

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 school-master 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 seize 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—10.

"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

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. 6.)

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 country." 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 dwell eth 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. lxxv: 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 until 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 simile, 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 the force, and the bowels of the earth are no more agitated with internal fires,—When the dense forests 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 contentions, 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 our bodies." With what full emphasis do 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 give he power to become the SONS OF GOD, even 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."

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 con-

stitute 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 synagogues 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, lxxv. 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

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, 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."

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 Judaizers 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 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.

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.

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 he 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

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 impatient 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 in 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 of 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, Rachel weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 18, "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 the 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

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 scientific, 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 soci-

ety 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, inasmuch 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, (Mahou

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 1829, 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 13th 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 com-

eth." 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 doctrines 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, impatient 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 Pharissee 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 subscrip-

tions 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.

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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.

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