have received a pamphlet containing two sermons preached in New York city, by Mr. Shimeall, on the last part of the text, Daniel xi. 14. "*The robbers of thy people shall exalt themselves to establish the vision, but they shall fall.*" In which he attempts to prove that the text alludes to the "Millerites," in as much as they have robbed the Jews of the promise made unto Abraham that his seed should literally inherit the land of Canaan, which he says they never have done; and now the "Millerites" have robbed them to establish Daniel's vision; but the "Millerites" shall fall. If this is not perverting the scriptures, then they never were perverted, and this too before an enlightened community. We should have supposed that such willful ignorance could not have been found in the world. Now if this champion could be right, then the "Millerites" must have existed from Joshua's day, and would then have failed: for God says, Joshua xxi. 43—45. "And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." And also, xxiii. 14. "And behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."—Therefore they did inherit all that was promised by God to their father Abraham, and who shall we believe, God, or this modern wrester of the prophetic word?

Again, to make out his case, he must prove that the carnal Jews are the people of God at this time. And in order to establish this he will have to destroy the testimony of Isaiah lxv. 15. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:" Hosea i. 9. "Then said God, Call his name Loammi: for ye are not my people, and I will not be your God." Matt. xxiii. 32, 33, 38. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Behold, your house is left unto you desolate." Paul, too, Rom. ii. 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcission which is outward in the flesh. But he is a Jew which is one inwardly; and circumcission is of the heart, in the spirit, and not in the letter: whose praise is not of men but of God." What a dilemma these Judaizers get themselves into, and how silly must Mr. Shimeall have appeared before all of his hearers who had common sense. I have never read any thing from the pen of any writer, infidel or sceptic, so perfectly reckless of truth, as these two sermons. I should suppose it was a burlesque on the mode of modern sermonizing, had it been an anonymous publication. But Knecland, or a Whitmore would have been ashamed of such a production.

I know not what motive the writer could have had, and I am very sure it is not very favorable in its effects upon the clergy of that sect. Isaiah xliv. 25. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;" I cannot conceive what foolish thing remains behind this, for to put down the glorious Advent. I therefore remain as before, looking for and hastening unto the coming of the day of the Lord. WM. MILLER.

Advent Herald.

"I beheld then, because of the volce of the great words which the horn spake; I beheld, even till the beast was slain, and his BODY destroyed, and given to the burning flame." Dan. 7: 11.

The following from the "Morning Herald" of May 3d, is a tolerable accurate picture of the gathering storm, in and about the dominions of the Pope, whose head quarters, (city of Rome) are doomed to be "utterly burned with fire," at the termination of the prophetic periods of Daniel and John.

STATE OF ITALY.

The critical state of Italy is giving more and more uneasiness to the great powers of Europe. An outbreak there would be apt to involve all Europe in a dangerous strife. For a long time past, the discontent in that unhappy, miserably governed country has been rapidly increasing; and it is generally understood that a formidable conspiracy is regularly organized, which wants but a favorable opportunity to strike a blow at existing abuses, and in favor of the Democratic Principle. The political refugees in foreign countries have been mustering their forces. It is asserted by the *London Times*, that a central committee of the secret political society, known under the name of the *Giovane Italia*, has long been established in London; and an Italian school frequented by adults as well as children, has existed for some years, under the direct management of several of the most ardent leaders of the Democratic party in that city. This Society acts in concert with its brethren in Paris; and their agents are every where active, raising money, inspiring and organizing their exiled countrymen, and keeping up communication with the disaffected at home. Several of the revolutionary leaders are already near the scene of action; and the troops in Rome and Naples have been tampered with. The plan is, it is believed, to kindle simultaneous local insurrections in Bologna, Perugia, Ancona, and in Naples, whence each revolutionary detachment is to concentrate upon Rome, where a democratic government is to be forthwith proclaimed. Already the princes of Southern Italy have called upon the court of Vienna for aid, in apprehension of the imminent danger. The final result of any decided success of the insurrectionists, would be, the march of the Austrian troops to the succor of the Government in moot peril; and this, it is supposed, would be followed by a war-demonstration of the French in an expedition to Ancona. So that the final result might be a general war.

And to this complexion must ultimately come the strife between the Democratic Principle and Despotism in Europe.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MAY 18, 1844. [No. 10.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

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FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

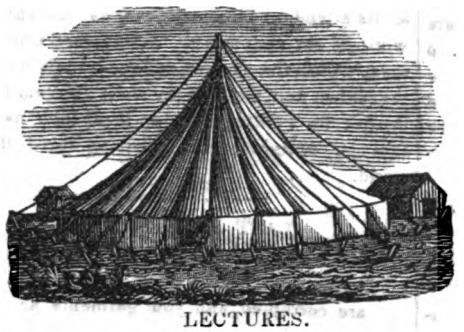
NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 18, 1844.

GREAT TENT MEETINGS.



LECTURES.

Lectures will be delivered, Providence permitting, at the "GREAT TENT," on Sabbath next, at 11 o'clock A. M. and at 3 and half past 7 P. M., and probably each evening through the week. Further notice relative to the meetings, may be expected on the Sabbath.

THE MEETINGS.

The meetings are still continued at the Great Tent, and have increased in interest since our last account.—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregation were much interested. Bro. Fitch lectured in the afternoon, briefly going over the second, seventh and eighth chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in Dan 2: 32, 33. When proof was adduced that ancient Babylon *fell*, the *head* of the image was taken off and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the *wilfully blinded* could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to *each* of the meetings P. M. and evening. On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the *Hope* of the *Christian*, and *penalty* of the Divine Law to be executed against the *wicked*; the former centering in the *resurrection* and the latter in *death*. Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday A. M. He goes to Cleveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged: and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been *sealed* for the kingdom during these meetings.

On Wednesday at 3 o'clock P. M., the ordinance of Baptism was attended to at the foot of Mill street.—*Twenty-one* were baptised. The congregation was large and very attentive, except two or three half grown boys, who plunged into the water and swam ashore. Their efforts to disturb our peaceable exercises proved an entire failure. We will bear these taunts in pity for the ignorant creatures, knowing that God will soon vindicate his cause from all such insults.

The communication from Bro. Fitch, should form a part of his discourse which was published in our last number.

☞ We recommend, particularly to our exchanges, a careful perusal of the article in another column under the head, "Psalm of David, 37." It presents the views of the ancients relative to the advent of the Lord, and particularly in regard to the future inheritance of the saints. Will the "W. C. Advocate," "Watchman of the Valley," "Star of the West," and any others, give us their views upon it, particularly upon verses 3, 9, 11, 18, 22, 29, 34?

TABERNACLE.

As we have no place in which to hold our meetings, it is considered by the brethren generally, advisable to erect a temporary building, about 60 by 80 or 100 feet. The friends that will aid in this work are called upon to leave their subscriptions at the office on Third street, as soon as possible. Separate lists will be opened for money, materials, and labor.

☞ It is possible that we may be absent from our post next week. In such case there will be no paper issued till the following week.

☞ In consequence of rain, there was no meetings at the tent on Wednesday and Thursday evenings.

THE PAPER.

If our friends design to have the paper continue beyond the present volume, should it be needed, they must needs send in the funds immediately.

Bro. and sister Brewer left on Wednesday last for N. York, but expect to return immediately should time continue. Their family who live in Brooklyn require their presence. If time and circumstances permit, upon his return the design is to start out a company from this place, with the Great Tent, to spread the truth in the surrounding country.

We have received a lengthy communication from J. H. Denham, Bethel, Clermont county, O., principally devoted to the subject of the "Return of the Jews," which doctrine, in a limited sense, he advocates. The article is well written, and under ordinary circumstances would be published; but so much has been said without eliciting any new arguments, that we very respectfully decline its publication, until first furnished with a condensed review of the articles in No. 13, Vol. 2, and No. 1, Vol. 3, of the "Wes. Mid. Cry."

☞ Brother Kimball has just returned from a tour of three weeks in Indiana. He lectured in Rushville, in the Methodist Episcopal house, and in the Court House, to full houses. He lectured in Burlington in the Methodist house, attention good; also in Rush county, in Laurel, and at Mr. Lynville's meeting house, in Fayette county. In the last place four or five preachers have embraced the Second Advent doctrine.

☞ An interesting letter from Bro. Butt has been mislaid. He is lecturing in Kentucky.

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CHRISTIANS.

What does this term mean? A body of people in this city, calling themselves by this name, have recently expelled some ten or twelve members, among whom were two of their *deacons*. What for? Not because they were not *Christians*, nor for neglect of Christian duty; but because they neglected to *go to meeting* in the house where these *Christians* meet to worship. In short, they loved to hear about Jesus Christ obtaining his rights, too well to go to a place where the subject was opposed and trifled with. How would the following look?

"Resolved, That inasmuch as the brethren and sisters [in Macidonia] against whom the charges [for not going to meeting at Ephesus] now under consideration are made, do refuse to give satisfaction [by going back to Macedonia to listen to the opposition of certain apostates, to Christ having his rights] by acknowledging and confessing the same: Therefore, Resolved, that they be expelled." [PAUL, *Chairman.*]

[Apollos, *Secretary.*]

The above is a copy of the resolution, except what is included in brackets.

2d THESS. 2: 7—12.

"For the mystery of iniquity doth already work: only he who now letteth [hindereth] will *let* [hinder] till he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS OF HIS COMING: WHOSE coming is after the working of satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness IN THEM THAT PERISH; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What "mystery of iniquity" in Paul's day operated against the people of God? There is but one answer. It was Pagan Rome. That power did then, "already work" against the saints, and being a Universal Empire, did hinder any other persecuting power being "revealed." According to historians, ten general persecutions took place under their administration, during which *Three millions of Christians* suffered martyrdom. When was that power "taken out of the way?" According to Gibbon, it was done in the year of our Lord 508. (See Litch's Prophetic Expositions.) What "wicked" or persecuting power arose immediately upon that being taken out of the way? This question, also, has but one answer. It was Papal Rome, which during 1260 years destroyed 50,000,000 innocent unoffending christians. This power is doomed to be "consumed" wasted away, and finally destroyed by the brightness of Christ's coming. Its civil power has been so *consumed*, that they have been unable to take the life of a Christian for almost half a century, unless it may have been secretly done under the dark coverts of some of their pretended religious institutions. Their destruction is to be by the brightness of Christ's coming: whose [not the Pope's. His character is given in verse 4,] coming is after the working of satan, &c. But to whom is Christ's coming after, or like the working of satan? The answer is before you: It is to *them that perish*. In other words Christ is the sinners devil; for he comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe in that day."

The coming of Christ is like the working of satan to *them that perish*, in another sense. When God gave man dominion over the whole earth—delighting himself in the being whom he had created after his own image and likeness—When all the inferior creatures of God delighted to do him homage, and his Maker conversed with him face to face; then satan came by "subtelty" and robbed him of both his dominion, and seat of empire. So Christ will come upon those who do not watch, like a thief, and take his people up to himself in the air, while he spoils the empire of satan, and gives it back to its lawful heir, and to as many others as receive him, and love his appearing. Those that go before him and cry, Prepare ye the way of the Lord! should not be surprised at being set down as deceivers, setters forth of false signs, enemies to righteousness, disturbers of the peace of the church, &c. Those that "receive not the love of the truth" will treat the coming of Christ, with all its attendant circumstances, as though it were the work of sin and satan. A professed Christian editor says, "*Millerism is a lie*, and its leaders are doomed to the hottest hell, &c." Very well; the coming of Christ is after the working of satan to all such as have pleasure in unrighteousness, having loved this present world.

LAST DAY TREASURES.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." James 5: 1-3.

METHODIST BOOK CONCERN.—At the General Conference of the Methodist Episcopal Church, in session in New York, the reports of the agents of the Book Concern were submitted. The following is a statement of its assets and liabilities:

ASSETS.	
Real Estate,	$100,796 65
Printing Office,	109,228 88
Foundery,	877 50
Bindery,	6,650 61
Notes and Book account,	183,530 56
Merchandize,	192,411 87
Cash Account,	15,372 64
Periodicals,	42,000 00
	$650,267 71
Liabilities,	3,863 13
Nett Assets,	$646,585 58
Profit on the four years,	$44,727 95

The report of the Cincinnati Book Concern was also read, showing during four years,

Sales to the amount of	$516,177 12
Net profits	216,901 88
Dividends paid to annual conferences	79,700 00
Paid to general superintendents for current expenses	13,990 09

Six hundred and fifty thousand dollars piled up in one concern, without the least provision for the widow or the orphan, unless it be those of the favored priests: While the almost suffering poor are dragged before their judgment seats for not paying up their class money, &c. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7-8.

INFLUENCE OF SECOND ADVENT PREACHING.

While one of our lecturers was recently laboring in Virginia, a man who had been notorious as an oppressor of the poor, listened to the lectures and became awakened. At this time, he was holding in his possession a farm that had been most unjustly obtained. One day before our brother left the said neighborhood, while standing in the door, a man came to him and said, "I feel to thank God that you ever came to this place; for myself, wife, and children, had been turned out of doors by Mr. ——, but since he has heard you preach, he has given me back my farm and I now have a home for my family."

ANOTHER.—Two brothers had for a long time been at variance, and at the time the lecturer above mentioned commenced his labors, they were preparing to fight each other. They listened to the truth of God relative to the near approach of the Saviour to judgment—became convinced of it, and the herald of the coming Bridegroom took them by the hand while they were bathed in tears—made their mutual confessions, and prepared by humbling themselves before God, to meet the King of Kings at his coming. There has been much talk about *frightening* weak minded persons with the Bible truths. O that God would *frighten* a multitude more in the same manner, before they become frightened by "the face of him that sitteth upon the Throne."

COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, Ia. May 11, 1844.

DEAR BRO. JACOBS—

In this week's number of the Western Christian Advocate, I notice an article by the editor under the head, "Consistency and Justice," which perhaps deserves a passing remark. The editor takes some three paragraphs from a communication in the Western Midnight Cry, of the 13th of April last, upon which he comments as follows: First paragraph, "*A writer* in giving himself D. Bartholomew, in a late number of the Western Midnight Cry, giving an account of the conversion of several Millerites, (no such name in the communication,) from the Methodist Episcopal Church in Aurora, Ia., says, considering their escape somewhat fortunate, and having put their hands to the plough, they do not wish to return. Like Lot in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar, but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land." On this remarks: "Now it is strange that those Millerites must have been so long (how long, mark!) in making their minds to flee from the city of *destruction*—Methodist Episcopal Church. *Lot's wife* lingered but a few minutes, and she was turned *into* a *pillar* of salt, but the Aurora Millerites have been lingering, at *nine or twelve months.* The Almighty must have been more merciful with them than he was with Lot's wife, or else the Methodist Episcopal Church is not the doomed city of destruction after all." Perhaps my Bro. will inform us how long Lot had sojourned in Sodom, after the moment he was commanded to flee from the city devoted to destruction; and also how many minutes Lot's wife lingered, after having escaped from the city, when she was turned into a pillar of salt. I can find no account of her lingering after leaving the city, but looking back; perhaps a desire to return. Lot, it is said, lingered in the city until the angels laid hold of him, and took him, his wife and two daughters, by the hand, the Lord being merciful to him, and brought them forth and set them without the city. Now, my Bro. I would just mark, that I believe with two or three exceptions, we are unlike Lot's wife, we have not looked back, and so far as I know, have not as yet had a desire to linger, or return. But how my Bro. got his knowledge of our lingering, at least nine or twelve months, I know not; if I did linger, it was like Lot before he left the city, surely it is not since, although we have left many whom we have a strong attachment, and christian fellowship. But further, says the editor: "The same letter says the preacher in charge stated that none of those who had seceded, could be admitted into the meetings, or love feasts in the Methodist Episcopal Church, and that the door of the Methodist Episcopal Church would be closed against all lecturers on the Second Advent. He then asks, does the writer suppose the Methodists can fellowship, or open the doors of the church, for the use of persons that compare them to the abominable inhabitants of Sodom and Gomorrah?" He closes this paragraph with a short petition, which I be-

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will remember when they address the throne of se: "O that the Great Head of the Church would ch *them* Christian charity!" I frankly acknowledge t I do not suppose the Methodists, as a body, fellowship those that oppose them in their views doctrinal points, or attempt honestly to point out at they think to be errors in the church, or those that them Babylon, Sodom, &c. Neither do we suppose methodists can felowship those they charge with dam le heresy, and of giving heed to seducing spirits and trines of Devils, false prophets, &c. I do most cheer- y agree with my Bro. to unite with him in his peti- . Once more, says the editor, the writer remarks, not considered that the Methodist Episcopal Church, body, own a house or place of worship in Aurora. y have been, and still are, dependent on the favor ie Trustees, a majority of whom are beleivers in the dy Advent. He then remarks: "We hardly sup- d that an editor of a newspaper would have publish- such a statement." If true in fact, why should not editor have published it; if false, perhaps our good Bro. point out our error, for surely he has not done no his reference to the law of the land, in certain cases le and provided; it will not apply under all circum- ces. He goes on to exemplify, by what he may jectura a parallel case, but it is like beating the air. er striving to create the impression, that the claim on it is called the Methodist Episcopal church in Auro- rested on the fact that a majority of the Trustees of l church were what he calls Millerites, the case is so n to his own mind, that he says he waits for no re- , but remarks truly that self interest will teach some a what the truth cannot; and he might have added to , that self interest with some is stronger than the ciples of Justice and equity. Suffice it to say that Trustees of said church, being men of some little lerstanding, do not pretend to any shadow of claim, he ground he has supposed, their claim being founded better premises. He further remarks: "If the day dgment had come on the 21st of March, and found Bartholomew, and the editor of the Midnight Cry, ling opposite principles, they would have been rank- with the bold advocates of wrong." Indeed, Bro. obs and myself have great reason to be grateful, t we are not to be judged alone by this Brother, for a might we be condemned for crimes that we might mit in the future. We are commanded to judge , lest we be judged, for with what judgment, &c. o it is said, judge nothing before the time. But this would have had us judged, and condemned, on the of March, for supposed crimes committed on the of April. Now, my Bro. where is your head, Con- ancy and Justice? "Whoso rewardeth evil for good, shall not depart from his house." Prov. 18: 13. t us therefore, not judge one another any more, but ge this rather, that no man put a stumbling block or occasion to fall in his brother's way." We see a at fitness in your petition, and let us again, and again, e our suit at a throne of grace, and when we pray estly for others, we may be justified if we should be ttle selfish, and pray also for ourselves. A little re charity will surely do us no harm, and let us pray d to preserve us, soul, body, and spirit, blameless to coming, Amen. D. BARTHOLOMEW.

P. S. Perhaps our good Bro., when he sees his error, I think he must, may inform his numerous readers, ough his widely circulated paper, that he too is liable e mistaken, and that he also, as the editor of a news- er, published statements which might be some little ary to others, which are not altogether justifiable by facts in the case. Come, my Bro., it is said an open fession is good for the soul, and we think it is even ter than sacrifice, and to harken than the fat of rams, l thereby, it may be, you will escape that judgment which you have perhaps too prematurely judged ers as the bold advocates of wrong.

We had understood previous to publishing the article which called forth the one above noticed, that the house in which the M. E. Church at Aurora, was private property. [ED.

LETTER FROM BRO. J. B. COOK.

SPRINGFIELD, Ill., May 8th, 1844.

DEAR BRO. JACOBS:—

I arrived here about the 20th ult., found a goodly number of believers, who are "looking for and hastening unto the coming of the day of God." They did, and do still, believe that "the coming of the Lord draweth nigh." There was especial expectation excited by the facts connected with the time of the pass-over, from the 2d to the 4th inst. This period has, however, passed, and we have not to wait for that, or any other period to terminate, ere the Great "Nobleman's" return.

I confess my confidence was strong that the 2300 prophetic days would have ended, and some marked event relative to "*the end*" would have been witnessed ere now. I do confess that I have both "looked for" and loved the appearing of my blessed Saviour; and as my belief that the time for that longed for event was revealed in the 2300 days, I have been disappointed. My mistake in that particular is manifest, yet so far as my knowledge now extends, it is confined to that particular. My reasons for believing in the time have been freely and fully given. They were obtained at first from the unerring word of the Lord; and as I afterwards learned, was sustained by some of the brightest ornaments of the church. This last fact is by most, thrown into the shade; but the events which not a few of our opponents have looked for as marking "*the end*" of prophetic time have not transpired. My disappointment, therefore, should be shared by all who have seen that the time would end ere this period, and who expected some marked development of the Divine plan for human salvation. As no event has occurred which can be regarded as "the end" of indignation, I conclude that the period has not past, though I have no light to detect the mistake, if any, in the dates. However, the argument based on the "signs of the times," the prophetic events, and the seven trumpets, seems firm as eternal truth; hence I say that the Lord is coming soon. My whole heart and soul cries out for God, "Come Lord Jesus," come quickly, "even so, amen." Angels and apostles raised their hearts and harps in joy at this event, Rev. 19: 16; 22: 20. We cannot feel sympathy with apostles or angels if indifferent to the coming of Jesus. Some of the most enlarged promises of God cannot consistently apply to those who are indifferent, much less, those who are opposed. I could not deem myself a Christian at all were I, as most seem, indifferent to this subject, and these promises. The marvel is that many can be so deluded as to deem themselves Christians when doing despite to the condition of those promises, viz. "looking for" and loving the appearing of Jesus.

We are in a waiting posture, willing to do all in our power to prepare ourselves and others for the great crisis. We are stayed on God, assured that those who trust him shall not be confounded. We could not consistently, or, to speak in general terms, with a clear conscience, have done differently from what we have; consequently we are not anxious for the future. The Lord will come soon and gather together all his believing children. Amen! Yours in hope, J. B. COOK.

I have had an attack of ague, which has prostrated me, but I did not think it best to publish it; I am now better, as are the rest of my family.

LETTER FROM A. G. PERKINS.

CONNERSVILLE, Fayette Co., Ind., May 19, 1844.

DEAR BRO. JACOBS:—

The Advent cause is the only one in which I feel any great degree of interest. Politics, sectarianism, and worldly gains, have all vanished before the glorious doctrine of the coming of Christ.

The cause in this part of the country is about at a stand. Those who have been its enemies appear determined to remain so to the end; and it is probable that nothing will awake them but "the sign of the Son of Man in Heaven." On the other hand, its friends have neither burned their Bibles, nor turned infidels; neither have they cast away their confidence, in the speedy coming of their Master. If they had trusted in man, they would have drawn back, and though March is past, and their redemption has not come, they believe from the expiring prophetic periods, and the signs of the times, that it is nigh even at the doors. One new feature in the history of the cause is developing itself in this part of the land. Adventists are beginning to agitate the question, whether they shall stand connected with the sects of the day. But some of us were not permitted long to think upon it, until we found our old places too hot with contention for us, and we were forced to leave; or have been cut off for plain dealing with those in high places.

With myself, this question is entirely settled. The Bible has been my counsel in the case, and I find in Rev. 18: 13, that dealing in the bodies and souls of men, is a part of that unholy Babylonish traffic, which God will destroy: And I read in verse 4, "Come out of her my people." Not, "I will come and take you out," but *Come out*; do it yourself. The churches have, and continue to sanction this abominable work, and as I believe we are bound to obey God or lose our souls, what else can we do but leave? Moreover, it is evident that a large majority of Church members do not love the appearing of the Lord. So much are they opposed to it, that you must not pray about it, sing nor talk about it, or they are offended; and as for preaching on the subject, that is entirely out of the question; so much so that it appears to damp their holy joy when it is mentioned. Their own preachers purposely go round it in many instances when it comes directly in their way. Or if they mention the coming of Christ, they are very careful to guard themselves by saying they are not "Millerites" ie. they are not looking for Christ. I here put the question to all who are looking for their Lord, Can you hold communion with such things? Can you listen, and behold, and not arrive at the conclusion that you have no business there?

But they have no use for us in the churches. We can do them no good. Our theme is the Coming of Christ and the Resurrection. Theirs is death. We are looking for an inheritance in the new Earth. They for a heaven nobody knows what, or where. Why then should we remain together?

Perhap these views may be considered disorganizing, but they are my honest sentiments, and I have acted accordingly: but I am willing to change them when I am convinced they are erroneous.

Yours, in the hope of Christ's speedy coming,

ALBERT G. PERKINS.

MARTIN LUTHER TO POPE LEO, X.

"Now, then, I come to you, Most Holy Father, and prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I CANNOT CONSENT THAT RULES OF INTERPRETATION SHOULD BE IMPOSED ON HOLY SCRIPTURE. *The word of God, the source whence all liberty flows, must be left free.*" *D'Aubigne's Reformation.*

How then has it come to pass, in these days of degeneracy, that so many who profess to rejoice in the principles and practices of that great Reformer; do now so stoutly maintain, that "principles of interpretation" 'must be imposed on Holy Scripture," and that the word, of God must not be left free, to express its own meaning, in the language which God has been pleased to use?

Why did the Pope need principles of interpretation? Most manifestly because he could not establish his blasphemous pretensions in any other way. But allow

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him his own principles of interpretation, and he could establish all his impious pretences from the word of God. The same is true of Emmanuel Swedenborg. Just allow him his principles of interpretation and he can find scripture for all his ridiculous fooleries. So can any one else. Yet there are few things which our Professors, and Presidents, and D. D's. and the whole batch of Scribes and Pharisees have prated so much about in *these* last days, as their principles of interpretation.

Nothing is more convenient, for those who wish to have the credit of believing God, and of avoiding at the same time all reproach for the sake of any truth that is unpopular among men, than these principles of interpretation, for with these, the Pope, or the Devil, or Dr. Whitby, or Swedenborg, or any body else, can prove any thing they wish to have true. But the idea that the Bible is a revelation from God as it is, without any principles of interpretation whatever, or in other words, that God has told us what he means in the very words that express this meaning, without circumlocution or doubledealing; this is enough to fill the whole multitude of professed believers in God with pious horror.

But what can be plainer than this one thing, that if the Bible does not express Gods meaning, in the language which it uses, it never can be a revelation, without an inspired interpreter; and this is what the disciples of Emmanuel Swedenborg believe him to have been. Our temporal millennium spiritualizers, therefore, are bound to show that they have an inspired interpreter, or else admit that they do not know what the Bible means, and cannot know until such an one is found. The Bible as it is, teaches the speedy personal coming and reign of Christ on the earth with the immortal saints; but by principles of interpretation, the unbelievers of the age have learned to spiritualize the whole away. May God forgive the men who have dared thus to insult Him by wresting His word, and by their abominable principles of interpretation, making it teach any thing they wish to have true; may their eyes be opened, before it is too late, to see, that God has given us His own meaning, and to receive it; and look and wait, with all who believe the Bible, for the immediate coming of their Lord. C. Fitch.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong.

He's coming he's coming no longer delay,
But rise, trim your lamps and be hasting away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.

The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we'er longing to meet thee at home.

O put on thy glories blest Bridegroom and come,'
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

WESTERN MIDNIGHT CRY,

CINCINNATI, MAY 18, 1844.

HAIL STORM.

A hail storm passed over this city about sunset on Wednesday evening. It lasted about five minutes. The hail resembled broken fragments of ice, more than ordinary hail stones.

One of these pieces of ice was measured by Bro. Eshelby, 186 Main street, after having been handled by a number of individuals. Its dimensions were 1¾ inches in length, 1¼ wide, and about 1 inch thick.

THE SEVENTY WEEKS.

The time of the commencement, and consequent termination, of the "seventy weeks" of Dan. 9: 24, is a matter about which a difference of opinion has existed for hundreds of years. We introduce an article below from "Wood's Bible Dictionary," published by D. Hilt, and T. Ware, for the Methodist Connexion in the United States" in 1813, which will show to our readers the views adopted by the early Methodists in this country, relative to this prophetic period. Let it be remembered that because the weight of evidence seemed to preponderate in favor of their termination in A. D. 33, which would consequently settle the end of the 2300 days, Dan 8: 14, to be in 1843, the passing of a few months over that time leads the said Methodists *now* to join the scoffing rabble, in crying, what will they do? The time has gone by! It is now proved to be a delusion, &c.—"A few years" makes but little difference according to this author. A brief period of variation in the *time* will not change the principle proved, viz: that Christ will come; and that the time of his coming is so fixed that we can arrive at it within "a few years." How do Methodists now talk? Why, in substance they say, because Christ did not come before the 21st day of March last, we therefore know *nothing* about it. He will not come in a thousand years, if at all—or because a given point in human argument has passed, they will not believe what God has said. We ask, who it is that is "throwing away their Bibles," and "turning infidels?", Look at your own "Standard authors," and blush at your skepticism and infidelity!

"A natural week is the space of seven days; such a week of nuptual feasting for Leah's marriage, Jacob finished, ere he obtained Rachel, Gen. xxix. 27. A prophetic *week* is the space of seven days, a day for a year. Nor was this method of calculation abtruse to the Jews, who had their seventh year a *Sabbath*, as well as a seventh day: and who, at the end of seven prophetical weeks, had their *Sabatical* jubilee. That the 70 weeks mentioned by Daniel, denote *weeks of years*, is agreed by every sensible commentator, but not the time when these 70 weeks or 490 years began. It is plain, they began from an edict to rebuild the city: they could not therefore begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission to that effect, Ezra vii. and viii. or in the 20th year of it, when he gave Nehemiah his, Neh. ii. The edict in the 7th year of his reign was most favorable and was ratified by the counsellors, as well as by the King, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks*, or 49 years, were spent in rebuilding the city and its walls, amidst no small trouble, and these ended about the death of Nehemiah. Sixty-two more weeks or 434 years, elapsed ere the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we should allow Artaxerxes to have reigned ten years along with his father, and so the 20th to be the 10th after the death of his father Xerxes; then 483 years elapsed between that and the commencement of our Saviour's public ministry; and in the midst of the 70th week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the 20th of Artaxerxes, after the death of his father, the death of our Saviour happened 478 years after, in the middle of the 69th week; and we must leave the 70th for the events at the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian, and his son Titus, entirely overturned the Jewish church and state. But, after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear, as to occasion any warm dispute about a few years; so that to me, it appears a small matter whether these 490 years be reckoned from the 7th or 20th year of Artaxerxes Longimanus, Dan ix. 24—26.

CANDID TESTIMONY.

We copy the following from the "Star," a political paper published at Richmond, Va. Well would it be for many professed Christian editors, and ministers, if they would go and listen to the *reading of the Bible*, with equal candor. By so doing, some of them might possibly be led to *believe its truths*.

Mr. Editor—I have been a regular attendant upon the lectures of Messrs. Stuart and Freeman, upon the Second Advent nigh, embracing the following subjects: 24th Matthew, 11th Revelation, 2d and 8th chapters of Daniel—to all of which I listened with critical attention, and am ready to allow that the prejudice which in some degree existed in my mind to these 'ignorant fanatics,' (as they are frequently called) has been entirely removed by the clear and explicit language of Scripture brought to bear upon the several topics discussed. If the Bible be a fanatical book, then are these men fanatics; for they seem to be thoroughly imbued with the spirit as well as the letter thereof. It appears to me sir, that the prejudice existing in the minds of many with regard to the advocates of this doctrine, would be entirely removed, would they but give a candid and impartial hearing; and that they are not such fanatics and perverters of sound doctrine as their opponents unwarrantably pronounce them to be.

If the doctrine of the Second Coming of Christ be a doctrine founded upon the scriptures of Divine Truth, can it be an unwelcome one to those who profess to be his disciples? and do they not by their opposition to the nearness of his Kingdom, declare with the Jews at his first advent, that they want

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not this man to reign over them? If they loved his appearing would they not love to hear it talked of? I put these questions to those who profess and call themselves christians. If it be a doctrine of the Bible can it do harm to those whom it warns to prepare for that event? I for one think not.

I am glad to observe that as these lectures progress, there is also a progressive increase in the number of those who come to hear—and I am glad for the honor of Richmond as a christian city, that these gentlemen are beginning to be treated with that attention and respect which their mission demands.

The lecture of Mr. Stuart on Monday evening, on the 'Everlasting Kingdom,' was listened to by a respectable audience with the most profound attention; and while the speaker brought forward text after text of Holy Writ, in proof of his proposition that that kingdom was yet future, but nigh at hand, the eager and earnest listening of the audience attested that there was at least a plausible reason for them all to be interested in the subject. I understand that these lectures will be continued every night, excepting, Saturday, during the present week, and that the topics to be discussed will be of a highly interesting character. All who desire to hear, correctly, the views of the Second Adventists, would do well to hear the remainder of these lectures. If possible, they will be heard by A SUBSCRIBER.

ANOTHER.

Such has been, and still is, the determined opposition of the political and religious press to the Reign of Christ on earth, that we had long since given up the idea of ever receiving justice at their hands. The following, however, from "the Aurora," one of the organs of the hated "abolitionists," deals in language which ought to convey a lesson to the so called *Christian* editors around us. We wish the said editor success in his praiseworthy efforts to ameliorate the condition of the "down trodden" and "oppressed;" while we assure him that we still go for "abolitionism" not only of negro slavery, but of sin, death, and the Devil.

"MILLERISM."—Much obloquy is heaped upon those who believe in the Second Advent, by certain political papers, especially by those edited by some of the pharisees, who care not to vote for a duelist, gambler, Sabbath-breaker, slave-holder, free-mason, &c.; but the abuses of these men are comparatively light to those lavished by part of the so-called religious press. Now whether Mr. Miller is right or not in anticipating the speedy advent of the Saviour, it evinces any spirit but that of a true Christian to attempt to ridicule the subject in the manner in which many do. Let the final consummation of things arrive when it may, no man, I conceive, possessing generous feelings will make light of the matter—and should it be a thousand years to that time, even those who are now making sport of it, be they preachers, editors, or the great of the earth, will have to render a strict account for what they do. Are such preparing themselves to meet with approbation, the arrival of that period, when they talk in a vein of ridicule of "ascension robes" and all that kind of slang? Let them read that scripture which says, for every idle word spoken we shall give an account.—There is now almost a universal exultation over Mr. Miller because he expected the end of time about the 23d of March. Who dare say it will not be soon?

PERILOUS TIMES.

"This know also, that in the LAST DAYS, perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, *fierce*, dispisers of those that are good." 2d Tim. 3: 1—3.

"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: And there shall be a time of trouble, such as never was since there was a nation to that same time: *and at that time* thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The time of trouble is introduced before the deliverance of God's people, is spoken of. It would seem that they are to see the time of trouble, but be delivered from it: Being few in number, and possessed of wisdom to "discern between him that serveth God and him that serveth him not;" their combined influence is little dreaded, and hardly sufficient to awaken a persecution against themselves. There are, however, abundance of materials in a state of fit preparation for a time of trouble, which time, we doubt not, is now dawning. After having perused in our last number an account of troubles in Italy, and the combined operations of Russia, Prussia, and Austria, for the extermination of a whole nation, (the Poles,) and the Roman, and Russian decrees against the Jews, add the following relative to the recent troubles in Philadelphia, between the Native Americans, and Roman Catholics. The Gazette describes the scene as follows:

The Natives held a meeting at Kensington. That meeting was attacked and dispersed by foreigners! On Monday, the 6th, another meeting was organized; that was attacked. Clubs, brickbats, fire-arms were used; houses stoned, and the Native Americans retreated, defending themselves with stones and pistols. Once they gained an advantage over their alien assailants. But the rioters became more *fierce*; they poured in a sharp fire; and the Natives retreated from the ground. A number of men were killed and wounded. George Shiffler was shot by an Irishman and died almost instantly. The Irish were in houses, and fired some 20 or 30 shots. Joseph Cox, C. Jackson, John Deal, George McCalmot, Samuel Beatty, Charles Vanstavern, Henry Temper, Edward Spain and David Ford, were severely wounded. Mr. Develin's house was torn down, John Taffarty's injured! The whole Irish population turned out; men, women and boys; the women and boys cheered on the men, and furnished them with stones, and ammunition and clubs!

½ *past* 12 *o'clock, P. M.*—About 10 o'clock an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot. One, Nathan Ramsey, a blind maker, in Third street, near Brown, was mortally wounded. J. W. Wright, son of Mr. Wright, firm of Wright & Nephew, salt merchants, who was a silent spectator, was shot through the head, and fell dead on the spot!

The Native Americans held a meeting on Tuesday, the 7th inst., in the State House yard—they adjourned to the corner of Second and Master streets, where they proceeded with their flag, occupying the market place.

Several guns were fired at them from the windows opposite the meeting; one man was killed, and several wounded. The houses were then attacked; the firing continued briskly, and much loss of life and destruction of property followed.

J. Wesley Rhinedollar, Matthew Hammit, Lewis Grieble, and John Luster, were killed. Wounded, Geo. Young, Augustus Peale, Wright Adis, W. E. Hilman, James Whittaker, Chas. Orte, Henry Henlepoth, Willis H. Bloney, J. M. Lawrence.

In the afternoon the houses on Cadwallader street were fired, and burned down. No engines were allowed to approach them. The military force headed by Gen. Cadwallader were ordered out, and about dark they marched to the spot where the riots and murders had taken place. Quiet followed: all firing ceased. Two men were seized, John O'Conner and Owen Daily, in a house where another man had his arm torn by the bursting of a gun, and another gun was found loaded with nearly two ounces of slugs! John Taggart was taken up as the murderer of Rhinedollar, and while being conveyed to prison was almost killed by the mob. Nathan Ramsay, Tabacconist, wounded on Monday, died on Tuesday.

Later accounts, at 9 o'clock of Tuesday the 7th, represent the riots at that hour as more fierce than ever. The Native Americans held a meeting, and passed strong resolutions against the murderers, (offering $1000 for their apprehension,) and against being attacked by foreigners while treading their native soil, and discussing matters touching the public good. They then proceeded to the scene of the riot. Here an Irishman, who had shot an American, was caught. Two pistols were fired at him. He was then seized, *dragged down the street, with a rope around his neck, and hanged at the market house.*

The Hibernia Hose House, from which shots were fired, was burned down. In addition, one square of houses in Master street was burned! Three men were killed! upwards of thirty wounded!! and the city in a scene of tremendous excitement!!!

Wednesday Morning.—Report says the riots still continued worse than ever. About forty were killed—St. Michael's Church was occupied by the Irish. The Irish on the Rail Road and other places were pouring into Philadelphia to help their countrymen.

STILL LATER.—A mass meeting of the Native Americans was held on Wednesday—(some seven thousand present) and organized. After speeches, resolutions, &c., they adjourned.

At one o'clock, on Wednesday the 8th, another American was shot dead in the streets. The Irish were infuriated. The people were arming! Fire arms were discovered in various out-houses in Kensington. At ½ past 2, hundreds of Irish who fled from Kensington, are arming themselves at Richmond.

At 4 P. M., the riots were renewed, one

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church burned, several buildings destroyed, and more lives lost. The number of persons killed were put down in one account at 50, in another at 80; and, what is more, force and more shedding of blood, it was thought, could only stop the riot. We suppose the church burned to be St. Michaels.

At ½ past 4, the conflict was hotter. Nothing could check a general fight. The natives resolved to hold their ground—and, report says that at five o'clock the Irish were giving way before them. A bloody night's work was anticipated!

We may be laughed at for calling the very trivial circumstance of *shooting down* only a few scores of men in the city of "Brotherly Love," one of the events beginning the time of trouble: So be it. There are a class of men, who in consequence of their unbelief, are destined, not only to scoff at every fulfillment of prophetic truth, but to gather themselves together to *fight* against the King of Kings, and Lord of Lords. Rev. 19:19.

Another paper gives the following picture of the scene on Tuesday and Wednesday.

"The sights presented during yesterday and last night were truly sickening. Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge, they knew not where. Mothers with infants in their arms, and little ones following after them, carrying away from their homes whatever they could pick up at the instant, passing along with fearful tread, not knowing where to turn."

"The fire now raging at St. Augustines Church, is occasioned by the burning of the magnificent library of books attached to the Church. They are piled up in front of the house, and made a bonfire of."

Later accounts state that 50 private dwellings in Kensington, were in ruins. The military had been called in from the surrounding country, and order in a measure had been restored. The Philadelphia American states that although the riots had been quelled, there was no concealing the fact, that the mob spirit was in the ascendant.

On Friday, Gov. Porter was in the city, and had ordered the military companies from Lancaster, and Harrisburgh.

The following from the "Clarksonian," published in Hartford, Ct., by a *colored brother*, will aid in making up the list of "Perils in the last days."

RECORD OF BLOODSHED!—*Four Hundred Slaves to be Shot!* Capt. Clarke, of schr. Patoxet arrived in New York recently from Matanzas, and states that 400 slaves connected with the late conspiracy were in irons, and would be shot in a few days. One of them had poisoned a whole family. Capt. C. left on the 25th ult.

SLAVE TRADE.—Late Bermuda papers state that the slave trade of Cuba is rapidly on the increase. During the last two months upwards of 2000 Africans have been landed on the island, directly from the coast of Africa.

In 1838, Mr. Turnbull estimated that 23,000 slaves per year, were imported into Cuba, of which Matanzas is a principal port. It is well known that these freshly imported slaves, are those who struggle for freedom, or, as it is falsely said, "create an insurrection." The result of their struggle is, that they are murdered by the hireling soldiers of Cuba. How long, Oh God! How long will a Christian world witness this deliberate transportation of human beings from one hemisphere, to be murdered by the tender mercies of Christianity in another!

As a test of the state of feeling on this subject, in the *Free States*, it is sufficient to state that "Four hundred slaves to be shot," have gone the rounds of the papers as quietly as if there were "Four hundred cattle to be slaughtered!"

Further from the Island of Bloodshed.—We have advices from Havanna to the 14th inst. General O'Donnell, the Governor General of Cuba, is determined to quell the insurrection, and all fancied sources of it, by *murdering* all who are suspected! "It is said," cooly observes the fiendish hearted New England man who conducts the New Orleans Picayune, "he (O'Donnell) *will materially diminish the number of those engaged in labor on the island.*" If any thing could be more atrocious than the wholesale murders which the above sentence announces, it is the horrible, the awful audacity of the terms in which it is announced! "There were ordered to be shot this day, twenty-five negroes, and four English mechanics, and a mulatto poet, said to be very clever. He was to have been a leader in the insurrection." This is false: these wholesale murders are based upon fear, not facts.

"Arrests were daily made at Havanna. Private houses turned into prisons, the jails being full. Among those arrested, and soon to be shot, are Blakely, a dentist, Barbosa, an undertaker, and Rangel, a silversmith." We presume that Governor O'Donnel is moved to the murder of these men in order to confiscate their property, to his own use.

Will not our churches appoint a day of humiliation and prayer, in view of these dreadful massacres?

Among the items of intelligence in England by the last overland mail from the East, is the following:

"Peace and tranquility prevailed throughout the whole of the British possessions in India. * * * The accounts from China are equally favorable, and universal peace also reigns in that quarter. We regret to state that the *massacre of three Catholic Bishops, with seventy Christians*, at Corea, is confirmed. They were all beheaded. *One hundred and eighty more were strangled!*"

MOST HORRID.

The Baltimore Argus contains a private letter from Constantinople, dated March 26, 1844, in which is enclosed a translation of a letter from the Bishop of Scopia to the Greek Patriarch at Constantinople, giving an account of the outrages on a christian sect on the borders of Bulgaria, by the Albanians. This letter says:

"The men they have tied to columns and have committed upon the women and their daughters acts the most attrocious; after this they have hung the men up by their feet and forced their own wives to stifle them by means of smoke from straw burned under their heads. They have violated old women of eighty years, and young girls of ten. They have pierced the boys with their lances and roasted them like sheep, saying to them, "You, in the time of Chivzi Pacha, would not prepare mutton for us to eat; see, now, in recompense, we roast you, and call to your assistance Chivzi Pacha." They tore off the clothes of the girls and compelled them to remain on foot all naked, and to serve them with wine all night. They dishonored the married women before their husbands, when they obliged to hold torches in their hands. Oh! heaven and earth! how suffer such wickedness to be done, without shame and without fear, by the impious Albanians!"

This sounds like the cries of the martyrs under the altar, "How long, O Lord, holy and true, will thou not judge and avenge our blood on them that dwell on the earth." Rev. 6: 10.

EARTHQUAKES.—Capt. Tilton, of the brig Nauvoo, arrived this morning, informs us that a severe shock of an earthquake was felt at St. Johns on the 16th of April, at 8 P. M. Considerable damage was done to the houses. The inhabitants had commenced moving out of the city. Vessels in the harbor felt the shock. Heard of no lives being lost.

Capt. Stevens of the brig Meteor, arrived this morning from Guyama, reports that on the 16th of April, at 3 o'clock, P. M., a shock of an earthquake was felt at that place, which lasted about a minute. The Custom House walls were cracked in several places, but did not hear of its doing any other damage.

At Ponce, P. R., the shock was more severe. A great many of the houses were more or less injured, some being thrown down. It is said to be the heaviest shock ever felt at that place.—*Balt. Pat. May* 10.

The following is from the second number of a little sheet published in Oswego, N. Y., May 2d, 1844, L. Dolos Mansfield, editor.

"IF YOU WERE HONEST YOU WOULD CONFESS."

"Confess what?" "Why! that the time has passed by." "What time?" "The time you've set, the 21st of March." Well—we do confess that the 21st of March has passed. "Then you will acknowledge that you have been false prophets, will you not?" "No sir—far from that." We believe that the time has been given to the world just as God designed it should be, and for an important reason, even the fulfillment of prophecy—for until now the scoffing world and Laodicean Church, and apostate ministry, could not say, "*Every vision faileth*," (Ezek. xii. 21,) but now they do. Hear an extract of a letter from a clergyman on that point—"And now *the time has passed*. The event did not take place. You have *deceived* the people. Even the *most distant period* ("every vision faileth,") fixed on by Mr. Miller and his followers, as far as I can learn has passed." Yes, dear friends, and for what reason? That just such ministers and people might fulfill the last prophecy by saying as above; and crying, "The days are prolonged—every vision faileth." But what saith the Lord unto them, (Ezek. xii. 23, &c.) "Tell them, thus saith the Lord God, I will make this proverb to cease—but say

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unto them the days are *at hand and the effect of every vision.* For I am the Lord, I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged, FOR IN YOUR DAYS, O rebellious house, will I say the word and perform it, saith the Lord God." Yes; we furthermore confess that we believe this prophecy, as well as ALL the blessed Bible, and that the "effect of every vision" will soon be experienced, and that we do pity in our inmost souls, those *poor deluded men*, who are exulting because the dear Jesus has not come, for we know if they loved Him, they would not be so ready to anathematize us, because we expected him a *little* too soon. And we also confess that we believe, that eighteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1335 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty. We confess that we have not the shadow of a doubt on that point, and we are expecting Him whom our souls love, daily and hourly, and we can see nothing of the 2300 days beyond about the present time. And moreover, we confess that we can even be guilty of saying, "Come Lord Jesus, Come quickly." Now we recommend to those who are crying "peace and safety" for the glory of God, and are calling us false prophets and teachers of heresy, one passage in Isa. lxvi. 5, "Hear ye the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! but He shall appear to your joy and they shall be ashamed." The following verses show that the Resurrection immediately comes. The people are now crying out "The World's Conversion! Foreign Missions, Return of the Jews, Temporal Millennium, and all, that the Lord might be glorified, and are casting out those who "tremble at God's word," when he tells us "the great day of the Lord is near and it hasteth greatly." But Jesus will appear to the joy of those looking for Him, but "they (those saying the days are prolonged) shall be ASHAMED."

L. D. M.

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2 Peter, iii. 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune.*

SEARCHING QUERY.—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the labor of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but Heaven.

The clouds disperse, the light appears,
My sins are all forgiven;
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to Heaven.

Should war's turmoil, and passions boil,
Like Etna's burning levin,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from Heaven.

"MEN'S HEARTS FAILING THEM FOR FEAR."

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming." And when they hear some evil servant preach, "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trouble that will be! But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will be "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them: and the everlasting kingdom of God will be set up, and the saints of the Most High, the the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye slumbering virgins, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!

Yours in hope of speedy deliverance,

H. H.

Signs of the Times.

THE RICH ARE IN DANGER.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the sun of prosperity. Intimately he was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed, "Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

HOW IT STRIKES A STRANGER.

Extract from a letter received from a brother in Virginia, not an Adventist:—

In connection with the subject, however, I certainly do think it is something like boy's yelling after they have got out of the woods, for the clergy to wait until the time understood by Adventists, had passed, and then bravely set to for the purpose of showing the absurdity of the doctrine. But with the shocking want of magnanimity to be found in this degenerate age, it is not to be wondered at.

E. C. C.

Voice of Truth.

Rochester, N. Y., May 1, 1844.

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WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

☞The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present.

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

THE END OF ALL THINGS IS AT HAND."—Peter.

"Like the angel's voice sublime,
Heard above a world of crime;
Crying of the end of time."—*J. G. Whittier.*

One foot on sea and one on land,
See the mighty herald stand,
As he utters his command.

See him lift his hand on high—
Swear that time shall shortly die
Sounding forth the "Midnight Cry."

"His voice is like the lion's roar,"
The trembling earth from shore to shore
Echoes, "*Time shall be no more!*"

Give to God the glory!" Fear!
Lo! the judgment hour is near;
'Tis hasting, and will soon appear."

On, the gospel armor gird;
Watch and pray—believe the word
Of the angel thou hast heard.

"Rocks and mountains on us fall!"
Soon, poor sinners, you will call,
When your hopes have perished—all:

When the clouds of vengeance lower,
Who, oh who! may 'bide the hour—
Unrescued by the Saviour's power?

In the covert of thy side—
Then, Lord Jesus, let us hide—
So shall we that day abide.

E. C. C.

Rochester, 2d May, 1844.

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

ROME.

The following item by the Hibernia, is copied from the "Weekly Herald." Compare it with the following: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment weeping and wailing, and saying, alas, alas!" &c. Rev. 18: 15, 16.

THE PAPACY AND THE GREAT POWERS.—The Tablet, a Catholic newspaper, takes a gloomy view of the present state of the Papal dominions, and the dangers which threaten them from several quarters. Amongst the most dangerous of these enemies is said to be Russia, whose emperor is denounced as "the great Antichrist of the north," and from whose rule, when once it includes Italy, is predicted "a hideous persecution and calamity, such as the Church has never yet hardly witnessed." The other enemies of the Papal see, besides its own insurgent subjects, are said to be England and France, and the following is a summary account of its alleged position at the present moment:—"Besides, then, the local and social convulsions of Italy, we have hanging over the Holy See—first, the armed Protectorate of Austria; secondly, the efforts of Russia to gain, at least, so much influence in Rome, as shall prevent the publication of unpleasant documents; thirdly, the endeavors of England to cajole the Pope into putting the screw (spiritual) upon his too ardent subjects in Ireland; and, fourthly, the endeavors of France to secure the same advantage against the Catholic subjects of that kingdom. The Pope, unable to uphold his temporal dominion without Austrian bayonets, and the three most powerful cabinets of Europe applying all their craft and force to compell his Holiness to abuse his spiritual power to the common injury of Christendom! Luckily, the hand of God has carried the Church through as great dangers as the present, and has promised to carry her through all dangers; otherwise we would say that this was no very pleasant prospect.

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THE WESTERN MIDNIGHT CRY!!!

Vol. III.] CINCINNATI, SATURDAY, JUNE 1, 1844. [No. 11.

J. V. HIMES, Publisher. "Watchman, what of the Night?" E. JACOBS, Editor.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office,—Third street, between Main and Walnut, a few doors east of Walnut, south side.

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☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

Note.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 1, 1844.

THE PAPER.

Our paper is nearly TWENTY DOLLARS in debt, and we do not intend that any further debt shall be incurred in its publication. We have labored upon it night and day, and have never taken the first SHILLING from its funds, but have helped it forward with means that our family needed. We do not complain at this; we are WILLING to do it again, when it is in our power. We still say that we are willing to labor gratis, in spreading the truth among the THOUSAND readers of the "Midnight Cry," if the Lord's servants that have the means, make provision to pay for it. If any poor wanderer strays away INTO THE PIT, for want of this light, we are determined by the grace of God, that the sin shall not lie at our door.

LECTURES.

Lectures will be delivered, and prayer and conference meetings held each evening in the week, except Saturday and Sabbath, at the Engine House on Fifth street, a few doors west of John.

Lectures will be delivered at College Hall on Sabbath next, at 11 o'clock A. M., and at 3 and 8 o'clock P. M.

THE MEETINGS.

The rainy weather set in after Bro. Fitch and Brewer left us, so that we have had but few meetings at the Tent. A week ago last Sabbath it rained during the day, and our meetings were held at College Hall. Three meetings were held at the Tent during that week, and notwithstanding the unpleasantness of the weather, were well attended. On Sabbath morning last it rained, and we held our meeting at College Hall. In the afternoon and evening we lectured at the Tent, where large congregations assembled, though the weather remained unsettled. The lecture in the afternoon upon the Fall of Babylon, aroused the ire of a number of Catholics that were present, who spake "great words," but we well understood that they could do nothing more.

On Monday the Tent was taken down, and our meetings are held at present in the Engine House on Fifth street, west of John. The recent troubles in Philadelphia, and news from Rome, has produced much excitement in the community generally. The interest upon the subject of our Lord's soon expected return, we think has never been greater than at the present time. The undecided are becoming decided, either for, or against the doctrine; while believers are becoming more confident in their hopes and expectations of soon seeing the King in his beauty.

☞ The "Daily Cincinnati Gazette," has copied from our paper, No. 9, Vol. 3, the sermon of Bro. C. Fitch, entire, with the following editorial remarks.

THE SERMON.

"A sermon of brother Fitch's will be found on the outside of this day's paper. We publish it by special request. He and his friends think we have been very hard upon them in noticing certain cases of madness produced, as alleged by their preaching, and demand, in justice, that they may be heard. Agreed. So friends, if disposed, turn to the outer page, and there read brother Fitch's discourse."

The proprietor, very kindly, published the discourse in question, at *our* request; and we made the complaints as stated. So far as Bro. Fitch is concerned, he had nothing to do with it, and knew not what the Gazette had, or had not published.

As it is our business to benefit our fellow men, they will please accept our thanks for placing the article before their numerous readers. We are not in the habit of giving *puffs*, but we think we may, with safety say, the Gazette of Tuesday morning, May 28th, contains more gospel truth, than can be found in any, or all of the daily papers in this city put together; or than can be found in a *cart load of their own* back numbers.

☞ It is possible that the request for Second Advent lectures in the Lutheran Chapel at Milville, may be complied with, as soon as Bro. Brewer arrives. The brethren will soon be advised upon the subject, by letter or some other way.

Bro. Goodrich writes us from Licking county, Ohio, May 23d. He had spent about two weeks in that place, lecturing in the Methodist and Disciples churches, and in a school house in an adjoining neighborhood. The congregations were large, and a prospect of good, by the aid of some opposition that was raised, as usual.

THE TABERNACLE.

At a meeting of the Second Advent Association, of the city of Cincinnati, held at the Great Tent, on Monday evening, May 21st, 1844, after a season of prayer, Bro. J. Hamilton was called to the Chair, and E. Jacobs appointed Secretary.

The Chairman stated the object of the meeting, which was to examine the propriety of erecting a Tabernacle, or temporary place of worship, for the use of the Association. After a short discussion it was

Resolved, That in view of being deprived of a place in which to worship, free from exposure to the weather, that we approve of the plan of erecting a temporary building for such purpose.

Resolved, That a subscription list be now opened in order to ascertain the probable means that can be raised for such purpose.

(Here follows a list of subscriptions amounting to $402, which we understand was increased to about $1000, before the close of the week.)

Resolved, That a committee of five be appointed, with instructions to proceed immediately in the erection of a perfectly plain building—eighty feet square, walls of brick, one foot in thickness, and twelve feet in height; with a square, or hip roof. Brethren T. Ball, W. Swain, J. Jones, D. Moore, and J. Perkins were appointed said committee.

Resolved, That Brothers J. Hamilton, J. D. Boyer, and D. Moore, be appointed a committee to take charge of the subscription lists.

Resolved, That we accede to the proposals of Mr. O. Britten, to lease his lot of ground, 85 feet on Seventh street, 90 feet on John, and also bounded on a certain alley running parallel with Seventh street, at the rate of $266 per year, to be paid quarterly.

Resolved, That a committee of seven be appointed to execute the lease of said lot of ground in trust, for the use of the Second Advent Association of the city of Cincinnati. Brethren J. Jones, D. Moore, J. Smith, J. Gorrell, W. Wisby, J. Hamilton, and J. Perkins were appointed such committee.

Resolved, That we adjourn. Prayer by Bro. Jones.

J. Hamilton, Chairman.

E. Jacobs, Secretary.

We confess that we have had our misgivings relative to erecting such a place for meetings, notwithstanding we were entirely thrown out of a place; but the opposition and wrath, that this move has awakened with those professors of religion that have been warmest in their opposition to the Bible doctrine of Christ's speedy advent leads us to see that the hand of God is in the measure. We have been driven to the measure against our wills and dispositions. If the brethren could have rented a place such as would accommodate our congregations at

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any price, even beyond the bounds of reason, we think they would have done it in preference to building; but it could not be done, and the Tabernacle is consequently going up, but we sincerely hope and pray that the Lord will come before it is done. If he does not, we expect, should the weather be favorable, that it will be ready to meet in on Sabbath after next. And if we never meet in it but once, we do not believe we shall ever have occasion to regret the work of building it. We assure our friends abroad, that from present appearances, there is more sympathy among the sects in Cincinnati for the Papal chair, than for the Second Advent Tabernacle.

Some of the talk that we have heard, runs thus, "They have formed themselves into a Church, and are building a *Church*." "It is just what I anticipated." "It is a practical illustration that they do not believe what they profess." These sentiments not only stand self condemned, but they illustrate the dishonesty of those that make them. Some of these accusers a week or two since were pouring out their imprecations upon us for flocking out to the tent on the commons by hundreds and thousands, exposed to both sun and rain. Because we done THAT, we are FOOLS. Now, because we are preparing a temporary shelter, a little more convenient, we are, in their estimation, *knaves*. Again, they are the ones, that do not believe what they profess, for not long since they said that this mania of *Second Adventism* or Millerism, would all go by the board after the 21st of March, and now they tell us that, building a church is "just what they anticipated."

Furthermore, we are not building a Second Advent Church, for that is God's building—made of living stones, and its register is the book of life. It is upon this building that we are at work, and all we have to say to such medlers is, "Why should the work cease, whilst we leave it and COME DOWN TO YOU."

We have said this much once for all upon this subject, and could not well have said less, in view of the great amount of inquiries as to our future movements.

The following is a copy of the last official document of the Springfield Presbytery. Bro. Worley, whose remarks follow the article, has penned it down from memory, and consequently there may be some slight deviations from the original.

From these proceedings, originated that numerous and once devoted body of people, known in this section by the name of "Christians" or "Christian Baptists" as they are sometimes called. We are informed that they have never had any other written articles of association, than this "last Will and Testament," &c.

This being the fact, our readers will see how far the so called "Christian Church" in this city, have departed from Law, as well as Gospel, in expelling, or disowning the best part of their members for believing that Christ will soon come, and for attending the Second Advent meetings.

The *real* death of the said Presbytery is rather questionable. Seeing its danger after the sentence of death had gone forth, it probably fled to Cincinnati, and assumed the name of "Christian," and has been for many years a respectable, useful citizen; but is now playing some of its old pranks again.

SPRINGFIELD PRESBYTERY.

Springfield Presbytery, sitting at Cane Ridge, Bourbon co., Ky., June 4th, 1804.

In more than ordinary health, growing in strength and size daily; but knowing that it is appointed unto all delegated bodies once to die, as it is written, "That which THOU sowest is not quickened except it die," and considering the life of every such body very uncertain, Do make and ordain this their last Will and Testament, in the manner and form following.

1st. We will that this body die, be dissolved, and sink into the body of Christ at large; for "there is one body and one spirit, even as ye are called in one hope of your calling." *Paul.*

2d. We will that our power of making laws for the government of the church, and executing them by delegated authority, *forever cease*, that the people may have free access to the Bible, and adopt "the law of the Spirit of life in Christ Jesus."

3d. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven; without any mixture of vain philosophy, or traditions of men: and let no man take this honor to himself, but he that is called of God, as was Aaron.

4th. We will that the church resume her native right of internal government—try her candidates for the gospel ministry, as to their gravity—acquaintance with experimental religion—aptness to teach, and admit no proof of their call, but Christ speaking in them, and that each church choose her own minister, and support him by a free-will offering, without any written call or subscription.

5th. We will that the people pray more and dispute less; and, while they see the signs of the times, look up, and confidently expect that their "redemption draweth nigh."

6th. We will that the people take the Bible for their Way Bill, or guide to Heaven, and as many as are offended with other books that stand in competition with the Bible, cast them into the fire if they choose; for it is better to have but one book and enter into Heaven, than having many to be cast into hell.

7th. We will that our weak brethren who may have been wishing to make the Presbytery of Springfield their king, and wot not what has now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

8th. We will that J. A—— the author of two letters lately published by him in Lexington, be encouraged in his zeal to destroy partyism.

9th. We will that our bypast conduct, be examined into by the Synod of Kentucky, and that she examine the conduct of all who may have been suspected of departing from the Westminster confession of faith, and that she expell every such suspected HERETIC immediately, that the oppressed may go free, and taste the sweets of gospel liberty.

10th. Finally. We will that our sister body's read their Bibles carefully, and see their fate therein determined, and prepare for DEATH before it is too late.

Springfield Presbytery SEAL.

JOHN THOMPSON, ROBERT MARSHALL, JOHN DUNLAVY, RICHARD MCNAMER, DAVID PERVIANCE, Witnesses.

John Dunlavy, and Richard McNamer, in the month of March, 1805, giving heed to seducing spirits and doctrines of devils, forbidding to marry, &c., which things Paul said would be in the LATTER DAYS, went with the people called Shakers. John Thompson and Robert Marshall, in 1810, went back to the flesh pots of Egypt, or in other words, took the confession of faith, and its whole contents. B. W. Stone and David Perviance, are yet living, and cleave to the Bible as their only rule of faith and practice. With many more of their elder brethren, they have never lorded it over the heritage of God, or the consciences of their brethren; but have truly been examples to the flock or church of God. Other younger men, however, have since grown up, imitating the example of the younger Pharaoh who knew not Joseph, and from the course some of them have been pursuing of late, that they think they have power to expell members from the body of Christ—the church, for searching his holy word, and calling on God for wisdom to understand it. They have disowned brethren for no other crime, than believing that "the day of the Lord is at hand." May God open their blind eyes to see that the day is indeed at the door, when he will come, and cut such servants assunder, and give them their portion with hypocrites and unbelievers: because they are beating their fellow servants, and casting them out for nothing only because they will believe the plain testimony of God, rather than the constructions men put upon it. If this is not requiring men to bestow more honor upon the creature, than upon the Creator, I know not what it is. That God may show them their folly before the master of the house rises up, and forever shuts the door against them, is my prayer.

CALEB WORLEY.

Cincinnati, May, 1844.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

COMMUNICATIONS.

LETTER FROM BRO. COOK.

JACKSONVILLE, May 20th, 1844.

DEAR BRO. JACOBS:

Having an attack of ague and fever, which seized me the first instant, I have been detained in this region; the long continued rains are now obstructing my progress. I find calls multiplying however just round me so that had I the strongest constitution, I could keep myself weary in doing only what providence calls me to do.

I was hindered from preaching only a few days. As soon as possible I began again, though my physical energies are exhausted.

There is a truly interesting company in Springfield. I had the pleasure of baptising about thirteen in that place. Bro's. Chittenden and Stevens are remembered with much affection through all this region, so far as I have gone. In this place we have had good meetings, though the weather has been very unfavorable.

My conviction is that we have nothing to do but labor, looking all the time for Jesus' glorious appearing.—Amen, even so come Lord Jesus.

Yours in the blessed hope,

J. B. COOK.

LETTER FROM BRO. KIMBALL.

CINCINNATI, May 16th, 1844.

DEAR BRO. JACOBS:

Three weeks ago yesterday, I left this place for a short tour in Indiana. Took the canal to Laurel, conversed freely with the passengers, both ladies and gentlemen, on the subject of our Saviour's advent at hand; who did not attempt to disprove it. Stopt at Brookville an hour, which time I improved by circulating about 50 tracts up and down the principal street. Then proceeded to Laurel, where I met with Bro. Thomas P. Haeric, who is a local preacher in the M. Episcopal Church, but warm in the advent cause, and has to encounter much opposition; but is firm and unyielding. I left some publications with him, and a promise to return in a week or two; then proceeded on to Rushville, the seat of Rush county, seventy miles west of this place, and 30 miles this side of Indianapolis. Here I was kindly received by the citizens, put up at brother Carr's where I made my home the year I traveled that circuit—at this house my reception was kind as in former days, sister Carr took my chart of her own accord and hung it up in the hall in open view to all that were coming and going, from Friday evening till Monday morning. On Sabbath morning I went up to see Bro. Smith, the stationed minister of the M. E. Church, was kindly received, invited to attend him to the class, then to take the lead, then to preach at night, all which I consented to with cheerfulness. The house was well filled, and I read, and compared the 10th and 11th chapters of Revelation with the 12th of Daniel.

* * * * * *

At the close, the preacher in charge arose, and said, all is well enough save knowing any thing about the time of the end: this God in his wisdom, and for our good has put within his own power. Christ says no man knoweth the day nor the hour. And as the Bible teaches us that one day with the Lord is as a thousand years, and a thousand years as one day; therefore it was impossible to know within a thousand years of the time. Who among all those, who unite to give their power unto the beast; and who honor the mother of harlots, and her daughters, do not see the irresistible force of the preacher's argument. Next morning I called on him with my chart. This he turned to ridicule, and became very jealous for the honor of his mother, the M. E. Church. I saw it would be lost labor for me to try to get that house any more; so, I applied to the Presbyterian minister for the use of his house—he said he had no right to let it to any one, but I might see the trustees.

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I did so: and was referred from one to the other, each disclaiming the right to let it go. I then applied to the sheriff, who let me have the court house, without any hesitation, where I lectured twice to a very attentive congregation. On Monday rode to Burlington, lectured in the M. E. Church seven miles west of Rushville, and on Tuesday night lectured in a public school house in the neighborhood of Bro. Bracken's. This Bro. Bracken is a local preacher in the M. E. Church, of first rate standing, as a christian, but by the Laodicians whose craft is in danger, he is set down on the insane list, nearly crazy as I am, and as birds of a feather &c., we were much delighted in each others company. He became a subscriber to the Western Midnight Cry. I think his mind is about made up to leave the lukewarm establishment. He helped me on my way with his beast, and when we parted gave me money to help the truth further. I then came down to Laurel, and not finding a boat ready, I was by Bro. Hadric prevailed on to stay and attend a two day's Second Advent meeting, five miles from town. The meeting house was principally built by those who are now looking for their Lord, and is safely deeded to the M. E. Church. There are three or four local preachers in this neighborhood, all of whom are looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ. May the Lord help them to arise and discharge their duty, though they should, like Amos, be reproved for droping their word towards the king's chapel, Amos vii. 12-13. I am not able to express the interest I feel for these dear brethren, and I know too, that the salvation of their neighborhood, yea, surrounding neighborhoods, under God depends on them. His truth is already like a fire shut up in their bones, Jer. xx. 9. I lectured in Laurel in the M. E. Church, but was advised by the stationed preacher not to take the chart—he attended, and closed the meeting. At the two days meeting I lectured four times, Bro. Hadric once.

I can truly say that the last three weeks have been the happiest of my life. I have thought much and often on what I have heard you say, about having the truth of this doctrine written on the heart. And I think I can say, that I have about as strong an assurance, that the time of our Lord's second advent is at hand, as that, through his grace I have passed from death unto life. May the Lord make us all consistent believers in, and co-workers together with him.

Yours in the blessed hope,

ISAAC KIMBALL.

FOR THE WESTERN MIDNIGHT CRY.

Wait we for the blessed Saviour,
Wait the trumpets joyful sound;
Panteth Lord, our souls to greet thee,
On thy throne of glory crowned.

Full of hope we hail thy Advent,
Hail the world's resplendant heir;
Hail the joys of thy salvation,
Filled with peace and freed from care.

Tardy fly the winged moments,
Swiftest wings with languor move,
Lightnings flash and sights quick vision,
All are slow compared to love.

Sure 'tis some seraphic sunbeam,
Essence pure that holds control;
Spark angelic sped from heaven,
Which transforms and cheers the soul.

Spirit animating spirit,
Life inspiring life divine,
Love engendering love electric,
Flowing from the Living Vine.

Marion Co. Ind. JOHN HOSMER.

LETTER FROM BRO. KENT.

CLEVELAND, May 10, 1844.

DEAR BRO. JACOBS—

While I am informed through the medium of the Western Midnight Cry, (which I prize more highly than any other publication,) of the faithful labors and glorious success of the dear brethren at Cincinnati, of late; it so reminds me of the many precious seasons we enjoyed together last winter, so sweet to my soul, that though now absent in body, yet I participate with you in the rich favors you are enjoying. We rejoice to hear that you are strong in faith, still looking for the coming One. He will soon, very soon appear. The prophetic history in Daniel and John, the signs foretold by prophets, apostles and the Lord Jesus, the numbers given to Moses, Daniel and John, all proclaim his coming "nigh at the door." "He is faithful that promised." "Firm as a rock his truth shall stand, while rolling years shall cease to move." Now to give up our faith in the personal, glorious, speedy advent of our Lord, would be in us as inconsistent and foolish, as it would have been in Noah to have forsaken his ark the sixth day of the seven. Let us, like Noah, wait. For thus we are commanded, "if the vision tarry, wait for it, because it will surely come, it will not tarry." In our reckoning there may be a mistake of a few months; but in God's reckoning there is no mistake. It is given to us under oath in Dan. xii. 7, and John x. 5, 6, 7, and it will surely come at the time appointed. I do not, cannot doubt it. The vision is written on tables so plain,

To doubt it, in me, would surely be vain,
And wherever I go, o'er the valley and plain,
From preaching this vision I cannot refrain.

Since I came to Cleveland, besides preaching here every week more or less, I have visited Medina, Strongville, Akron and Detroit. The brethren in Akron enjoy the very efficient labors of Bro. Pickands. They have come out of Babylon—built themselves a convenient, temporary house of worship; have no creed but the Word of God; are united; strong in faith, and looking for immediate redemption. My soul was greatly refreshed while with them.

Last week I visited the brethren in Detroit, Mich.—They are few in number, but love the Lord and his appearing. I labored there three evenings, then returned to Cleveland. About half the inhabitants of Detroit are Roman Catholics. The greater part of the other half, so far as religion is concerned, are but a shade better. They have rejected the Bible, concluding it not fit to be used in their Common Schools. Thus the Little Horn is prevailing.

The brethren in Cleveland are still looking, prayerfully looking for the Lord. They meet at present in the Congregational House, but if time continue, expect to meet in the tabernacle soon. It will probably be finished in about three weeks. The Bible is their creed and only rule of life. Meetings are ordinarily interesting. Last Sunday one week four more were baptised, and added to their number.

By a letter received from Bro. Fitch, we learn that he was to be in Warren yesterday, Sunday. We expect him here as soon as Tuesday or Wednesday. We wish Bro. Brewer and his wife were coming with them.—Cannot they come this way? Bro. Galusha has not arrived here yet. Hence you perceive that I have not gone East yet. Perhaps it is all right. I expect however to be in Buffalo next Sunday.

Yours, in the faith and hope of the Gospel of Jesus,

J. H. KENT.

FOR THE WESTERN MIDNIGHT CRY.

Lamb of God, thou died to save us,
Woke us from the death of sin,
Shed thy holy spirit on us,
Fix'd the seal of faith within.

Taught by thy divine anointing,
Truth we know as 'tis in thee;
At the mercy seat atoning,
Pascal Lamb, O keep us free.

Daily tinge our hearts with crimson,
Let no trace of guilt be there,
Let the hosts that deal thy judgments
Pass us by, our households spare.

Shafts of death and destruction,
Soon will fill the heated air;
Vengeance, wrath, and indignation,
Shake the earth and make it bare.

Thunder, fire and wind commingle,
Lightning, storm, and hail descend,
Mountains, rocks, and rivers sever,
Ocean, earth, and islands rend.

A SIMMS.

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but Heaven.

The clouds disperse, the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to Heaven.

Should war's turmoil, and passions boil,
Like Etna's burning lavin,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from Heaven.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong
He's coming he's coming no longer delay,
But rise, trim your lamps and be hasting away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.
The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we're longing to meet thee at home.
O put on thy glories blest Bridegroom and come,
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

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NEW BIRTH.

Its Necessity. Men is diseased, and will eventually die past *all* remedy, unless there be a *new* principle of life begotten in him, as really as there was *any* principle of life in him when born into the world. When God created him at the first, the life by which he lived, rendered him infinitely happy. 'Every tree of the garden' ministered to his most extended wants, except *one*, of which he was forbidden to eat, 'for' said his Creator, 'in the day that thou eatest thereof, thou shalt surely die;' (Gen. 2: 17.) Or as the margin reads, *dying thou shalt die;* from which language we can understand no more, nor less, than that in the day he transgressed the commandment of God he should become diseased, from which he would sooner or later die: Dying thou shalt die: or in the day thou eatest thereof thou shalt *begin to die.* He did thus violate the above command, for 'when the woman saw that *the tree* was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.' Gen. 3: 6. That day the penalty attached to the commandment was fulfilled; but *that day* he *did not die*, for after that he *lived* with his wife who bore children; (Gen. 4: 1,) but on that day he did *begin to die*, according to the sense of the text as conveyed in the language of the *margin*. That *all* are involved in the same 'dying state,' see Rom. 5: 12, 'Wherefore as by one man sin entered into the world, and *death by sin*; and so death passed upon *all men*, for that *all* have sinned.' For the order, in which this 'dying' is brought on, and finally finished in death, see James 1: 15, 'Then, when lust hath conceived it bringeth forth sin; and sin, *when it is* FINISHED, bringeth forth DEATH. Unless it can be proved that our first parents *finished* sinning in the day they eat, &c., nothing more can be shown than that they then commenced 'dying.' James, is undoubtedly *right* in placing *death* at the *end* of man's transgression, and those that tell us 'man is dead *spiritually*' when he *begins* his course of sin, are undoubtedly *wrong*. The final execution of the sentence is only revoked through the new birth, or being 'born again.' Thus 'being made free from sin, and become servants to God, ye have your fruit unto holiness, and *the end* everlasting life. For the wages of sin [to be paid when the work is *done*] is death: but the *gift of God* is eternal life through Jesus Christ our Lord,' Rom. 6: 22, 23. Yes. Through Jesus Christ our Lord! for he it is, that 'hath abolished death and brought life and immortality to light through the gospel,' 2d Tim. 1: 10. The manner in which he hath abolished death, is abundantly explained to be through faith in Jesus Christ. We learn from 1 Cor. 15: 56, 57, that, 'the sting of death is sin; and the strength of sin is the law. But thanks to God who giveth us the victory through our Lord Jesus Christ.' We are frequently told that the sacrifice of Christ, has actually placed *all* mankind in possession of eternal life, or of an eternal conscious existence; but in the room of one pointed text to prove such position, we find abundant testimony like the following, 'That as sin hath reigned unto death, even so might grace reign THROUGH RIGHTEOUSNESS unto *eternal life*, by Jesus Christ our Lord,' Rom. 5: 21. Again, 'To be carnally minded, is DEATH; but to be spiritually minded, is LIFE and peace,' Rom. 8: 6. Also, verse 13, 'For if ye live after the flesh, ye shall DIE: but if ye *through the Spirit* do mortify the deeds of the body, ye shall LIVE.' To escape the penalty of the law, (death) a character must be formed which, in this state of probation, accords with that of Christ, John 3: 14. 'We know that we have passed from death unto life, because we *love* the brethren. He that loveth not his brother *abideth in* DEATH.' And in death there is no remembrance of God—in the grave none give him thanks, Psa. 6: 5.

All will be raised from the dead, but all will not be freed from the penalty of the law, Rom. 14: 10, 'We shall all stand before the judgment seat of Christ.' 2d Cor. 5: 10. 'For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Acts 24: 15, 'There shall be a resurrection of the dead, both of the just and unjust.' But this is not a release of the *unjust* from death, for in Rev. 20: 13–15, we read, 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire.' Here is the execution of the penalty of the law upon all that are not born again—upon all that are not written in the book of life. When man is born into this world, he 'is born unto trouble, as the sparks fly upward,' (Job 5: 7,) and 'Except a man be *born again*, he cannot see the kingdom of God,' John 3: 3. There is no other way of escape—the language is imperative, 'Ye MUST be born again,' ver. 7.

The Process.

The process through which this being 'born again' is accomplished, will be briefly considered. It is not of *blood*, for *that* constitutes all the life we have in this 'dying' state; and it scatters death through our whole system. John 1: 12, 13, 'But as many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name: which were born NOT OF BLOOD, nor of the WILL OF THE FLESH, nor of the *will of man*, but of God.'

The first agent in working this change—causing man to pass *from* death *unto* life, is the *word of God*. 1 Peter 1: 23, 'Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever.' The LIVING word; the word of God attended by the Spirit of God: for the 'letter (alone) killeth, but the Spirit giveth life,' 2d Cor. 3: 6. The saving efficacy of the living word, is seen in the expression of David, Psa. 17: 4, 'Concerning the works of men, by the *word* of thy lips I have kept me from the paths of the destroyer.' The absence of that word (not in its letter only, for he undoubtedly had access to that at all times) caused him thus to lament 'Mine eyes fail for thy salvation, and for *the word* of thy righteousness,' Psa. 119: 123. Giving heed to *the word* is indispensible, in the work of being 'born again.' Prov. 13: 13, 'Whoso despiseth the word, shall be destroyed: but he that feareth the commandment shall be rewarded.' To prove, that in being born of the word, something more than the *letter* as it exists in the Bible is spoken of, let the reader consult Matt. 13: 19—23, 'When any one heareth *the word* of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which *was sown in his heart*.' It is the *word of God*, as sown in the heart by 'the Son of Man' alone, which can work life IN us. If that word be received INTO the heart, and is cherished there; bringing forth the fruits enumerated in Gal. 5: 22, 23; then it is one of the powerful agents, that works *in us* a new principle of life.

Begetting us to a new life, is a work in itself, over which we have no control, further than that of submitting to God, that *he* may perform the work. James 1: 18, 'Of his own will begat he us with *the word* of truth, that we should be a kind of first fruits of his creatures. *The word* of God, not alone, but in the hands of his faithful servants, accomplishes this work. 1 Cor. 4: 15, 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through *the gospel*.' While the written word is before us, these words must be spoken to the inmost soul by the Son of God himself, in order to create lost man a 'new creature in Christ Jesus.' John 6: 63, 'It is the Spirit that quickeneth; the flesh profiteth nothing: *the words* that I SPEAK UNTO YOU, they are spirit, and they are LIFE.'

If the word of God be such an all-important agent, in accomplishing the work of being 'born again,' how necessary to heed the instructions of Paul to the Ephesians 5: 6, 'Let no man deceive you with *vain words:* for because of these things cometh the wrath of God upon the children of *unbelief*.' (See margin.) O how many are fitted for the day of wrath, in consequence of being deceived with *vain* words! And how easy to avoid that storm of wrath, by testing *all the words* we hear from men, by the unalterable, soul changing word of God!

The next agent brought to view in the Bible, to accomplish the work of being 'born again' is the *Holy Ghost*. John 3: 5, 'Jesus answered, (Nicodemus) verily, verily, I say unto thee, except a man be born of water, and of the SPIRIT, he cannot enter into the kingdom of God.' The work of begetting again to a new life, by the Spirit, is an instantaneous one—performed by Christ, and is called the baptism of the Holy Ghost; which as completely cleanses, and renovates the whole inner man, as the washing of water does the outer man. There must be a moment from which an individual exists in a state of embryo, before they can be born, and grow up to be a man; which figure is used in Eph. 4: 15, '*Grow* up into him in all things.' And 1 Peter 2: 2, 'As new born babes, desire the sincere milk of the word, that ye may *grow* thereby.' The work of conferring the Holy Ghost, is the prerogative of Christ. Its application is called baptism, which shows the perfection, as well as the suddenness of the work. John, by the spirit of prophecy, testified to this work in Matt. 3: 11. 'I indeed baptize you *with water* unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you *with the Holy Ghost*, and with fire.' John 1: 33, 'And I knew him not: but he that sent me to baptize *with water*, the same said unto me, upon whom thou shalt see the spirit descending and REMAINING on him, the same is he which baptiseth *with the Holy Ghost*.' Acts 2: 3, 4, 'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' To get rid of the truth that Christ does in these days, baptize with the Holy Ghost internally, as well as meet with water externally, this text is quoted to show that the baptism of the Holy Ghost was an external application only, while the expression, 'They were all filled with the Holy Ghost,' is lost sight of, as being the most important part of the work accomplished. 1 Cor. 12: 13, 'For by ONE SPIRIT, are we all BAPTISED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit.' In what way can we get into Christ, but by being baptised into him? And the agency of that baptism is not inferred in this text, but plainly stated. The Holy Ghost thus becomes a principle of life in the believer, as may be seen from Mark 13: 11, 'But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but *the Holy Ghost*.' Its real substance was prefigured, when it descended in a bodily shape upon the Saviour at his baptism, Luke 3: 22. The Holy Ghost was conferred, under the preaching of the doctrines of Christ, upon those that believed, and at the moment when their faith embraced Christ. Acts 10: 44, 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Or upon all that *heeded*, or in their hearts believed it. (See Matt. 13: 9.) Peter, in narrating the above circumstance said, 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptised with the Holy Ghost,' Acts 11: 15, 16.

The faith of the church relative to the gift and operations of the Holy Ghost, has much more easily [illegible]

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ated, than it has relative to the doctrine of the Second Advent of Christ. The first is denied in toto, while the latter is only spiritualised away. If it was the privilege of the disciples to be 'filled with joy and with the Holy Ghost,' (Acts 13: 52,) where is that privilege denied to the disciples of Christ in later days? Again, we say where? There was no baptising with the Holy Ghost before the ascension of Christ, for he told them, 'If I go not away, the Comforter ['which is the Holy Ghost,' John 14: 26.] will not come unto you; but if I depart, I will send him unto you.' The ordinance of baptism contained in the commission of Christ to his disciples, Matt. 28: 19, 20, by a fair inference was to continue 'unto the end of the world.' The gift of the Holy Ghost by a plain declaration is to 'abide with you forever,' John 14: 16. We do not wish to be understood as saying, that the people of God, before the ascension of Christ, did not enjoy the Holy Ghost. They did enjoy it. They prophesied and wrote under its influence, for it is written, 'Well spake the Holy Ghost by Esaias the prophet unto our fathers,' Acts 28: 25. And the prophecy came not 'by the will of man: but holy men of God spake as they were moved by the Holy Ghost,' 2d Peter 1: 21. But they received it in the exercise of a faith like unto that of Abrahams, through the deeds of the law: but since the ascension of Christ, men are baptised with it, through 'the hearing of faith,' Gal. 3: 2. The Holy Ghost SANCTIFIES its possessor, Rom. 15: 16, 'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' It is no vain shadow, but a blessed reality—a principle of far more importance to the believer than every outward form, or than even life itself. 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' 1 Cor. 6: 19. So it is of as much more value than *our* lives, as the TENANT is of more value than the TENEMENT. So indispensable is it, that we are saved by it. Titus 3: 5, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' However pure a man may be cleansed, from every evil way, without the RENEWING of the Holy Ghost, he is still in his 'dying state.' The Holy Ghost, as well as the word of God, is a witness to the believer, of the work of Christ in his salvation. Heb. 10: 14, 15. It is also our EARNEST, pledge, or title, to the everlasting inheritance. Eph. 1: 13, 14, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." 2d Cor. 1: 21, 22, 'Now he which establisheth us with you in Christ, and has also *sealed* us, and given the earnest of the Spirit in our hearts.' The life thus inspired in us, groans to break forth from its embryo state, as it will do at the Resurrection from among the dead. Rom. 8: 23, 'Even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' The word of God as contained in the Bible alone, is *no mans* title to an heavenly inheritance; for then might the bold blasphemer say, under the influence of fear, with the Bible in his hand 'this is my hope,' and when a contrary influence arose, his hope would flee. The Holy Ghost—the Spirit of God, so formed in the heart as to become a new principle of life—struggling, groaning, waiting, looking, for victory over the little ALL of life, we have in our 'dying' state; panting for immortality, (Rom. 2: 7,) and finally becoming clothed with it in the first resurrection, 1 Cor. 15: 52, 53.—The indwelling of the Holy Ghost is that which constitutes, in connection with the other agents, our title to immortality, and an inheritance in the New Earth.

The next agency brought to view, in accomplishing the work of being 'born again' is *Water*. John 3: 5, 'Except a man be born of WATER, and of the Spirit he cannot enter into the kingdom of God.' It has been held by many that this being 'born of water' is a work accomplished by baptism *with water* under the commission Christ gave to his disciples, Matt. 28: 19; But there are scriptural objections to this view. There are no exceptions made in this text: and if the outward ordinance be what is brought to view, every man, no matter under what circumstance, that ends his probation without being baptised *with water*, *never enters* into the kingdom of God. In such case, the poor thief upon the cross is *lost*—hopelessly lost. Look also at the perfect pattern of christian character that our Saviour gives, Matt. 19: 14, 'Suffer little children, and forbid them not, to come unto me: for OF SUCH is the kingdom of heaven.' The great mass of the subjects of God's kingdom is made up *of such*. If the outward ordinance was absolutely essential to the salvation of this class, Christ could not have forgotten to say 'of such' (after they have been baptised *with water*) 'is the kingdom,' &c., knowing, as he must, if the outward ordinance be what is alluded to in the text, that every child of man, unbaptised with water, was eternally lost. If the words of Jesus here point to the outward ordinance, then the sick and dying, the prisoner and the exile, that are placed beyond the reach of that ordinance, must lie down in despair, for, 'Except a man be born of (baptised with) water, * * * * he cannot enter into the kingdom of God.' In vain then has Paul said to the Gallatians 2: 16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the *works of the law shall no flesh be justified*.' Baptism is a cerimonial act, is but a work of the law; whether it be embraced in the ceremonies of the Mosaic LAW, or 'the perfect LAW of liberty,' (James 1: 25,) in which LAW the subjects of the gospel dispensation are exhorted to 'continue.' It was for seeking to be justified by Christ, *in these deeds of the law*, that Paul withstood Peter to the face; assuring him that while *thus* people sought justification, if they were found sinners, Christ was not to be blamed. See Gal. 2: 11—17. We may be wrong; and if we are, the lover of truth, and of his fellow man, will no doubt endeavor, by a 'thus saith the Lord,' to guide us into the right path. The views we collect from Scripture, are briefly these: The work of being 'born again' (or begotten again) is not accomplished in any outward work, or ordinance; but through a purely mental exercise—simple faith in Christ alone. Here, is where mourning ceases and joy begins. Rom. 5: 1, 'Therefore being justified *by faith*, we have *peace with God* through our Lord Jesus Christ.' But before we further digress, we must learn wherein, *water* becomes an essential ingredient in the work of being 'born again,' or *begotten again*: (for it is questionable whether being born again, in its most extended sense, takes place till the first resurrection.)

In the outward ordinance, there is no *visible* change takes place with the candidate, and if his inward joys are increased, it must be the effect of the grace of God upon his heart, through faith in Christ, (which we do not say, may not be exercised at the time.) It is the internal, and not the external application, that makes him a better man—a man of God. If the Almighty had taught us in his word, about any *internal* application of *water*, such as would reach, and cleanse the thoughts of the heart, we should at once conclude *such* to be the *water* employed in the work of being 'born again.' Without manufacturing Scripture, to sustain a theory, we will here see what God has said, relative to such internal application of *water*. Ex. 17: 6, 'Behold I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in sight of the elders of Israel.' See the use that Paul makes of this Scripture in 1 Cor. 10: 2-4. Our fathers 'were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all *drink* the same spiritual drink: (for they *drank* of that spiritual Rock that went with them: and that Rock was Christ.') A real principle of life flowed from Christ, of which they partook. When the name of God is exalted in the (new) earth, (Isa. 12: 4,) we read (ver. 4) 'Therefore with joy shall ye *draw water* out of the wells of *salvation*.' Water from such fountains will effectually remove *sin*. Such water is again mentioned in Isa. 44: 3, 'For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.' Jer. 2: 13, 'For my people have committed two evils; they have forsaken me the fountain of LIVING WATERS, and hewed them out cisterns, broken cisterns, that can hold no water.' See also Ezek. 36: 25, 'Then will I sprinkle CLEAN WATER upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.' But we are told, that the water mentioned in these texts is not real water, but refers to the operations of the Spirit. If thus, the application of living water, which cleanses from filthiness, and idols, be spiritualised away; the same principle would also spiritualise away the spirit, mentioned in the next verse; and which is given after the filthiness has been cleansed away with this water: Or in other words, a plan of rendering Scripture, that reduces water to Spirit, will also reduce the Spirit to nothing.

With the text already quoted from Jer. 2: 13, compare Zec. 13: 1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness.' These texts abundantly prove that there *is* such a fountain of *water*; and the question arises whether men have access to it this side of the New Earth, and whether it be used in the process of being 'begotten again.' That ancient Israel partook of it, is plainly stated: 'They all drank of that rock,' &c. More positive proof, that *water* from that fountain is used in the work of man's salvation, may be found in John 4: 10, 'Jesus answered and said unto her, (the woman of Samaria) if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee LIVING WATER.' 'The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of *this* water, shall thirst again: But whosoever drinketh of the water I shall give him, shall never thirst; but the water I *shall give* him, shall be IN HIM *a well of* WATER, *springing* UP *into everlasting life*.' The living water is a cleansing, satisfying principle; and in this text is made to run parallel with the *spirit*, as brought to view in Rom. 8: 11, 'But if the *spirit* of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.' That both the *living water*, and the *spirit* have a *real*, and not an *imaginary* existence in the believer, is just as necessary to believe, as that our existence in a resurrected state, will be *real*. The living water is shared by none but believers, 'He that *believeth* on me shall never thirst.' John 6: 35. See also John 7: 37, 38, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and *drink*. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of *living water*.' 'But this spake he of the spirit,' the quickening principle more particularly, than of the water—the cleansing and reviving principle. In the room of finding texts to destroy the water, in the text, 'Except a man be *born of water*,' &c. we find none but what harmonize, like those we have quoted, to strengthen the declaration, 'Except a man be born of *water*,'

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[as well as of the spirit,] 'he cannot enter into the kingdom of God.'

In order to correct natural diseases, it becomes necessary to make ourselves acquainted with the operations of our natural existence: and so of spiritual diseases.—The properties of the new birth are certainly taught in the Bible; and what can be the harm of making ourselves acquainted with those properties? In bringing forth from under the sackcloth covering of sectarian prejudice, to which the truths of God have so long been made to bend, and attempting to show what are the essential properties of the new life 'begotten' in us, which is to raise these bodies from the dead, (Rom. 8: 11,) we may indeed peril our reputation. And what then? Will that change God's truths? Not at all. Furthermore, when we find ourselves in possession of a reputation that stands in the way of a free and open investigation of Bible truths, no matter how soon we loose it.—For the honor of God, and the interests of the soul, the quicker the better.

That *water* and *spirit* (not spirit, and spiritual water,) constitute TWO of these properties, is put beyond controversy by the naked word of God, 'Except a man be born of WATER and of the SPIRIT, he cannot enter into kingdom of God.' The one, without the other, will not answer the purpose. They must both operate together; and they must be in the believer, or there is no salvation for him, as we have seen.

Let the reader now consult 1st John 5: 8, 'And there are *three that bear witness in earth*, the SPIRIT, and the WATER, and the BLOOD: and these three agree in one.' See verses 1 and 10, 'Whosoever believeth that Jesus the is Christ, is born of God: and every one that loveth him that begat, loveth him also that is *begotten of him*.' The locality of the THREE witnesses, agreeing in ONE, that bear their testimony *in earth*, is shown in verse 10, 'He that believeth on the Son of God [and is thus born or begotten of him, verse 1] hath the witness IN HIMSELF: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.'

Two indispensable properties of being 'born again' has been proved; and to make the testimony complete *in earth*, another is here added, which is 'blood.' The blood of Adam constituted the life of Christ in his human nature; which blood he shed, in order to take up a new principle of life, which the Father gave him, (John 5: 26,) and of which to impart to us; first, through the channel of our FAITH; and second, through the RESURRECTION to ETERNAL LIFE. The blood of Adam still flows in the Christian's veins, and constitutes the *third* witness. Then we have the *living water*, and the *Holy Ghost*, not dreamed of merely, but actually imparted to us, and through the medium of our *veins* and *blood*, conveying a sensible evidence through our whole system—bearing witness in earth that we are the Lord's—that being 'begotten again to a lively hope,' &c. means something more than externals.

The child of God knows, that the Holy Ghost affects his *whole system*: It is not confined to his head, or his heart; but as 'a burning fire shut up in his bones.'—'My soul longeth, yea, even fainteth for the courts of the Lord: My heart and MY FLESH crieth out for the living God.' Psa. 84: 2.

Inasmuch as a *sensible* evidence is produced throughout the entire system, under the operations of the Holy Ghost, and the Living Water, what objection can there be to the *veins* being the medium through which those witnesses operate? All the life we now have, is communicated through that medium. Man is to be raised, and the faithful in Christ to have *eternal life*, thus being restored to what man was before he fell. The properties of his existence, while enjoying eternal life, is Living Water and the Holy Ghost, as may be seen from texts quoted. These properties filling the veins, which blood now fills, we can see, (upon natural principles if the reader pleases) how existence can be eternally perpetuated. Blood is a degenerating, corrupting principle, and works death in all bodies which it animates.—The Holy Ghost, and Living Water, are principles, when occupying the place of the blood, which will tend to increase and perpetuate life, as that does death. The 'blood' is a 'dying' witness. It is not to continue after we are 'born into the kingdom.' To overcome, and be seated with his father in his throne, Christ laid down his life—shed his blood. So we are to overcome when we are seated with him in this throne. Rev. 3: 21. The third witness, which only operates in earth, and before the resurrection, and is now the ruling principle of life, is to be laid aside when this mortal puts on immortality.

When a portion of the Holy Ghost, and Living Water, is imparted to these frail systems of ours, easy to how knew it! It brings a 'joy that this world cannot give nor take away.' It leads its possessor to cry out, 'I have peace with God through our Lord Jesus Christ.' It leads him to 'groan for adoption, to wit, the redemption of his body,' to exclaim with joyful hope, 'Come Lord Jesus, come quickly! Even so. Amen.' Through its operations the heart is changed. The very thoughts are cleansed. The affections restored from earth to heaven. The whole inner man is corrected. He now finds how he can love God with all his heart, and his neighbor as himself. The outer man must now be corrected; but as his agency, viz: his FAITH, has been employed in procuring the baptism of the Holy Ghost, so his WORKS will be employed in correcting the exterior.

OF BAPTISM.

What has baptism to do in the work of being 'born again?' That there are two baptisms taught in the Bible, none pretend to deny: The baptism with water, and the baptism of the Holy Ghost. Some hold the doctrine, that the latter was never promised to any but the disciples then living, and that it was dispensed with after the day of Pentecost. Others hold the view that the former was dispensed with in the days of Paul, while others still contend that both yet remain in full force. With this latter view the Scriptures fully harmonise. The ordinance as practiced by John the Baptist, was not the same, nor used for the same purposes, as that embraced in the commission of Christ to his disciples. John's was a baptism, not into the name of Christ, but 'unto repentance.' (Matt. 3; 11.) The Christian baptism was in the name of the Father, Son, and Holy Ghost. John's baptism was administered to 'Israel *only*.' (Acts 12: 24.) The Christian baptism was to be administered to 'ALL NATIONS.' That the baptism of John was a work of righteousness belonging to the Law, seems evident from the saying of Christ when he came to John to be baptised of him, (Matt. 3: 15,) 'Suffer it to be so NOW: for thus it becometh us to FULFILL all righteousnes.' It is spoken of thus by the Saviour, by way of distinction, 'The baptism of John, whence WAS it?' (Matt. 21: 23.) It is spoken of as having existed, performed its work, and then being dispensed with.—'Whence WAS it?' 'I indeed baptise you with WATER, but one mightier than I cometh, * * * * he shall baptise you with the HOLY GHOST'—the all important baptism, 'Beginning with the baptism of John,' (Acts 1: 22,) [the end of it.] 'That word, ye know, which was published throughout all Judea, and began from Galilee, *after* the baptism which John preached. (Acts 10: 37.) But John himself can best settle the purposes which his baptism served, 'And I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with WATER.' (John 1: 31.) As John came baptising to prepare the people for the First Advent, so Christ himself came baptising to prepare the people for his Second Advent. 'He that sent me to baptise with WATER, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptiseth with the HOLY GHOST.' (John 1: 33.) John admitted the superiority of Christ's baptism, saying, 'I have need to be baptised of thee.' (Matt. 3: 14.) John truly baptised with WATER, but ye shall be baptised with the HOLY GHOST not many days hence.' We nowhere, after John's day, find an account of any one baptising unto repentance; nor do we find a commission embracing any such work.

In order to ascertain what is accomplished by this ordinance, we will examine some of those texts where it is brought to view, beginning 'after the Baptism which John preached.' The commission embracing Christian baptism, is as follows, 'Go ye therefore and teach *all nations*, baptising them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world;' Amen. Matt. 28: 19, 20. As this was a work to be performed by the disciples, the outward work is undoubtedly what is brought to view. But first in order is *teaching* them, or as the margin reads, 'make disciples or christians of all nations.' A disciple is a scholar, or one who learns; and in this case, Christ is the teacher, as to him the disciples were made. A few examples will show that under apostolic teaching, after the the door was opened to the Gentiles, the baptism of the Holy Ghost was *first* conferred. 'But I certify you, brethren, that the gospel which was preached *of me* is not after man: for I neither received of man, neither was I taught it, but by the revelation of Jesus Christ.' Gal. 1: 11, 12. 'When he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.' * * 'He shall receive of mine, and show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you.' John 16: 13–15. This spirit of truth is the Holy Ghost. John 14: 26. His teachings alone can make a disciple, or scholar of Christ. 'But the anointing which you have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' It being the office of the spirit to make a disciple according with the commission, that must first be received. Under the teachings of Peter on the day of Pentecost, the people were first 'pricked in the heart,' so as to cry out, and then '*gladly* received the word' before they were baptised. Acts 2: 37, 41. The first recorded instance of apostolic preaching to any other nation besides the Jews, and of course the first instance where the commission of Christ to 'teach all nations' was *fully* acted under; the statement is, that the Holy Ghost was conferred under the teaching. Acts 10: 44. 'While Peter yet spake these words the Holy Ghost fell on all them which heard the word. In 1 Peter 3: 21, It is administered not to put away the filth of the flesh, but to answer a good conscience; which already bore its witness in the Holy Ghost; see Rom. 9: 1. The outward ordinance in Paul's day, became so much a cause of contention, that he justified himself in refusing *further* to administer it. See 1 Cor. 1: 11—17. 'Jesus *made* and [afterwards] baptised more disciples than John; though Jesus himself baptised not but his disciples.' John 4: 1, 2. 'But when they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.' Acts 8: 12, 13. 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts 2: 38. In these two last instances, the gift (or baptism) of the Holy Ghost seems to have followed the outward ordinance; but let the reader bear in mind that both of these occured before the opening of the gospel door to the Gentiles. When that was done, to the astonishment of Peter, he says, 'Can any man forbid water, that these should not be baptised which have *received* the Holy Ghost as well as we.'? Acts 10: 47. God conferred his blessings on men under the old dispensation, through the works of the Law; which works, when completed, procured for the

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doer justification in the eye of that Law: But Christ, under the gospel dispensation, justifies men through the hearing of faith—such kind of faith as receives Christ in us the hope of Glory, &c. from which flows every good work. Rom. 2: 25. Gal. 3: 2; 5: 6.

In the work of preparation for God's kingdom, there is an inward, and outward cleansing, or purity of heart and then of life, so clearly taught, and so undisputed that it is unnecessary in this place to dwell upon the proofs. A few texts will be here introduced to show the relative importance of the inward and outward work.—'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, only in meats and drinks, and divers washings, and carnal rites imposed until the time of *reformation*.' Heb. 9: 8, 10. 'Wash me thoroughly from mine iniquity, and cleanse me from my sins. Psa. 51: 2. This is God's work alone. 'And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord.' Acts 22: 16. An acknowledgement that the work of washing away sin is God's; for it is done while calling on his name. 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the SPIRIT of God.' 1 Cor. 6: 11. 'Unto him that loved us, and washed us from our sins in his own blood.' Rev. 1: 5. 'These are they which came out of great tribulation, and have washed their robes, and made them white in the BLOOD OF THE LAMB.' Rev. 17: 14. 'That he might sanctify and cleanse it, [the church,] with the washing of water by the WORD.' Eph. 5: 26. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, [with living water] and renewing of the Holy Ghost.' Titus 3: 5. 'Purge me with hysop, and I shall be clean: wash me, and I shall be whiter than snow.' Psa. 51: 7. 'He that is washed needeth not save to wash his feet, but is clean every whit.' John 13: 10. 'Now ye are clean through the WORD which I have spoken unto you.'—John 15: 3. 'Truly God is good to Israel, even to such as are of a clean heart.' Psa. 83: 1. And to no other Israelites. 'But if we walk in the light as he is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ his Son cleanseth us from all sin.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 7, 9. 'Seeing ye have purified your souls in obeying the truth through the SPIRIT unto unfeigned love of the brethren, love one another with a PURE heart fervently.' 1 Peter 1: 22. 'And put no difference between us and them, [Jews and Gentiles] purifying their hearts by faith.' Acts 15: 9. 'For if the blood of bulls or of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the FLESH: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Heb. 9: 13, 14. 'Therefore we conclude that a man is justified by faith without the deeds of the Law.' Rom. 3: 28. This does not make void, but establishes the Law. Verse 31: 'Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified.' Gal. 2: 16. 'Christ has become of no effect unto you, whosoever of you are justified by the Law; [embracing all external works,] ye are fallen from grace.' Gal. 5: 4. Men may be justified IN the performance of good works, but not BY them, 'And the Scripture foreseeing that God would justify the heathen through FAITH, preached before the gospel unto Abraham.' Gal. 3: 8. 'Sanctify them through thy truth, thy word is truth.' John 17: 17.—'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' Rom. 15: 16.

'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the gospel.' 1 Cor. 4: 15. He baptised none but Crispus and Gains, and the household of Stephanus. In the following texts the external cleansing is brought to view. 'Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 15, 17. 'Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded FOR A TESTIMONY unto them.' Mark 1: 44. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work.' 2d Tim. 2: 21. 'For by thy WORDS thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 37.

In such texts as the following both the internal and the external work is brought to view in connexion:—'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.' Prov. 30: 12. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Cor. 7: 1.

The outward cleansing is attended to by an outward ceremony. Pilot washed his hands in token of his innocency. Thus 'having our hearts sprinkled [with living water] from an evil conscience, and our bodies washed [by baptism] with pure water,' in token of our outward conformity to the law of Christ. Heb. 10: 22.—'Know ye not that so many of us as ARE baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into DEATH: that like as Christ was raised up from the dead by the glory of the father, EVEN SO we also should walk in newness of life.' Rom. 6: 3, 4. We would not say that the outward ordinance is not brought to view in this text; but who cannot see that something more than that is presented? To be baptised INTO CHRIST is a lasting baptism. 'Abide IN ME,' says Christ, 'and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide IN ME.' John 15: 4. The idea conveyed to our minds in this text, is just what is expressed by a plain understanding of the language. As Christ died—shed out of his veins the blood of Adam, so must we; and into this death we are baptised with the Holy Ghost—'the spirit of him that raised up Jesus from the dead,' 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Does the expression 'even so' mean any thing? Does it mean what it says? How then was Christ raised up? In what KIND of a new life did he walk? 'For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak with him, but we shall live with him by the power of God towards you.' 2d Cor. 13: 4. 'To him that overcometh will I grant to sit with me in my throne, EVEN AS I also overcame and am set down with my Father on his throne.' Rev. 3: 21. 'Even so;' We shall walk in newness of life. A new life—living by a new principle of life—the Holy Ghost, 'even so,' as Christ lives. The outward ordinance conveys no new life. The man is the same as he was, with the exception of his openly having declared his faith in Christ. If this text does not embrace the resurrection from the dead, in vain may we look for that glorious doctrine in the Bible. The manner of being baptised INTO Christ is plainly stated in 1 Cor. 12: 13. 'For by ONE SPIRIT we are all baptised into one body,' &c. 'We being many are one body IN CHRIST.' Rom. 12: 5.

We have protracted our remarks farther than we had designed, and will close the examination of Scripture texts by requesting the reader to compare with the views here advanced the following texts: Eph. 4: 5; Col. 2: 12; Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; Mark 16: 16; Acts 1: 5; Acts 11, 16, 19: 5, 22, 18; 1 Cor. 12: 13; Gal. 3: 27.

A few remarks upon the Baptism of the Holy Ghost, and we have done. We are not of the opinion that its effects are in the main, materially different from what they were under the old, or Jewish dispensation, only as to the manner of its being conferred. Then it was received by faith *through the works of the Law*. Now, men are baptised with it THROUGH FAITH; working an instantaneous change in the heart. If he that is born (or begotten as the term may be understood,) of God, hath the witness *in himself*; and there are three that bear witness in the earth, the spirit, the water, and the blood, we ought to be able to know, (from the same cause that John did,) that we are his, by his spirit which he hath given us. 1 John 3: 24. If we have no other evidence of a preparation to meet our Lord at his coming with joy, than the Bible in our pockets—a tolerable knowledge of its truths in our heads, and the life of a pharisee, accompanied with the recollection that we have been baptised with water and partaken of the Lord's Supper; we have sadly degenerated from the apostolic standard of true piety. And if with these evidences alone we content ourselves to meet the events of the last day, we should, it is to be feared, find ourselves among the signs of 'the last time,' as written in Jude 9. 'These be they who separate themselves, sensual, having not the spirit.' 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Jude 20, 21. These with many other parallel texts, show the absolute necessity of God's people possessing the Holy Ghost in 'the last time.' If it produced a sensible effect upon the human system in the Apostle's days, it will do it now. Every child of God can recollect when he was *thus* baptised—when this soul-inspiring spirit thrilled through his entire frame, almost raising him from the earth; and why should it not? for by it Elijah and Paul were caught up.

The baptism of the Holy Ghost may be distinguished from animal feeling, such as are manifest under the exhibition of pleasant sights, or pleasant sounds—grand and sublime displays of nature, art, &c. Thrills of feeling thus experienced, leave the mind in a depressed and unhealthy state, causing it to loath the ordinary blessings of life: While the baptism of the Holy Ghost leaves the mind in a peaceful, happy and contented state. It may be known by God's rule, 'Try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4: 1. Try them by God's rule—his word. If it be that, or any exercise that harmonizes with it, which has caused these joyous emotions, what can it be but the spirit of God—the baptism of the Holy Ghost? In enforcing the duty, and necessity, of the baptism of the Holy Ghost, we do not wish to be considered as detracting from the outward ordinance. Far from it. It is a blessed ordinance—a happy privilege which God's people enjoy, of professing their faith in Christ, and acknowledging their deadness to the world. It is a good work, but not the christian's God.

We do not present the above, as the general views of Adventists, but as our own; which we believe are fully sustained by the word of God. We have only given the outlines in this article, begging the reader, prayerfully, to study, and carefully to compare the Scriptures upon this subject—a subject that we have spent days in the examination of, with more pleasure than any other, connected with the great truth of our Lord's soon coming.

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WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

☞The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present.

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.—*Prov.* 29: 16.

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers, neither be thou envious againstthe workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

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THE WESTERN MIDNIGHT CRY!!!

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III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

Note.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 697; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak, and not lie, though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 22, 1844.

LECTURES.

As the College Hall on Sabbath next at the usual hours, unless notice to the contrary shall be given in the daily papers of Saturday.

Lectures, prayer and conference meetings, are held at the Engine House, in Fifth street, west of Smith, on Monday, Wednesday, Thursday, and Friday evenings.

THE TABERNACLE.

In consequence of wet weather, and some other disappointments, the Tabernacle will not be ready to meet in, until Sabbath after next. It is enclosed, and the work of plastering, laying floors, and making the seats, is rapidly progressing. It is an immense building, and requires more time to finish it than was at first anticipated.

THE PAPER.

The next number completes our 3d vol. for which, (including vol. 2) there is enough due from subscribers to publish a fourth volume gratis, should it be needed. Sorry as we are to say it, past experience has taught us that we can not rely upon such means for the continuance of the paper. So without regard to what is due us, those friends who wish the paper continued, will send the means; and should we be compelled to stop for want of funds, the amounts received will be returned, or the value in other publications, if required.

A number of copies of vol. 2, bound, can be had if ordered soon. Price, 50 cents. They can be sent by mail at the same rate of postage, as though they were not bound.

☞ This is to inform those certain preachers that manifested so much concern about our welfare during our brief absence—regretting that we should never be heard of more, that we are still well, and "looking up, knowing that our redemption draweth nigh."

☞ Prof. McGuffey has been edifying his congregations for some Sabbaths past, with lectures against the coming of our Lord, as held by the Adventists. He is a very learned, as well as talented man; consequently we may set down these efforts as another era in the prosperity of the Second Advent cause in Cincinnati.

☞ Brother and Sister Brewer arrived on Thursday morning, in good health and spirits. Their labors will be confined to this vicinity at the present.

TOUR TO NEW YORK.

On Thursday, the 30th ult., at 11 o'clock A. M., we took passage on the Steam Boat "Monongahela," for Wheeling, where we landed on the following Saturday about 3 o'clock P. M.

The boat was crowded with passengers, among whom were a number of the members of the Presbyterian General Assembly, on their way home from their late session at Louisville.

On Thursday evening, worship was held, Br. Cuyler, of Philadelphia, taking the lead. On Friday evening, at the request of the passengers, I lectured upon the Second Advent—read the Scriptures relative to the inheritance of the saints in the "New Earth,"—the time when they would possess it, as evidenced by the signs, and also some texts relative to the *inheritance of the wicked*. I then requested Mr. Cuyler to make some remarks, which he did, in a very plain manner, dwelling upon the importance of being *ready*—This was every thing.—It was of but little comparative consequence where the saints inheritance was, or when they possessed it, if they were only *ready*. The doctrine that it does not matter *where* a person goes to, or *when* they go, does not obtain in the present world; for then the attractions and desirableness of the *prison*, would be equal with the *palace*. But such doctrine in religious matters, does obtain to a great extent. I however got along with the Dr's remarks, by making use of a principle that is sometimes applied to the plain language of the Bible, viz. That it does not *mean* just exactly what it *says*.

On Saturday evening, at six o'clock, I took the stage for Brownsville, where I arrived about sunrise the next morning, and spent the Sabbath.

The keeper of the public house sent for a Mr. Foster, to come and see me, having been requested to let him know when a Second Advent lecturer should come into the place. I found Mr. Foster to be a strong Second Advent believer. He is a Deacon, and Trustee in the Baptist church in Brownsville. He procured the use of their large and commodious meeting house for me in the afternoon, and published my appointment for a Lecture. The congregation was large, and listened with intense interest. There were present eight preachers. It was the first Second Advent lecture ever delivered in the place. By request, I lectured in the M. Protestant meeting house in Bridgeport, (a part of Brownsville) in the evening. The house was crowded, although the people had but about three hours previous notice. I learned that a copy of Mr. Miller's lectures, by some means, had found its way into this place last fall, and produced so much excitement, that a good reader was employed to read the work in one of the churches. During this reading, which occupied eight or ten successive evenings, the interest was intense. The house was crowded, and an extensive revival followed. It was at that time that Bro. Foster, and some others, embraced the doctrine of the Advent. I was beset by a multitude to remain and deliver a course of Lectures, but in consequence of other engagements, was compelled to decline. On Monday morning I continued my journey through Uniontown, Cumberland, Baltimore, Philadelphia, and arrived at New York on Wednesday, P. M.

The friends in that place all seem to remain steadfast in the blessed hope, of soon seeing the blessed Lord coming in his kingdom. The difference that exists among some of the brethren, relative to the "Intermediate state of the dead," and the "end of the wicked," causes some *feeling* that we are entire strangers to in this section: and a feeling that they would be strangers to, if they would earnestly endeavor to purge out the old leaven of attempting to hold dominion over the faith of the saints.

It seems to us the height of folly, to spend a multitude of words relative to the intermediate state, when in a few days that state is to be done away, as we are all agreed. And so of the "end of the wicked." So long as we are all agreed that the saints are to be eternally happy in the new earth, what have we to do with the wicked, further than to proclaim in their ears "the day of vengeance of our God?" And are not the terms God has given us to do this with, sufficient?

Take a little advice from Esdras. Be not curious to know how and when the wicked are punished, but be thou curious to know *how* and *when* the righteous are rewarded.

The brethren have four places of worship in New York, in three of which we lectured during our short

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stay among them, viz: three times in the house, corner of Christie and Delancy streets—once on the corner of Grove and Hudson streets, and once at Franklin Hall in Chatham Square. We also lectured once at the house of prayer in Brooklyn.

During this visit, we experienced the warm greetings of numerous friends, whom we had expected, ere this, to have met in God's everlasting kingdom. Such meeting we should have preferred, delightful as was the present interview.

We were happy to find Bro. Southard so far recovered from his protracted illness, as to be able to resume his editorial labors.

On Tuesday, the 11th inst., we started for home, but were much disappointed in not meeting Bro. and Sister Brewer in Philadelphia, who, according to previous arrangement, were to accompany us. We were compelled, however, to continue our journey night and day, or leave the brethren in Cincinnati another Sabbath. We arrived home on Saturday evening,—found all things proceeding harmoniously as usual.

COMMUNICATIONS.

THE PROMISE OF GOD.

And I will give unto thee (Abraham) and unto thy seed after thee, the land wherein thou art a STRANGER, all the land of Canaan, for an everlasting possession; and I will be their God, Gen. 17: 8. And God himself shall wipe away all tears from their eyes, &c., &c. Rev. 21: 3, 4. Did Abraham and his seed receive the promise in this life? And He gave him (Abraham) none inheritance in it, NO, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, &c., &c. Acts 7: 5. By faith Abraham when he was called to go out into a place which he should AFTER receive for an inheritance obeyed, &c., &c. By faith he sojourned in the land of *promise* as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the *same promise*. For he looked for a city which hath foundations, whose builder and maker is God, Heb. 11: 8, 9, 10. Well but if Abraham and his seed did not receive the promise immediately did they not receive it in this life? Hear Paul in the 13th verse. These all died in faith, *not* having received the *promises*, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And others were tortured not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. And these *all* having obtained a good report through faith, received *not the promise*, Heb. 11: 35—40. Let us hold fast the profession of our faith without wavering for He is faithful that *promised*, Heb. 10: 23. For ye have need of patience, that after ye have done the will of God ye might receive the *promise*. For yet a little while and He that shall come, will come, and will not tarry, Heb. 10: 36, 37. Who are the children or seed of Abraham? Know ye therefore, that they which are *of faith*, the same are the children of Abraham, Gal. 3: 7. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for ye are all one *in Christ Jesus*. And if ye be Christ's then are ye Abrahams seed and heirs *according to the promise*, Gal. 3: 27—29. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. 5: 4. Even so, come quickly.

J. H. D.

OUR "REDEMPTION."

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your REDEMPTION draweth nigh, Luke 21: 25—28. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the "REDEMPTION" of the body, Rom. 8: 23. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven, 2d Cor. 5: 1, 2. And the "REDEEMED" of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isaiah 35: 10. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21: 4. I will RANSOM them from the power of the grave; I will REDEEM them from death, &c., &c., Hosea 13: 14.

Then look up, and lift up your heads, for your REDEMPTION draweth nigh. What a joyful anticipation! What a soul thrilling thought, that we shall soon see the heavenly Bridegroom, the King of Kings, in all his glorious apparel, the meek and lowly one, who had not where to lay his head; coming again to take EVERLASTING possession,—to restore ALL things—to drive death and the devil forever away. Our hope blooms as the rose,—the love of this sin cursed world is forever vanished, when we by faith see our "REDEMPTION" draweth nigh.

And is there not a better world,
Where minds commingle with the blest?
Where sorrow, pain, and conflicts cease,
And where the weary are at rest?

Where friends deceive not with the breath,
Where kin and kindred ne'er shall sever,
And where intrudes no poignant death,
In realms where saints shall live forever.

O blest be He, whose power divine,
Forbids us from the path to roam;
That leads to everlasting bliss,
A peaceful and a happy home.

When our career on earth is spent,
And life is ebbing fast away,
Thus may we calmly sink to rest,
And rise in worlds of endless day.

J. H. D.

The following is from an old sea captain, who on a former occasion sent us an account of the falling stars as discovered by himself while at sea.

FAIRFIELD, Ct., June 8, 1844.

DEAR BROTHER JAMES—I hope you won't give up the ship for the want of funds on the voyage because our reckoning is out. Why, it frequently happens that we are ahead of the ship by our reckoning in consequence of not making proper allowance for leeway and current, or giving too much distance on our log book. In such cases what is to be done? Do you suppose we give up in despair, and say we shall never get to land? I recollect the first journal I kept when before the mast. The mate came to me and asked me where I was. I told him I would tell him when I got ashore. He said he was astern, and the captain was over the Alleghany mountains. I told him I was sorry for that for we should have to be heaving the lead all night. Now sir, is it not all the better to be astern of our reckoning? We shall keep a bright look out, sounding often, with a man at the mast head. As for making any further calculation for the time when our voyage will be ended I think is without warrant from our Master's command, and I have always been in the habit of obeying orders, and I consider it sufficient for me that my Master has told me to keep a good look out ahead and be watchful for He has said that like a thief in the night he may come when we are all asleep. It is perhaps owing to my great caution and watchfulness that I have never for 35 years at sea, met with any disaster of any consequence. I am sorry to read the contention between brother Hitch and Storrs, for I think their time and talents ought to be employed in warning a wicked world of the speedy judgments that are coming upon them. I think we are too apt to lose sight of the power and wrath of our adversary, which seems to be very great and increasing, knowing that he hath but a short time to live. I think it would be very natural for him to assume the garb of an angel of light, and cause us to put our own constructions upon the word of God. I should suppose he would make the most violent attack upon those who are proclaiming the speedy coming of our Lord, and be rather careless respecting the Laodiceans who are crying peace and safety. Or those who has his mark on their foreheads or hand. Like a fowler when he fires in to a flock of birds, he runs after the wounded that are like to get away from him, for the dead ones he can pick up at his leisure. * * * * *

I think I can imagine in my minds eye, our Saviour looking down from the main top, viewing us in various parts of the ship, some asleep, some slumbering and others hoping between doubts and fears, and almost given up to despair, their reckoning being out, and many having given up their various occupation for a living, but a few faithful watchmen with their charts spread out before them, steering their own course and occasionally calling out to the helmsman steady,—keep her steady! with a bold and fearless reply, Aye Aye sir.

From your brother in Christ,

A. G. JENNINGS.

FOR THE WESTERN MIDNIGHT CRY.

LETTER FROM BRO. BARTHOLOMEW.

"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The apostle Paul in his letter to the Thessalonians, speaking of the latter days, and the signs which should precede the second advent of the blessed Lord, seems perfectly to have understood the position or course, that a degenerate and worldly priesthood would take; and what manner or kind of an opiate the D. D's. would administer, to quiet the fearful apprehensions of a professing church in her Laodicean state. And the very sign, or premonition, which he gave, as a sure and infallible proof, of the sudden destruction of this sinful world, is now being most literally fulfilled, by the almost universal proclamation of the falacious doctrine or fable, of one thousand years, of what they call a temporal (thousand years) millennium, a time of universal peace and prosperity, as also, the return of the discarded carnal Jews to the land of Palestine. And this all will most assuredly take place, according to the doctrines and commandments of men, (not the Bible) before the appearing of the great God and our Saviour Jesus Christ. And as the world is now undergoing such a great political and moral revolution, that an elder John stated in a sermon, in which he attempted to say something against the speedy advent, that it would be impolitic for God to destroy the world now, in its milky state, it is under such rapid improvement: Perhaps such watchmen can prescribe a better course of policy, for the government of this world, than that revealed in the book of books. There might have been some in the days of Noah, and Lot, who were as wise as the teachers of the present day. This watchman may, if this should meet his eye

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deny the statement, as he has some others, but they are susceptible of good and sufficient proof.

The prophet Jeremiah, in the 23d c. from the 16th to the 21st verses inclusive, seems to have had a special reference to those of the present day, who prophecy so long, and loud, of peace and safety, teaching for doctrines the commandments of men. Hear him, verse 16th, "Thus saith the Lord of hosts, harken not unto the words of the prophets, that prophecy unto you, they make you vain, they speak a vision of their own heart, and not out of the mouth (or word) of the Lord; they say still unto them that despise me, the Lord hath said ye shall have peace (for at least one thousand years, which will soon commence, at the sound of the seventh [and third woe] trumpet,) and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you, (the Lord cannot, or will not come, until the close of our millennium, then the whole world is to be converted, and the earth filled with the knowledge and glory of God, as the waters cover the sea; Fear not, see the Jews, the descendants of Abraham, scattered over the face of the earth; They must all be gathered by some means, natural, or supernatural, to the land of Palestine, and build up old Jerusalem: Yes, we say again, fear not, what these Millerites say about the speedy advent, false prophets are they all;) 18th, For who hath stood in the counsel of the Lord, and hath perceived and heard his word, who hath marked his word and heard it, (surely, not these false prophets, and wild fanatics, the "Millerites,") no man knows the day or the hour, we know when it will not come, and the time that must intervene before the consummation; but these Millerites pretend to know, or understand, at least, some of the mysteries contained in the prophecy's and revelations, but it is no revelation, for we do not believe these hiden mysteries ever was, or ever will be understood by man. It is true, the apostle John tells us, "but ye have an unction from the Holy One, and ye know all things, and the Spirit shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And the apostle tells us, that all scripture is given by inspiration of God, and is profitable for correction, instruction, &c. But we think the apostle Paul, could not have understood this matter as we do, for we know that no doctrine advanced, can in any way be profitable, as gave us the least instruction, if it be enshrouded in mystery, that we can in no wise understand it. The apostle must have meant in an accommodated sense, such parts as are plain and simple, to wit, No man knows the day and the hour, this is plain. The evangelist tells us, at the commencement of his mysterious book, Blessed is he that readeth, and they that hear, (obey attend to) the words of this prophecy, and keep those things which are written therein, that is, the part or things they understand, in an accommodated sense. In the last chapter he tells us, he was commanded, not to seal the sayings of the prophecy of this book, for the time is at hand; we do not think that the revelator was strictly obedient to this command, for we think, and are sure that the greater part of the things contained therein, ever have been, still are, and will be sealed while time endures.

Peter in his 2d epistle 3d chap. speaking of the second advent, says, that our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, (the coming of Christ,) in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also other scripture, (that does not speak of the advent) to their own destruction. Sure Peter must have had a special reference to the Millerites, for none are more ignorant, and how very unstable they are, just see how they are leaving the churches, calling them Babylon, &c. Yes, they pretend to believe that the prophets have ever enquired and searched diligently into these things, who prophesied of the grace that should come unto you, (or them) searching what, or what manner of time, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto them, but unto us, they did minister, the things which are now reported unto you, &c. We say still, fear not, keep your minds eye still on the one thousand years, peace and safety, and all is well. 19th, Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20th. The anger of the Lord, shall not return, until he have executed, and till he have performed the thoughts of his heart; in the *latter days* ye shall consider it perfectly. Sure these things are now taken into serious consideration, which proves a fruitful source of many serious reflections, and most unpleasant sensations. 21st. I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied, and so I they continue to say peace and safety, but when they shall say peace and safety, then sudden destruction cometh upon them. In conclusion we would say, hearken not to the words of the prophets who prophecy unto you, they make you vain, or cause you, in vain to look for the fulfillment of their prophecy, of peace and safety. But let us rather gird up the loins of our mind, and hope to the end, for the glory that is to be brought unto us at the revelation of Jesus Christ, for surely the signs of the times indicate that the coming of the Lord draweth nigh. In confident assurance of the blessed hope we are still looking.

D. Bartholomew.

Aurora, Ia., June 3d, 1844.

We have a number of communications on hand, all of about the same character and written in the same spirit. The following is a sample.

Manchester, Wabash Co., Ind, May 4th, 1844.

Dear Bro. Jacobs—

Inclosed in this, I send you one dollar to pay for the "Western Midnight Cry," which I receive and read with deep interest. Please send me one more copy commencing with the first number if you have them. I received the last volume from Bro. Chaplain, from the reading of which I have been led to see that we are living in the last days, and soon the Lord will come and take the weary pilgrim home to rest. But many of the dear brethren in Christ are slumbering upon the verge of eternity, and many who have heard the midnight cry, seem to remain inactive and unconcerned upon this soul-chearing event; and who, I awfully fear, God will spew out of his mouth: For surely if they loved his appearing they would not remain stupid in the cause of Christ. Yours in the blessed hope,

J. N. Spear.

Hamilton, May 30th, 1844.

Dear Bro. Jacobs:—

Our prospects here are not very encouraging, but yet we have a little band that remain stedfast. We prize the Midnight Cry above any other publication that we have ever read, and cannot think of parting with it so long as it continues to be the advocate of Bible truth, and dictated by a christian spirit. Our desire is to do what we can for the support of the cause, but our means are very limited. I now send you inclosed, two dollars for the Western Midnight Cry.

Yours in the hope of the gospel,

Isaac Pierson.

LETTER FROM BRO. HICKLIN.

Noble Co., Indiana, June 1, 1844.

Dear Bro. Jacobs:

A few in this vicinity are still waiting for the return of the blessed Saviour to translate them to the joys of paradise—to a restored earth, where Christ shall sit upon the Throne of his father David, and the whole earth shall be full of his glory; where we shall reign kings and priests forever, even forever and ever.

Among those who embraced the Second Advent faith few if any have turned away from the blessed hope of his "glorious appearing." They have neither turned infidel or committed their Bibles to the flames—nor given up their faith in the speedy coming of the Son of God. They believe fully and firmly in their Bibles, and believe that it shows clearly that the end of all things is at hand, at the very door.

Last Sabbath we formed an Advent Association of heartwenty members, near Fort Wayne, and some others not then present is expected to unite; they did not think it necessary to withdraw from their several communions. Prayer, reading the Bible, christian conversation, and exhortation, are the objects of this association.

Brother Chaplin and I, propose making a tour to northern Indiana, if time continues, to lecture, and if not, we hope to meet you on the new earth and walk the streets of that golden city which hath foundation whose maker and builder is God.

There is a *midnight slumber* weighing down a carnal church, which nothing but the sign of the Son of Man vaulting the heavens in descending glory, can arrest; even our Second Advent friends many of them, seem to sleep and slumber like the disciples when their Master agonized in Gethsemane—but while we slumber let us be careful to have oil in our vessels. Dear Brother Jacobs, though our Master tarry, we will wait for him, for he will surely come. Yours in hope of being found worthy through Christ to inherit eternal life.

Lewis Hicklin.

For the Western Midnight Cry.

THE MIDNIGHT CRY!

Behold the cry! The midnight cry
Is sounding through the earth abroad,
Awake, ye saints, the Bridegroom's nigh,
Go forth to meet your coming Lord.

He comes to take into his arms
His holy church, his spotless bride—
To bless her with his heavenly charms,
And place her by his glorious side.

With his own hand he'll wipe the tear
Forever from her weeping eyes—
Dissolving all her griefs and fears,
Amid dissolving earth and skies.

Then on her lovely brow, a crown
Of dazzling texture, rich and bright,
He'll place—then quick descending down
Shall reign with her on Zions height.

Then wake ye virgins! Sleep no more;
The cry is made, awake! awake!
The time of slumbering now is o'er,
Oil with your lamps in vessels take.

He comes! the Bridegroom quickly comes,
The oracles of God declare—
The bearer of eternal dooms—
Of endless life—of sad despair.

Go forth to meet him, quickly go,
No time to waste with idle dreams,
'Ronse ere the seventh trumpet blow,
The night 's far spent the morning gleams.

He comes, enthroned in dazzling light,
A rain-bow spans the shining heaven,
While at his feet dark clouds of night,
And coals of fire with fury's driven.

He comes! A cry both long and loud,
Announce the Judge—the Saviour nigh,
Saints rise and meet him in the clouds,
Wise virgins, trim your lamps and fly.

W. S.

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LETTER FROM J. H. DENHAM.

BETHEL, CLERMONT CO., O., June 3, 1844.

DEAR BRO. JACOBS:

I take this opportunity of writing you a few lines more. I did not mean to convey the idea that God has any more respect for the carnal Jew, than he has for the carnal Gentile. Paul says, all are not Israel that are of Israel. Neither do I suppose, on the same principle, that all are Israel that are of the Gentiles. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, Rom. 10: 12. For whosoever shall call upon the name of the Lord shall be saved, 13th verse. But it seems as if the spirit that was in the Jews at Christ's first coming, is transferred over to the Gentiles. The Gentile Churches seem as blind concerning the signs of the second advent, as the Jews were of the first advent. The Jews seem, by different accounts which I will now show, to have humbled themselves before God. See Eastern Midnight Cry, Vol. 6, number 9, page 279, last item. They seem to be returning to God in the latter or last days. Hosea 3: 4, 5. See Western Midnight Cry, Vol. 2, number 9—There is one case of a Jew's conversion. In the Midnight Cry, by L. D. Fleming, he says, "Among the Jews throughout the world, there is a general movement and looking toward the land of their fathers; their cruel persecutions in Persia quicken their movements; (in their affliction they will seek me early. Hosea 5: 15.) 4000 Jews have resolved to embrace the Gospel in one year (from 1842) if their expected Messiah does not come. 4000 more are under Christian instruction in Palestine, more than a third of whom have embraced Christ. See ibid., 74th page. The missionary papers, I am credibly informed, give most astonishing accounts of the conversion of Jews. Now, with these facts before us, I would candidly enquire, are not those passages I referred you to, confirming us the more in the fact, that the coming of Christ is just upon us? That some of the Jews at least will say, blessed is he that cometh in the name of the Lord. Matt. 23: 39. It need not hinder the coming of the day of God a moment, as I can possibly perceive, by admitting that a remnant will acknowledge their offence; it is already done. Concerning the manner of their being saved, your views are so correct, that it is not worth while for me to try to attempt to rectify them. I just merely wrote in the first place, to try to show that an unusual number would come in true believers, at the fullness of times, or last days.

Yours, in the blessed hope,

J. H. DENHAM.

You wished me to send you a review of your views. They cannot be bettered or made more clear, as I can perceive. J. H. D.

[The letter to which Bro. D. refers, seems to us, to claim exclusive privileges for the Jews, which subject we considered as having been put to rest by the testimony of God. It will be seen, however, that the writer did not design to occupy such ground. The present letter, and the paragraphs to which he refers, contain all that was important in the former communication.—ED.]

EXTRACTS FROM WESLEY'S NOTES ON THE NEW TESTAMENT.

BABYLON.

The following comment is upon Rev. 14, 8.

"And another angel followed—saying, Babylon is fallen—With the overthrow of Babylon, that of all the enemies of Christ, and consequently happier times are connected. Babylon the great—So the city of Rome is called upon many accounts. Babylon was magnificient, strong, proud, powerful. So is Rome also. Babylon was first, Rome afterwards, the residence of the Emperors of the world. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

"Whenever Babylon is mentioned in this book, the great, is added: to teach us, That Rome then commenced Babylon, when it commenced the great city; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its spiritual greatness began in the fifth Century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

"Her fornication is, her idolatry, invocation of saints and angels, worship of images, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome; fleshly fornication is joined abundantly. Witness the stews there, licensed by the pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature."

Comment upon Rev. 17: 4—6.

"And the woman was arrayed—With the utmost pomp and magnificence, in purple and scarlet—These were the colors of the imperial habit; the purple, in times of peace; and the scarlet, in times of war, having in her hand a golden cup. Like the ancient Babylon, Jer. li. 7, full of abominations. The most abominable doctrines as well as practices.

"And on her forehead a name written—Whereas the saints have the name of God and the Lamb on their foreheads, Mystery. This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. Babylon the great—Benedict XIII. in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, 'To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the Holy One of Israel: This Catholic and apostolical Roman church, is the head of the world, the mother of all believers, the faithful interpreter of God and mistress of all churches.' But God somewhat varies the style, the mother of harlots—The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, and abominations—Of every kind, spiritual and fleshy, of the the earth—in all lands. In this respect she is indeed catholic or universal.

"And I saw the woman drunk with the blood of the saints—So that Rome may well be called, The slaughter-house of the martyrs. She hath shed much christian blood in every age; but at length she is even drunk with it, at the time to which the vision refers. The witnesses of Jesus—The preachers of his word. And I wondered exceedingly—At her cruelty and the patience of God."

Comment upon Rev. 18: 2.

"And he cried Babylon is fallen—This fall was mentioned before, ch. xiv. 8, but is now declared at large, and is become an habitation, a free abode of devils, and an hold, a prison, of every unclean spirit—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon? Of invisible beings, devils, and unclean spirits: Of visible, every unclean beast, every filthy and hateful bird. Suppose then that Babylon to mean heathen Rome. What have the Romanists gained? Seeing from the time of that destruction, which they say is past, these *are to be its* only inhabitants for ever."

On Rev. 17: 10, he fixes the probable destruction of Rome to take place about 1836.

THE TIME.

Comment upon Rev. 1: 3. Rev. 12: 12, 14—16.

"Happy is he that readeth, and they that hear the words of this prophecy—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God has shewn. They enquire after any thing rather than this: as if it were written, happy is he that doth not read this prophecy. Nay but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled."

"God has not given this prophecy, in so solemn a manner, only to shew his providence over his church; but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the little time! which is probably four-fifths of a chronos, or somewhat above 888 years. This, which is the time of the third wo, may reach from 947 to the year 1836."

"And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place—Eagles are the usual symbols of great potentates. So Ezekiel xvii. 3, by a great eagle means, the king of Babylon. Here the great eagle is the Roman empire; the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.

2. The birth of the child, which is caught up to God.

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3. The fleeing of the woman into the wilderness.

4. The war in heaven, and the casting out the dragon.

5. The beginning of the third wo.

6. The persecution raised by the dragon against the woman.

7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1. The beginning of the twelve hundred and sixty days.

2. The beginning of the *little time.*

3. The beginning of the time, times, and half a time. This third period partly coincides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, christianity was exceedingly propagated, in the midst of various persecutions. About the year 943 it was again settled in Denmark: in 965 in Poland and Silesia: in 980 through all Russia. In 997 it was brought into Hungary; into Sweden and Norway both before and after. Transylvania received it about 1000, and soon after, other parts of Dacia.

Now all the countries in which christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon, may be understood by the wilderness, and by her place in particular. This place contained many countries; so that christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman, and provided a safe abode for her, where she is fed—By God rather than by man, having little human help, for a time, and times, and half a time—the length of several periods here mentioned, seem to be nearly this:

1. The non-chronos contains less than 1111 years.

2. The little time 888 years.

3. The time, times, and half a time 777 years.

4. The time of the beast 666 years.

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.

2. The 1260 days of the woman from 947 to 1524.

3. The little time from 947 to 1836.

4. The time, times, and a half time from 1038 to 1836.

5. The time of the beast is between the beginning and end of the three times and an half. In the year 1038 the empires had a good understanding with each other, and both protected the woman: the bishops of Rome likewise, particularly Victor II. were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 947 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and an half began, namely, from the year 947 to 1038, she was fed by others, and has food herself. To this the sciences, transplanted into the west from the eastern countries, much contributed; the scriptures in the original tongues, brought into the west of Europe by the Jews and Greeks much more; and most of all the reformation grounded on those scriptures.

Water is an emblem of a great people; this water of the Turks in particular. About the year 1060 they over-ran the christian part of Asia. Afterward they poured into Europe, and spread farther and farther till they had overflowed many nations.

But the earth helped the woman—The powers of the earth; and indeed she needed help through this whole period. The time was from 1058 to 1280: during which the Turkish flood ran higher and higher, though frequently prest by the emperors, or their generals, helping the woman. The (two) times were from 1280 to 1725. During these likewise the Turkish powers flowed far and wide. But still from time to time the princes of the earth helped the woman, that she was not carried away by it. The half time is from 1725 to 1836. In the beginning of this period, the Turks began to meddle with the affairs of Prussia, wherein they have so entangled themselves as to be the less able to prevail against the two remaining christian empires. Yet this flood still reaches the woman in her place; and will till near the end of the half-time; itself will then be swallowed up, perhaps by means of Russia, which is risen in the room of the eastern empire."

On Rev. 10: 6, he makes the sounding of the seventh angel, when the mystery of God is to be finished to take place in 1836.

Had John Wesley lived among Methodists in this age, he would have been required to "desist from agitating the subject of *the time*" of the great events upon which he treated, or submitted to expulsion *seven or eight years ago.* So much worse would he have been than a "Millerite." But, says one, time has proved his folly on these points; very well, How did you know that *time* would prove his folly? According to the course his professed followers in this section, have pursued towards their brethren, they would neither waited for *time* or *scripture* to prove him in error, but would have shut him out of their churches long before either of them had done it.

His arguments, to our minds, prove this: That this pious, devoted servant of God, and student of the Bible, looked to about this time in the history of the world, for the consummation, or final overthrow of antichrist, and that for the best of reasons: Because the Bible teaches it. We however differ with his views of the nature of the Millennium.

OUR SPECULATIONS.

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by brother J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of bro. Himes,

Resolved, that a committee be appointed to investigate his financial affairs, and report thereon.

Report of the Committee.

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report:

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. Walker, Portsmouth, N. H.
T. W. Hawkins, Roxbury, Mass.
S. Goodhue, Boston, Mass.
E. Rider, Amoskeag, N. H.
J. Pettis, Providence, R. I.
Committee.

Boston, May 2, 1844.

Advent Herald.

STATEMENT

To the Friends and supporters of the Advent Cause.

Dear Brethren and Sisters.—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations *of prophetic time*, the advent must be *nigh* and the *next event* in order, in historical prophecy. I did not, for several months, embrace his views of the *time*, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of *both sides* of the question. During the publication of the first six months in which the arguments were given for and against the *time*, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible to the entire world. The instrumentalities to be used, were, the *Press*, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the

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professors in every branch of the church, the general approbation of the doctrine by the more pious and spiritual members of the churches, and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first conviction of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which give a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example: in the second chapter of Daniel, we have the metalic image of gold, silver, brass, iron and clay. Four universal monarchias, Babylon, Media and Persia united, Grecia, and Rome are here symbolized. A *fifth* universal and eternal kingdom was to succeed the entire destruction of the first four *earthly ones*. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "*Second Woe*," will have passed. And behold the "*Third Woe, cometh quickly.*" And, "in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door."*

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion: Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, we have events and signs there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompence of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 25, 39.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers, should be sustained. The publications should be scattered: and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

> On! let all the soul within you,
> For the truth's sake go abroad!
> Strike! let every nerve and sinew,
> Tell on ages—tell for God.

MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this; the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions;* my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes.—We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause!* Some, no doubt, *really believe* it. I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every felicity to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done good and faithful servant, enter thou into the joys of thy Lord." JOSHUA V. HIMES.

Boston, May 23, 1844.

Blessed are the pure in heart: for they shall see God.—Matt. 5: 8.

*See Litch's Exposition, vol. 2.

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The following are selected from among some extracts compiled from the Bible, and English writers, and published in the last "Advent Herald." It appears that they have been printed in England upon a letter sheet, for distribution.

CHRIST CRUCIFIED.

* * * "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, '*We preach Christ crucified*,' as if the death of the Lord were the exclusive theme of his preaching:—this exposition is false * * * the Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the common translation of MESSIAH. Let us then substitute this word—"We preach a crucified MESSIAH,"—and the perversion will appear evident; for what does MESSIAH signify? MESSIAH is the name of our Lord's threefold office of Prophet, Priest and King. * * * If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. * * * The Prophets every where testify of two comings of the MESSIAH—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul."—*Plain Sermons*, p. 277, by the Rev. J. A. McCAUL, D. D.

THE SECOND ADVENT.

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillenial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say now, because the signs are such as to leave no excuse for closing their eyes any longer against the broad clear light of advancing day."—*Charlotte Elizabeth. Christian Lady's Magazine*, 1843.

* * * "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so it will be in the case now before us. (See Luke, i: 32; Acts, i: 11.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNeile, M. A.

* * * "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious *literal* meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets *literally*, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the *literal* interpretation of Moses and the prophets is established."—*Lectures on the Prophecies*, p. xxxi. by the Rev. H. McNEILE, M. A.

* * * "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See Jer. xxxi. 49.)

* * * "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See xxiv. and xxv. Matt.; xiii. Matt.; xxi. Luke.) *Plain Sermons*, p. 257-8-9, by the Rev. J. A. McCAUL, D. D.

* * * "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.

* * * "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. Luke, xvii. 26-30, &c.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millennium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 65, by the Rev. H. McNeile, M. A.

* * * "Furthermore supposing the passage (xx. Rev. 7,) did imply this, supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be in that condition; still the objection would not hold good against our argument; for I proceed to show you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall continue in such a state till the Lord comes."—*Sermons on the Second Advent*, p. 81.

FURTHER PROOF.—* * * "'*For the earth shall be filled with the knowledge of the Lord as the waters cover the seas.*' Such a period, you are well aware, is plainly and repeatedly predicted. Now I wish to show you, that the coming of the Lord Jesus Christ will *precede*, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness and happiness, and harmony, will be in a state resembling the wide-spread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the xvii. chap. of Luke."—*Sermons on the Second Advent*, p. 56.

* * * "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth, (Mark xvi. 19,) as surely to come again in like manner as he went away, (Acts i. 11,) and so concludes, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth!* Whatever, therefore, is written or spoken, concerning his or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.

[TO BE CONTINUED.]

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from P. H. Gosse, Esq., of London:

"Your calculations of time are subject to a slight error, (amounting only to a single year, however,) arising from an element in the process not being attended to, which is in fact little known except to Chronologers. It is the fact, that the year called* 1, B. C., was followed, not by a year called 0, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall have, not the true date of the termination, but one just a year short of it. To give an example: a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4: answer 5 June, 4, A. D. But the true answer is 5th June, 5, A. D. as you will see by *counting* the years. The period begins 7th June, 7, B. C.

The 1st year has elapsed,	5th June,	6, B. C.
The 2d year " "	5th June,	5, B. C.
The 3d year " "	5th June,	4, B. C.
The 4th year " "	5th June,	3, B. C.
The 5th year " "	5th June,	2, B. C.
The 6th year " "	5th June,	1, B. C.
The 7th year " "	5th June,	1, A. D.
The 8th year " "	5th June,	2, A. D.
The 9th year " "	5th June,	3, A. D.
The 10th year " "	5th June,	4, A. D.
The 11th year " "	5th June,	5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year 0 does not exist in Chronology. I have considerable means of reference, having access to the largest library in England.

* This is not at all affected by the actual time of Christ's birth, which was 4 B. C., but is a question of pure chronology.

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that of the British Museum, and I can give you my word that it is; but a reference to any copious Chronological tables would show the fact. Blair's in particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844."

It is now about five months since we discovered the same "element in the process," though not exactly in the way mentioned by Mr. Gosse. While we subtracted 457 from 2300, leaving 1843, we added 457 and 1843 together, which made 2300. We at once perceived that it required the *whole* of 457 B. C, and the whole of 1843 A. C, to constitute 2300 *years*. So that if the decree to restore and build Jerusalem went forth on the *first* day of the year 457 B. C., it would require till the first day of the year 1844 to complete 2300 years. Or if the edict were issued in any subsequent part of the year, the 2300 years would not terminate till the corresponding period in 1844.

* * * * * *

The above principle will apply with equal propriety to the SEVEN TIMES, or the 2520 years. The date of the commencement is the captivity of Manassah, which, according to the best chronologers, took place in the year 677 B. C. Subtract 677 from 2520 and the remainder is 1843. Then add 677 and 1843 together and you have 2520. This proves that it requires the *whole* of 677 B. C., and the *whole* of 1843 A. C. to consummate 2520 years. So that if the captivity of Manassah took place *in* the year 677 B. C., it would, of course, demand till the same period *in* the year 1844.

This is the only light which we have in relation to the *time*.

We believe that God will not exceed his own date even by a fraction. "At the time appointed the end shall be." "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it [apparently] tarry, wait for it; because it will surely come, it will not [really] tarry.—*Voice of Elijah.*

WHO CAN DOUBT?

Doubt what? The coming of the Lord. Certainly, we know not a single reason why a single doubt should be entertained on a subject so strongly fortified with facts and truth, and which is daily being strengthened with the addition of new and most convincing testimony.

No one truth is more clearly sustained by divine testimony than that which proclaims the near coming of the adorable Lord. A seven-fold wall of light has been thrown around it, by the unerring hand of inspiration, which all the learned and unlearned assaults of the darkness of this infidel age have not in the least impaired. No, thanks to the wise and Omnipotent Builder, every attack which has been made against it has served more fully to develope its invulnerable strength, and super-excellent glory, grandeur and beauty.

The numerous witnesses, though standing, many of them, far remote in point of time from each other; yet what perfect harmony marks their heavenly story. The light of prophecy, which shineth in a dark place until the day dawn, caught their eye, inspired their tongues, and guided their pens. They spake as they were moved by the Holy Spirit. Hence their testimonies agree—are *one* in proclaiming the coming of the Lord at the very doors. And who can doubt their testimony? It is folly, nay madness, to even waver on a subject which the wisdom of the Highest has been so visibly manifested in proving true, as the speedy coming of Christ.

If you are troubled with doubts, go to God and his word, in fervent and constant prayer. *Review* the evidences which first produced your precious faith, and your doubts will soon be gone, and you will be found "lifting up your heads *rejoicing*, *knowing* that your redemption draweth nigh."

If the time is not at the door when God will "gather together in one all things in Christ," why do the *seven times* predicted by Moses for the scattering of His people, (the 2,300 and the 1,335 days in Daniel's prophecy, at the end of which the sanctuary is to be cleansed, and Daniel stand in his lot,) we ask, why do they terminate at about *this time?* And why do John's seals, trumpets, woes, witnesses, 42 months, and 1,260 days—Paul's revelation and destruction of the man of sin, his perilous times—Peter's last days of scoffing, and Jude's last times of mocking—Christ's signs in the sun, moon, stars, earth, and seas—the distress and perplexity of nations—the growing wickedness and crime of our distracted world—the apathy, unbelief, divisions, confusion, corruption, and revelry, of the Laodicean church around us—we again ask, why do these and many other witnesses we might name, *all*, yea ALL, as it were, stand with the hand uplifted towards heaven, and "swear by him who liveth forever and ever," that the auspicious moment has come, in which we should look for the coming of the Lord in power and great glory?

Most certainly this is their testimony, and God, who cannot lie, has inspired it. It is *his* own *word*; and though heaven and earth pass away, his word will not fail. It never has failed, but has immutably established its divinity by the fulfilment of a thousand or more of its own predictions. And shall we, or can we, for a moment doubt the accomplishment of its *last* and most glorious promise? God forbid! *We will hold fast the profession of our faith without wavering, for he is faithful who has promised.*" The Lord *will* surely come at the time appointed, and that time is at the door. Be ready to meet it!

Voice of Truth.

☞Any errors in our last number may be accounted for from the circumstance of our being absent at the time the paper went to press.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

1. Miller on the True Interpretation of Scripture, and the twelve hundred and sixty days of Daniel and John, 12½
7. Fitch's Letter on the Advent in 1843, 12½
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Bibles, Charts, Tracts, &c. &c.

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Two Addresses of Wm Miller, 03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound, 50
A scriptural test of Saving Faith, by John Swaftweather, 06¼

The above Works may be had at the Second Advent Office on Third street, four doors east of Walnut, south side. Address of J. V. Himes, Cincinnati, Ohio.

SECOND ADVENT DEPOTS.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, JUNE 29, 1844. [No. 13.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office,--Third street, between Main and Walnut, a few doors east of Walnut, south side.

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

☞ *All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.*

☞ *A general assortment of Second Advent Books and Publications are kept at our office, for sale.*

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

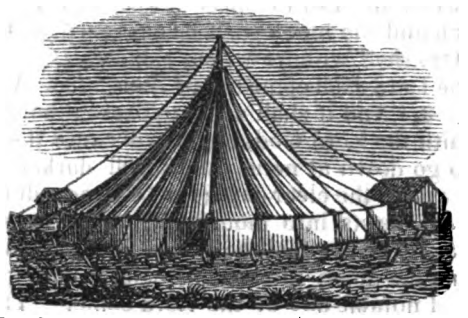
CINCINNATI, JUNE 29, 1844.

LECTURES

Will be delivered (providence permitting) at the Fourth Street Hall, between Main and Sycamore, on Sabbath next, at the usual hours throughout the day and evening.

Lectures, prayer and conference meetings will be held at the Engine House on Fifth street, each evening in the week except Monday and Saturday.

GREAT TENT MEETING.



The Great Tent (providence permitting) will be pitched at Madison, Indiana, at the junction of Main Cross, and Vernon Streets, in the west part of the city, sometime during next week, and the meeting commenced on July 7th, to continue eight or nine days, should the weather be favorable.

The Tent is of circular form, 100 feet in diameter, and will accommodate about 2000 persons.

Lectures may be expected from J. Litch, of Philadelphia, S. S. Brewer, of New York, and E. Jacobs, of Cincinnati, embracing all the great Scripture truths, relative to the Second Advent of our Lord and Saviour Jesus Christ, now especially "nigh, even at the doors."

All are invited to come and hear, and then judge for themselves; remembering that if "we be beside ourselves, it is to God: or whether we be sober, it is for your cause."

I have taken the entire responsibility of this appointment upon myself, trusting in God; without any assurance from a single individual, of receiving a dollar towards defraying the expenses, which will probably amount to more than $200.

Those friends who may feel it their duty to aid this missionary enterprise, will make their remittances to me at Cincinnati, or communicate with me personally, at Madison.

E. JACOBS,

Superintendent of the Tent Meeting.

Cincinnati, June 29th, 1844.

ARREARS.

Those persons that are owing us for either, or all, of the first three volumes of the Western Midnight Cry, will please make their remitances to J. V. Himes, Cincinnati, without delay. We are very sure that all *honest persons* that have it in their power will comply with this request, when we say to them, that it is very much needed *at this time*, to replace some funds that have been borrowed to complete the volume.

☞ Brother Himes, writes us from the camp meeting at Adison, Vt., that Bro. Litch will be with us about the first of July, and remain about two weeks. He will probably lecture at the Tabernacle July 7th.

WESTERN MIDNIGHT CRY, VOL. 2 AND 3.

About 40 copies of these two volumes can be had neatly bound together, in boards for $1,50, or bound with paper covers for $1,25 each. They contain Mr. Miller's Lectures, and a vast amount of reading matter upon all points connected with the Second Advent doctrine.

VOLUME 4.

The present number completes volume 3, and if needed, the fourth volume will be commenced, so soon as funds are received for the purpose.

Brother Stuart arrived here from Philadelphia, on Sabbath last—Lectured on Tuesday and Wednesday evenings, and is now lecturing at New Richmond, in Clermont county, twenty miles from this place. His friends who wish to communicate with him will direct to him at Cincinnati, Ohio.

☞ An apology is due our friends for not making acknowledgments regularly. Our only excuse is, that the letters have not been regularly placed in our hands, and we have had nothing to do with the financial department of the office. We presume, for the most part, that monies received for the paper have been accredited on the mail books.

THE DEPOT.

The depository of Second Advent books has been removed from Third, to Fifth street, three doors west of Smith street, south side—the residence of bro. Kiloh, who has kindly consented to take charge of all matters connected with the office. Friends from abroad will make their remittances for publications, and send their orders as formerly, to J. V. Himes, Cincinnati, Ohio.

JOSIAH LITCH.

The peculiar views held by this brother for a number of years past, relative to some of the events marking the termination of the prophetic periods, will, of course, awaken an anxiety to hear upon the subject. Our friends will please spread the notice of his Lectures commencing at the Tabernacle, July 7th.

SIXTH STREET CHURCH.

There are some who seem to think, that whatever cause believers in the soon coming of our Lord, may have had for withdrawing their fellowship from some churches in this city, they have had no sufficient reason for leaving such a charitable, free, *orthodox*, republican, and "mutual rights" body of people, as that comprising the membership of the Methodist Protestant Church in Sixth street: but alas! we are daily admonished that "all is not gold that shines." Says one, "Our principles are good, and if there be improper acts of administration, that does not alter the principle." So says the blinded devotee of Romanism: whatever acts of abomination the *members* of the Roman Catholic Church may be guilty of, "The Church" has never erred, nor never can.

The following proceedings will speak for themselves, relative to the position said Church occupies.

Sister Metcalf, has been connected with the Methodist Church since 1815, and with the Methodist Protestant Church in this city since its organization, which was about fifteen years ago. During the whole of this time, no complaint was ever made against her, and she never failed to *pay* her *quarterage* till about eight months since. She testifies of having lived with a reference to the coming of the Lord from the time she embraced religion; and that the "Midnight Cry" was a glad sound to

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her. About four weeks ago, the preacher in charge came to her enquiring her reasons for not attending her class? She gave in answer, that she was looking for her Lord, and her Leader, in the room of *leading* her into this Bible doctrine, had declared that he would leave the Church if it was preached there. The next day, the preacher in charge again called, and requested her to take her letter and leave the Church. This she refused, hoping that they might yet learn to "look for" and love the Saviour's appearing. He then told her that it was made his painful duty to inform her that she would be *brought to trial* before the brethren, unless she took her letter; but would not tell her for what; and if he failed to inform her, the brethren would bring him to trial. Having lived in peace, and *thus* understanding that the decree had gone forth, she consented to receive her letter. The following is a copy:

"Harriet Metcalf, a member of the Methodist Protestant Church, being DESIROUS to withdraw, is entitled to this certificate of her good standing.

"JAMES E. WILSON, *Superintendent.*

"Cincinnati Station, May 28th, 1844."

Feeling some anxiety to know what charges could have been brought against her by those she had so long fellowshiped, she made inquiry, and was informed by a member of the official board, that the charges were "HETERODOXY and CONTUMACY"—for believing things contrary to the established opinion, and for disobedience to lawful authority. No definition of these terms refers to the word of God as an only and sufficient rule of faith and practice. What higher prerogatives has ever the Church of Rome assumed, than to try persons for *Heterodoxy* and *Contumacy?* We have been accused of causing divisions in *the Church*—of breaking up churches, &c. In one sense, the charge is true; and the above account illustrates the manner in which it is done.

The Second Advent doctrine is doing to the Methodist Protestant Church in Sixth street, what Christ told Peter, the gates of hell should not do to HIS CHURCH. And is there any wonder, while said church continues to fellowship and acknowledge in "good standing," persons, who in their estimation, are guilty of *Heterodoxy* and *Contumacy*? Of which fact, sister Metcalf's letter is proof.

This looks like saying to Satan, If you will leave us, and not torment us before the time, we will acknowledge that you are in good standing with us; but if you will not go, we will just let people know that you are the Devil.

SEVENTH SEAL.

BY E. JACOBS.

Rev. 8: 1, "*And when he had opened the Seventh Seal there was silence in Heaven about the space of half an hour.*"

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12, "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the Sun became black as sackcloth of hair, and the moon became as blood: (ver. 13,) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27,) then shall they see the Son of man coming in a cloud," &c. Matt. 24: 29, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30,) and they shall see the Son of man coming in the clouds of Heaven with power and great glory." Mark 13: 24, "The sun shall be darkened, and the moon shall not give her light, (ver. 25,) and the stars of Heaven shall fall, (ver. 26,) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 13: 10, "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7, "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, (ver. 10,) and their Kings shall be horribly afraid," &c. Joel 2: 10, "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11,) and the Lord shall utter his voice, &c., (ver. 31,) the sun shall be turned into darkness and the moon into blood, *before* the great and the terrible day of the Lord comes." Joel 3: 15, "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16,) the Lord shall come out of Zion," &c. Amos 8: 9, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver 10,) and will turn your feasts into mourning," &c. Acts 2: 20, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

The first thing named as the commencement, or sign of this approaching earthquake, is the darkening of the sun.

The following scraps from history will show that this has taken place, and when:

"The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, [of Stamford,] was requested, he replied—'I am against the adjournment. The Day of Judgment is either at hand or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'"—*President Dwight, in Ct. Historical Collections.*

"*Dark Day of May* 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"*Anniversary of the Dark Day.*—The Dark Day, May 19, 1780, is thus described by Mr. Stone, in his History of Beverly:

The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and tradition has preserved many anecdotes of terror."—*Portsmouth Journal, May* 20, 1843.

"In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours . . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, LL. D.—New Haven Daily Herald.*

The next in the catalogue of predictions in the text is the signs in the moon.

"The following is an extract of a letter from Mr. Beadle, at Alleppo, and published in the Missionary Herald of June, 1842, page 234. It is an account of an earthquake in that place in 1822. He says, 'On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

"*Night after the Dark Day of* 1780.—The darkness of the following evening was probably as *gross as has* ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage "to the Historical Society."*

Many accounts of similar appearances in the moon since 1780, might be added but the above will suffice.

The next event here predicted, and the last to transpire before the *heavens depart as a scroll*, is, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, &c.

The following is an extract from an article by Mr. Henry Dana Ward, published in the N. Y. Journal of Commerce, November 15, 1833, and now taken from the Bible Reader, No. 2. "Modern Phenomenon of the heavens," by Henry Jones. The phenomena here referred to, was on the morning of the 13th of November, 1833.

"One of the family arose at 5 o'clock, A. M., to prepare for leaving the city in the 7 o'clock boat. He threw up the windows to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow, and whitening the skies, he aroused the whole family. At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold: and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of *their* falling *unto the earth.* Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward the earth."

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This remarkable *literal* fulfillment of prophecy, being fresh in the recollection of so many, we make no further extracts. But we are told again and again, that these things are not to be understood literally; and why not? Is there a single Scriptural reason why? The whole of the Christian era, down to near the close of the last century, has passed away without a single record, now to be found on the page of history, of events fulfilling these predictions on the inspired page, until those named in the above quotations. Similar statements to this have been denied, but we say again, although the world has been searched for the last few years, and large sums of money offered, yet every effort to prove that any similar events transpired prior to 1779 *have failed.* Yet Pharisees of these days, as well as Pharisees of old, are ready to say, "Master, we would see a sign from thee." Meteorologists are producing about the same effect upon the public mind, as did the magicians, and astrologers of Egypt.

The next thing to take place under the sixth seal is, "the heaven departed as a scroll when it is rolled together."

This is strong inferential proof that "the sign of Son of man in heaven," (Matt. 24: 30) is directly connected with his personal appearing.

Of the fulfillment of this prediction, we have no record, none can be found. It is not fulfilled, but it very soon must be, for it is the *next event.*

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meterologists, soothsayers, &c., still find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men; until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be *accounted for* by the star gazers and meterologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for *great men* to cry out—that would betray weakness. No particular fright till *the face of Him that sitteth on the throne* is seen. This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors; and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make an acknowledgment which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "*Who* shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26: 20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but *he shall be saved out of it.*" See also Rev. 15: 2 and 4: 6. The events under the sixth seal have left the great men, &c., in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under the last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise. (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic Church.

Here the sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Matt. 5: 5; Rev. 5: 10; Dan. 7: 18, 27; Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th ch. as it concludes the subject of the Seals: placing it in the first verse in chapter eight, is only man's work—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Hab. 2: 20. "But the Lord is in his holy temple: let all the earth keep *silence* before him." This required *silence* has an important connexion with the termination of *the vision* as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13, "*Be silent*, O all flesh, before the Lord: for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14,) to come to the earth with "ten thousand of his Saints" from whence they have been caught up. Zech. 14: 5, "With *all* his Saints." There is something very expressive in the terms representing the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in connexion with the *silence.* See Ps. 68: 5. "A Father of the fatherless, and a *Judge* of the widows is God in *his holy habitation*"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is *in his holy temple*, the Lord's throne is in the Heaven; [as Judge, Mat. 25, 31, 32; 1 Thess. 4: 17,] his eyes behold, his eyelids try the children of men; (ver. 6,) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. Zeph. 1: 7, "*Hold thy peace* (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a *sacrifice*, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11,) is burned. This silence just before the Lord descends with *all* his Saints to possess the kingdom forever—even forever and ever," is typified in Josh. 6: 10, 16, "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jerico, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16, "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10, "The ransomed of the Lord shall *return*, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of triumph as the Saints enter the new earth, is typified in Mat. 21; 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hossannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of *palm trees*, &c., and rejoice before the Lord seven days; which was to be a statute throughout their generations *forever*, to be celebrated in the *seventh month.* Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its

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centre, and every mountain and island removed out of their places—the "mighty man weeping bitterly," while yonder! in mid-Heavens, assembled around the Throne, the Saints clothed in bodies like unto Christ's glorious body, look down upon the earth after its scenes of blood and carnage are well nigh done. At the command of Jesus they descend, with a shout! and once more Adam places his feet in his long lost Eden; Abraham finds his city that hath foundations, and his promised seed inherit Canaan *safely*. Job in his flesh sees God, and Daniel stands in his lot. Peter walks upon an earth where there is *no more sea* in which to sink; and Mary's tears are dried forever. The torturing lash and cruel stocks will trouble Paul and Silas no more. Persecution, war, and bloodshed, are made to cease to the ends of the earth; and in the room of sighs, groans, and parting scenes, which now reach from one end to the other of this great charnel house: one harmonious song of praise will rise from millions of immortal tongues, where fond ties shall be no more severed, and Jesus shall wipe all tears away. O, who that has one spark of the love of God in his soul, for the hope of entering this glorious inheritance in a few short days, upon the sure testimony of God's word; is not willing to yield his worldly prospects, sectarian creeds, and all of this fading world? Poor "pilgrim on the word's highway!" cast your anchor here, in the hope of Christ's speedy coming.

Remember, the next event is, *the Heaven's departing as a scroll.*

DELIVERANCE FROM BONDAGE.

1 Our bondage it shall end, bye and bye, &c.
From Egypt's yoke set free;
Hail the glorious jubilee,
And to Canaan we'll return, bye and bye.

2 Our Deliverer he will come, bye and bye.
Our troubles have an end;
When our Saviour shall descend,
And glory crown the day, bye and bye.

3 Though our enemies are strong, we'll go on,
Though our hearts dissolve with fear;
Yet Sinai's God is near,
While the fiery billows roll, we'll go on.

4 Through Marah's bitter streams, we'll go on,
Though Baca's vale be dry,
And the land yield no supply,
To a land of corn and wine, we'll go on.

5 And when to Jordan's flood we are come,
Jehovah rules the tide,
And the waters he'll divide;
And the ransomed hosts will shout we are come.

6 There friends shall meet again who have loved,
Our embraces shall be sweet,
At the dear Redeemer's feet,
When we meet to part no more who have loved.

7 There with all the happy throng we'll rejoice,
Shouting glory to our King,
Till the vaults of heaven ring;
And through all eternity we'll rejoice.

Blessed are the pure in heart: for they shall see God.—*Matt.* 5: 8.

GENTILE TALMUDISTS, OR SPIRITUALIZERS.

[CONCLUDED.]

QUESTION. Addressed most respectfully to all, but especially to the Clergy and other expounders of God's Holy Word in the Established Church. "At what period of this dispensation do you think you ought to begin to warn your hearers to 'WATCH' for that 'COMING' of our Blessed Lord as promised, Acts 1. 11?"

As there will be some alive at the time of our Blessed Lord's return to this Earth, and as Teachers under the baneful influence of the *spiritualizing* system do not look for such an event, until the end of the Millennium, and thus *virtually* not at all; the above "Question" must be a very perplexing one. May it please God to put it into their hearts to examine the subject.

Clergymen, Biblical Students of all denominations, Committees of Missionaries and other Religious Societies, Editors of Religious Periodicals, (especially those of the "RECORD" Newspaper,) Teachers in Sunday Schools, are respectively entreated to consider well the contents of this paper.

A. B. C. QUESTION.

* * * "If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D. D.

* * * "It is easy to say that Zion, spiritually means the CHURCH, and some perhaps might agree with certain of the Fathers in thinking that camels, and dromedaries, aptly symbolize proud, rich men."—*Plain Sermons*, p. 206, by the Rev. J. A. McCaul, D. D.

* * * "Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness, (2 Timothy iv. 8;) and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the speedy advent and glorious reign of the Lord Jesus Christ and all his saints; 'who shall judge the quick and the dead at his appearing and his reign;' or even to those who will not listen to the scriptural evidence of these truths. (2 Tim. iv. 1.) The Greek word *Basileia*, means the same as our word *reign*, *regnum*, *regia*, *potestas*, Scapula. If it be asked, where His reign shall be? Daniel answers it, vii. 13, 27—*It is under the whole heaven, that is, on earth.* What say our *Doctors* to this? We shall have another *Transubstantiation.* They will tell us, that UNDER the whole heaven means ABOVE the whole heaven."—*Political Destiny of the Earth*, p. 27, *Nisbet.*

CONTROVERSY.

* * * "And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as Christians, from stagnation, than from storms."—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.

CONVERSION OF THE WORLD.

* * * "The Gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the Gospel, either amongst Jews or Gentiles. But an election is promised from both."—*Plain Sermons*, p. 367, by the Rev. J. A. McCaul, D. D.

* * * "The Scriptures no where hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it."—*Plain Sermons*, p. 241.

DEATH AND THE SECOND COMING.

* * * "Some may perhaps say that it is not yet time to expect the Lord's Advent: it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in the congregation any in this faithless state of *mind*, let me remind them that this is exactly the excuse of the unprofitable servant, whose portion is appointed, 'with the unbelievers.' He says, '*My Lord delayeth his coming.*' It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason have you for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour, of which no man knoweth?"—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

DILEMMA.

* * * "After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman, who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning points of the whole debate. The substance of his reply on each of these occasions was—The passage is very important, very important indeed; but I have not made up my mind as to the meaning of it!" *Sermons on the Second Advent*, by the Rev. H. M'Neile, M. A., p. 44.

FAITH AND REASON.

(To those who imagine that they hold the doctrine of "Justification by Faith," the following will be found worthy of deep consideration.)

* * * "If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason, than in the words of our Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says,—'Blessed are those servants whom the Lord when he cometh shall find watching.' But whatever you may think of your own state, you cannot possibly deny, that steadfastly to trust in Christ's

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promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples."—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

GENERATION (THIS.)

* * * "Verily I say unto you the same generation, Luke xxi. 32, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts, that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the summer fruits of these glorious events."—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.

MISSIONS.—Luke xxiv. 47.

* * * "The Gentile Church has arrogated to herself, presumptuously and exclusively, all the blessing of Gerizim, and cast the curses of Ebal alone on Judah."—*Missions*, p. 67, by the Rev. Mr. Mudge, B. A.

* * * "Our public speakers or writers do not inform us how, or when, or under what peculiar circumstances the kingdoms of this world are to become the scene of Messiah's triumphant reign and rule."—*The same*, p. 25.

* * * "Oh! says individuals, (we wish it were not superciliously asserted,) Jesus Christ himself declares—'My Kingdom is not of this world.' It might suffice to ask, in reply, Why then do you wish to convert the whole world unto him? Is not this your professed aim and expectation, by your present missionary agency?"—*The same*, p. 37.

REMARKABLE TEXTS.

Matthew xiii. 38.—"The field is the world," (*o Kosmos*) signifying the whole planet.

Matthew xiii. 39.—"The harvest is the end of the world," (*aion*, the age or dispensation.)

Matthew xiii. 39.—The Harvest is (*sunteleia tou aionos*) the winding up of the age. *Are not these most striking passages? !!!*

Matthew xxiv. 37, 39.—"COMING" is (*e Parousia*,) personal presence.

Phillipians i. 26.—"MY COMING." (*Parousia*) to you.

2 Cor. x. 10.—"His bodily presence." (*e de Parousia.*)

In Matthew xxiv. and xiii. there is no mention of a Resurrection or Millennium! but a description of the character of the times, the state of the world preceding the Lord's Advent, the signs, the manner, the consequences of His appearance.

In 1 Cor. xv. there is no mention of the rising of the wicked dead, Ps. i. 5. See Rev. xx. 5; 1 Thess. iv. 13–17.

Reader, "THINK on these things, 1 Thess. v. 21.

"Thy Kingdom come." * * * "In the prayer which our Lord hath taught us, we offer the same petitions, (see Ps. 68: 1–3,) at least if we understand the words aright. 'Thy kingdom come, thy will be done on earth as it is in heaven,' is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say 'Thy Kingdom come,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence until the Son of God cometh in glory, vii. Dan. 13. * * * The Lord himself speaks of a kingdom which is not yet come, for he has gone to receive it, xix. Luke, 12; 2 Tim. iv. 1."—*Plain Sermons*, p. 236.

"Unbelief exemplified." * * * "In conversation with a person unacquainted with the Gospel, I quoted this passage, Matt. vii. 14, 'Do you know,' said he, 'I do not believe that.' 'I am glad,' I replied, 'to hear you say so: I have been endeavoring, all along, to convince you that you do not believe the Scriptures, and now you have acknowledged it.' 'But I do believe the Scriptures.' 'You said this moment that you did not believe this plain declaration.' 'Not in your sense of it.' 'But I gave no sense of it; I merely quoted it.' "—*Atonement, &c.*, by J. A. Haldane.

"WATCH."

* ** "'What I say unto you, I say unto all, Watch,' Mark xiii. 37. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing, but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?"—*Plain Sermons*, p. 300.

How common a thing it is, to find people shrinking, as it were, from the study of *unfulfilled* prophecy, even though it has pleased the Author thereof to promise a blessing on those who will "read and hear,"—Rev. i. 3, and who has in many instances, given an exposition thereof. (See Rev. i. 20, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries: It is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for *death* instead of the "Coming of the Lord," is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium: and thus, if the same system of instruction be carried on from generation to generation, the command to "*Watch*" for His return will be constantly disregarded. In England, which is considered, perhaps, the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand? On the contrary, the prophecy by St. Paul, 2 Tim. iii. 1—5, is evidently and *rapidly fulfilling before our eyes.* Instead of a Millennium, it will be wisdom to be looking for a wide-spread *Apostacy*, under "*a form of Godliness*," and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "*worldly wisdom*" ACT of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even JESUS OF NAZARETH, "who is over all, God blessed for ever," the KING OF KINGS and the Lord of Lords? Can we not see the Banner of the MAN OF SIN unfurled among us, and thousands who have sworn fealty to the "*the Head of the Church lifting up their heel*" against him? See 2 Peter, ii. 1, 2; 1 Peter iv. 17. Reader, away with TALMUDS!—John v. 39; 1 Thess. v. 17; Luke xxi. 34—36; 2 Thess. iii. 5.

* * * "The Woman of a thousand superstitions is indeed riding upon the Beast of a thousand blasphemies; the idol is set up; the princes, the governors, the captains, the judges, the treasurers, the councilors, the sheriffs and all the rulers of the provinces, are lending their aid to the dedication of the image; and at the varied honied sounds which proceed from the cornet, flute, harp, sackbut, psaltery and dulcimer of Liberalism; all people, and nations, and languages are falling down to worship the image which Satan hath set up."—"*Lectures on the Passion Week*, p. 103, by the Rev. H. MCNEILE, M. A.

Surely, then, instead of preaching "*Peace and safety*," 1 Thess. v. 1–3, and "*speaking smooth things*," it is the duty of our watchmen to "*cry aloud and spare not*,"—Is. lviii. 1; and in lieu of prescribing those *Spiritualizing*, empirical, and benumbing opiates, to warn their flocks "*to flee from the wrath to come.*"—Luke xxi. 34—36. The *Spiritualizing* system, if honestly weighed, will be found to be one of downright wickedness, and it is of no use to "mince the matter;" for if the "*adding to and taking from*" the Word of God, together with a wilful disregard to such plain commands as are recorded, Prov. xxx. 5, 6, and the teaching of others to do the same, be not acts of wickedness, what are? Let us hope some *troublers* for the truth—some BOANERGES, will stand forth at our Public Meetings, and break the death-like silence which prevails on this subject.

Reader, let not "the whisper in your ear" —that because many excellent men have written and taught, and lived and died, holding the *Spiritualizing system*,—divert you from examining the subject; bear in mind that, a majority in error can never render you *blameless.* Please to turn to John v. 39; Prov. xxx: 5, 6; Is. ii: 10—20; John xvi: 13; Dan. xii: 10. Take the Word of God, wherever the context will bear it, in its *literal* and *grammatical* sense; by doing this, no sophistry of man can drive you from your position. Obtain the two or three books

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here *most strongly* recommended (they are not costly), if *honestly* desirous to avoid error, and open to conviction, you will find in them (and from the highest authority too) the system of *Spiritualizing* thoroughly annihilated. May the examining of their contents be blessed to you, and be the means of inducing you to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Cerist." Titus ii: 13. When convinced of your error, *strive* to draw the attention of others. "*Pray for the peace of* JERUSALEM, *they shall prosper that love thee.*" "LAICUS."

Member of the Established Church.

August, 1843.

SAINTS ARISE.

Soon we shall see, shall see the glorious morning
Saints arise, Saints arise!
Sinners attend, attend the notes of warning,
Saints arise, Saints arise!
The resurrection day draws near,
The king of saints shall soon appear,
And high unfurl his banner here,
Saints arise, saints arise!

Hear ye the trump, the trump of God resounding,
Saints arise, Saints arise!
Through dearths dark vaults, dark vaults its notes resounding,
Saints arise, saints arise!
To meet the Bridegroom, haste, prepare,
Put on your bridal garments fair,
And hail your Saviour in the air.
Saints arise, Saints arise.

The saints who sleep, who sleep, with joy awaken,
All arise, all arise!
Their clay cold beds, cold beds are soon forsaken,
All arise, all arise!
Not one of all the faithful few,
Who have on earth the Saviour knew,
But start with joy their Lord to view,
All arise, all arise!

Pursue then on, then on their pathway glorious
All arise, all arise!
Led by their king, their king o'er death victorious,
All arise, all arise!
On Zions hill secure they stand,
With palms of victory in their hands,
They now possess the promised land,
Praise the Lord, Praise the Lord.

Fast by the throne, the throne of God behold them!
Blissful scene, Blissful scene!
And in his arms, his arms the Saviour folds them,
Blissful scene, Blissful scene!
With wreaths of glory round their head,
No tears of sorrow now are shed,
To joy's full fountain all are led,
All is bliss, all is bliss.

CONFESSIONS OF MR. MILLER AND OTHERS.

This appears to be a remarkably confessing time, particularly in reference to the Advent question. We begin with Mr. Miller's. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present, some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves *confessed* how glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also *confessed*, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.

The sum and substance of *his* confession was to this effect; "That the time in which he had expected the end had passed—that he had no other definite point of time in view—that he was now continually looking for it—that he was satisfied it was near, and that he should not cease to look for it while he lived, should it be his lot to die, be the time longer or shorter.

The "Baptist Register" of June 12, gives currency to the *reported* confession as follows:

"MR. MILLER'S CONFESSION.—We learn from the Christian Herald that Mr. Miller preached at the Tabernacle, Boston, on the 28th ult., and made what he called his *confession*. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely—thought he should never have any thing more to say in public—he felt more on the account of others than he did himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

This is magnanimous and christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough."

And this is improved upon so that the current version now reads: that he never knew about the subject, has given it all up, does not profess to know anything of the matter.

We give below a notice of the confession, written by a hearer, which appeared in the Boston Post of June 1, which we consider very candid and very correct.

"FATHER MILLER'S CONFESSION.—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's goodness, or in the entire fulfillment of His word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity. D."

Advent Herald.

LETTER TO A BROTHER AT THE WEST.

Dear Brother D——, As we compute time, 1843 has now passed, and while the vision seems to tarry, you may wish to enquire what my present views are relative to the Second Advent?

I do not wish to be deceived, but I must embrace the truth whenever and wherever I may find it. Even though I may dig for it as for hidden treasure, yet, I would hail it as a pearl of great price, a precious gem. As a choice boon sent from heaven, I have carefully examined "that which is noted in the Scripture of truth," and my faith in the Advent at hand is not in the least shaken. I am still firm in the opinion that the Saviour is even at the doors. These are golden moments, emphatically so, as we are yet on praying ground. But it is a solemn thought that each hour, and each minute that steals upon us, speaks the knell of departed time, and I cannot now see from Scripture, that we have another moment's time promised us, neither can I find any license that gives me liberty to cease from watching until the Saviour shall come.

Now suppose that you should look at your watch and say, "My watch indicates that it is now time that the sun had set; how is it that he seems to linger on his journey, and is yet visible above the horizon?" Would it not be the height of folly, when we saw this great luminary of day fast sinking towards that point which must inevitably unfold to our view the shades of evening, to say that night *was not near?* I know that, in this case, you would not argue thus, but you would say, "*My watch is a little too fast.*"

Such, my brother, is now our position. Our chronology has been kept, we know, by fallible and erring man, yet we are satisfied it is *not far* out of the way. Still, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it, because it will surely come, it will not tarry." Hab. ii. 3. We may be assured that just so certainly as the broad leaves of summer have succeeded the tender buds of spring, just so surely will the coming of the Son of man follow the signs which he foretold, and which have been literally fulfilled. "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors."

These, my brother, are solemn considerations, and ought forcibly to remind us that we have not one moment's time to lose, that while we remain in unbelief, we are treading

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on dangerous ground, even one step farther may find us within the vortex—the whirlpool, from which there is no escape. "For what shall it profit a man," said the Saviour, "if he shall gain the whole world and loose his own soul, or what shall a man give in exchange for his soul?"

Suffer me, my dear brother, and I would do it with all the fond affection of a sister, suffer me to press the question home to your conscience, Do you cherish in your bosom this treacherous and soul killing foe, unbelief? The wiles of this blind guide, this enemy of souls, are so decaptive, that her votaries are often themselves deceived, and know not that they are entangled in a snare that may prove fatal to them, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Then, if not before, unbelief will be driven from us. Then unbelief will no longer shield us. There it will be no cloak for our sins, and it may prove fatal to him or her who may wear this mantle now. Even the shadow of it here brings darkness on the soul. If you, my brother, should find one vestage of this fell destroyer of the soul lurking in your bosom, tear it at once from your heart, as you would pluck a noxious and poisonous weed from your garden. Shun it as you would the deadly influence of the Upas. O delay not one moment. If you have not already made your peace with God, prostrate yourself at the feet of the Saviour, and let your prayer be, "Lord help my unbelief." That you and I may be prepared for the scenes that are just ready to burst upon us, is the prayer of your sister,

BOSTON, June 6th, 1844. A. W.

Advent Herald.

FOR THE WESTERN MIDNIGHT CRY.

"*Blessed are they that mourn, for they shall be comforted.*"

When first on life's expansive sea,
I launched with spirits high;
Its crystal surface soon grew rough,
And clouds o'ercast my sky:
I saw suspended on the cross,
'Mid raillery and scorn,
The Lamb of God, who came to seek
And comfort them that mourn.

I viewed the gore upon his brow,—
The crimson from his side—
Astonish'd saw the Sinless bleed,
And marked how meek he died.
Amazed! I learned what *him* became,
And *why* his flesh was torn,
Who came to drink the sinner's cup,
And comfort them that mourn.

All nature shook when he expired;
Death wore his darkest mien;
And o'er creation's peopled realms,
A deep eclipse was seen:
But soon he rose,—abolished death,
And succored the forlorn;
Ascended high our cause to plead,
And comfort them that mourn.

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