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"WATCHMAN, WHAT OF THE NIGHT ?!

Number 5.

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CINCINNATI, FRIDAY, NOVEMBER 29, 1844.

Louis, and left for the East yesterday. Bro. SWEETMAN, from Philadelphia, has been with us the past week, and leaves for Dayton, O., to-day.

Our friends in the country, who feel it a duty to aid in defraying the expense of this paper, "Western Midnight Cry," Cin. O. But a very trifle has, as yet, been received, and the entire responsibility rests upon myself alone.

TO ADVENT BELIEVERS.

The following remarks were originally designed as a kind of defence of our position before the world; but having become satisfied that it would be wrong for us to attempt to satisfy those that are "led captive by the Devil at his will" of the propriety of our course, 1 now put them forth for the purpose of satisfying believers in the speedy coming of Christ, and to recover, if possible, any that may have been led astray by the falsehoods and stereotyped delusions of the age.

and stereotyped delusions of the age. If one out of one hundred of the reports of "insanity" "suicide," "sterving," "freezing." "frightening," "hanging," "drowning," "steal-ing," "absconding," &c. &c., as the results of this, so called, "awful delusion;" now in circula-tion, had even a shadow of foundation in truth, we might forever despair of obtaining justice for unreduce from the multic press if disposed to atourselves from the public press if disposed to attempt it. Having made it a part of my business for the last two or three years to examine into, and search out the origin of these reports, I am perfectly satisfied that the whole mass of them are have committed suicide by drowning himself, a few weeks since, the Portsmouth (N. H.) Journal of Nov. 6, says, "is alive and well.". The colored man in Boston that was reported to have "given away \$2000, and left himself poor," etates over his own signature, that he never gave to the Advent cause but \$3,00, "besides a little in the penny collections;" The Carpenter on Tremont read removed to have "given away \$500 all he road, reported to have "given away \$500, all he had," states that "he has not given to the Advent cause \$20 a year for the last five years, what he always gave for religious purposes." The Grocer on Pleasant street, Boston, reported to have given away \$500, says he has not given more than he used to do before he was an Adventist, and never gave Mr. Himes but 50 cents, which was for another person. Messrs. Davis Palmer, & Co., that bought the old jewelry, say that it has not that bought the old jeweiry, say that it has not amounted to \$200 for five years past, and nothing during the last six months. The several ladies that gave up their borders to accommodate "Ad-ventists free of charge, to their great pecuniary embarrassment, if not ruin," proves to be a Mrs. Hedge, of Boston, who says she never thought it worth while to enquire of the public whether she might receive or dismiss boarders, and that when she fails to pay her bills, and rent, it will then be The Mr. Holbrook, reported to have become de-ranged as the "fruits of Millerism," his wife, and her father state his derangement to have com-menced at a Methodist Camp-meeting in August menced at a methodist Camp-meeting in August last, since which time he had not attended the Advent meetings. A Mr. Williamson, of Med-ford, Mass. reported to have committed suicide and left his family poor, writes that he is well and boards ten ship carpenters. Abram Riker, of New York, reported to have committed suicide, is an old friend of mine, and on my arrival in New York a few weeks since, I had the privilege of condoling his family with himself in their midst, alive, cheerful, agreeable, and happy as usual.-Mr. Wyatt, of Dover, who was said to have poisoned himself to death, the Herald says is alive to death near Philadelphia," are undoubtedly well, for Mr. Marshall, now at Louisville, Ky., told me he was on the ground all the time of the encamp-

OCT Bro. CHITTENDEN has arrived from St. The large bundle of Bank bills sent to J. V. Himes, proved to be "a single letter, and a few newspapers;" to which fact the clerk of Adams & Co. certifies over his own signature-he being the bearer of it, and it was opened in his presence. The Mr. Gregg, who was reported as having "runaway with \$1900," had been to visit his friends in Lancaster, and was under the necessity of borrowing funds to return home to Philadelphia, where he now is. "The man Himes," who has been reported as having amassed great wealth out of the Second Advent cause,—purchased farms— put out money at interest, and finally absconded to England, Canada, and Texas; and again as having returned and made his "confession"—is at home, and still hear in surgeding the vertices is at home, and still busy in spreading the great leading truths of the Bible, so long neglected by the Nominal church, and trampled under foot by the world. He is the man, that has expended his all of this worlds goods, and become poor, in promulgating a truth dearer to us than the wealth of this world.

The above refers to only a few of the falsehoods of modern date, that have gone the rounds of the newspaper press. If documents are required, proving their falsity, they can readily be obtain-ed, by any individual who will take a little trouble to furnish himself with the facts, in the several cases. We have considered it a virtue to bear all these things in silence, because he that "spake as never man spake" has told his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." But since mob violence, the customary appendage, has been added to the cata-logue of falsehood and misrepresentation, a statement of the causes may possibly open the eyes of some misguided soul, before the great day of Gad shall be revealed. Of what crime against the laws of our land of boasted freedom, are we guilty, that we have been denied the privilege of meeting in our own houses of public worship! Can the united world prove that it is more than this? eiz. Reading our Bibles, and noting the signs of the present time! How could we do less, when the Lord Jesus Christ denounced the Church at his first advent, as "hypocrites" for a failure in this duty? (See Luke 12: 56.)

Our fathers fled from a land of religious intolerance and oppression-toiled and bled to rear in this once wilderness world the pillars of a Constitution, into each one of which, was interwoven a glorious privilege, for generations then unborn-the privilege of worshiping God according, to the dictates of their own consciences. It was this that gave birth to the American Republic. And yet the public press-the guardian of this " cradle of Liberty," have combined their influence against a body of people that have come before the public with their Bibles, and their Bibles only,-till they have succeeded in throwing open our houses of worship to the merciless mob, and rendering our peaceful firesides insecure. Our lecturers have been assailed in the public streets of Dayton, with blows-threatened in the Christian city of Cincinnati, and brought before Magistrates in some of the Eastern cities, for appealing to the word of God as evidence of the immediate coming, and peaceful reign of Messiah.

Who, not longer than three months ago, could have been made to believe that such a state of things could possibly have been brought about in this land of *civil* and religious liberty in so short a time ! A thing before unknown in our nation's history; when the worshippers of God have simultaneously, in scores of places, been driven from their consecrated altars. And who, now, can longer blame us, for believing that God has sealed the nations doom ? We beg that none will misunderstand us. We do not reaching at the ill treatment have been

do not complain at the ill treatment we have received, on our own account, nay ! we have rejoic-ed in it all, and will rejoice ; not that truth is fallen in the streets, and error is triumphant : But for Mr. Marshall, now at Louisville, Ky., told me he was on the ground all the time of the encamp-ment, and that there was not a single case of sick-ness, or death; nor even a case of taking cold. that in these things, we see the thickening to kens that our redemption draweth nigh. That a company of comparatively obscure individuals have been abused and misrepresented before com-

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munity, by the public press, is indeed a small mat-ter. That is not the issue : It is opposition to a vital puinciple, acknowledged by all. THE KING-DOM AND REIGN OF THE LORD JESUS CHRIST ON EARTH.

Had we came before the public with dark and mysterious spiritualisms of the Word of God, like those of Emanuel Swedenbourg, or like the Pope of Rome, claimed to have been its infallible, interpreters, orlike the Prophet of Nauvoo, laid claim to a new Revelation, and thus, or by any similar means, arrived at the conclusions to which we find ourselves irresistably driven, viz: that "Christis at the door,"—Then might our enemies have found some paliation for their opposition to long established truths. But claiming that the Bible is a plain system of Revelation from Goddiscarding the popular idea, that principles of interpretation are necessary to an understanding of its simple truths; we have held it forth as an honest Book; easy to be understood by every soul of man that would pursue God's method to obtain wisdom. Coolly and dispassionately we have presented our conclusions to the church, and to the world.

For these conclusions we have courted investi-gation from the Theological world: Such inves-tigation has been had, and the documents pro and con, have been placed within the reach of every one. Finding our opposers widely differing among themselves—no two of them agreeing with the fathers of the church, and no one of them with the Bible, upon the principle that it means what it says, we of course have cleaved more closely to our position that "the Lord is at hand," and from the signs and periods God had given us that we could tell very near when his Advent would take place. This has been the head and front of our offend-

In every position we have taken, we have ing. In every position we have taken, we have asked for argument, and scriptural reasons why we should not do thus. These arguments have been given in the shape of "reports" of "sui-cides," "starvation," "frightening," &c., with a small sprinkling of rotten eggs and brick bats. O shame! on our boasts of "equal rights" and "re-ligious freedom.". If every man, with the soul of a man in him, spurns from him such contemptible meanness, in enderworker to hims oth disconter meannesss, in endeavoring to bring into disrepute a position with which he is unable to grapple. how must the great God of truth, look upon these

things ! "An honest man is the noblest work of God," and if Christianity will not make men honest, it is not worth the having : and how can a man be honest when he studiously avoids everything calculated to throw light upon a theory against which he has imbibed a hatred, and as studiously seeks, and puts into circulation every rumor, tending to the injury of such theory ? But leaving our "false accusers" to their frozen consciences, and to God, I will proceed briefly to answer some of the queries that are now affoat concerning us. And first, we confess that we have been twice disappointed, as to the time, in which we had expected the Adas to the time, in which we had expected the Ma-vent of our Lord. For this cause we are told that if we are honest, we shall now give it up. We think not. Our ideas of honesty, lead us to look now, with more confidence than ever, for the immediate return of our Lord. And for reasons as follows:

1st. It is perfectly natural. Suppose a ver dear friend was at a great distance, and your all of this world depended on his return ? He had writ-ten to you a number of epistles, in all of which were statements of either times or circumstances. under which he might be expected. As the first under which he might be expected. As the first of those periods drew near, who would blame you for confidently looking for your friend ! and what man of reason would denounce you for your dis-appointment after the time had passed ? As anoth-er of those periods drew near, it would be perfectly natural for you again to expect your friend, and a disappointment the second time would naturally awaken many exponentions for you

would be displeased with your expectations.— the fears, and the prospects of the whole human When the last of those circumstances, named to family are most deeply involved. An intelligent transpire, prior to your friends return, had passed, and pious member of my church lately remarked and the last of those periods was drawing to a to me: 'Sir, if this doctrine is true, we certainly close, your faith would settle down into a cer- ought to know it : and to whom are the christian tainty, and all your calculations be made with the assurance that it was perfectly impossible for you to meet with another disappointment. Such is my position relative to the coming of Christ. All prophetic periods terminate within a circle of a the blast of triumph when the glorious jubilee few years, and within that circle we now are, as is clearly demonstrated by the fulfillment of events marked to transpire within it, and which no Bible I would not rest till I had published in the streets student can mistake. Such are the passing away of the "Ottoman supremacy" (Rev. 9: 11.) "The Papal civil power" having been, within the last year, "broken without hand," so fallen beneath its own weight, without any foreign interference, as to be incapable of exercising itself without the aid of a foreign power. (Dan. 8: 23-27.) The fulfillment of 2d Pet. 3: 1-4; Ezek. 12: 21-28; Matt. 25: 6; &c. &c.

Again-if we are called upon to abandon our position, in order to get wisdom from our learned opposers, let us enquire who these learned oppo-

Prof. Stuart, of Andover College, is one of the most learned that has taken up his pen to lay in ruins this "morbid delusion." And what does he say ? Hear him: "It is a singular fact, that the great mass of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, al-most UNIVERSAL custom." Hints, p. 77. He admits that the *events* for which we are looking, are correct; and that they will, at some time or other, transpire; but the days in connexion with those events mean nothing but down though the harmony of the reading requires an understanding of them, the same as in Ezek. 4: 6; covering, as they do, the kingdoms of Media and Persia, Grecia, and Rome.

The next highest, in the list of our learned opposers, is Prof. Bush, of New York. In wri-ting to Mr. Miller, he says: "I do not conceive your errors, on the subject of chronology, to be your errors, on the subject of enhancingy, to be at all of a serious nature, or in fact to be very wide of the bruth. In taking a day as the pro-phetical time for a year, I believe you are sus-tained by the soundest exercises, as well as fortified by the high names of Mede, Sir Isaac Newton, Dicker Newton, Echer Sectt Keith and a host. Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to substan-tially your conclusions on this head. They all that the leading periods mentioned by agree Daniel and John, do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so promeffect the same views which stand forth so prom-inently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way, as to affect any of the great interests of trath or duty." Adv. Her. vol. 7, p. 38. Here, then, are the two great champions of opposition to the immediate advent. They stand at the head of the theologi-cal schools of the Western world; and one of them admits that WE ARE RIGHT IN THE TIME and the other, that WE ARE RIGHT TIME, and the other, that WE ARE RIGHT IN THE EVENTS, and, furthermore, that the great mass of interpreters agree in understanding the prophetic periods as we do. The advice of our leading opposers, if we are permitted to gather it from their own language, is, virtually, that to be consistent, we must still cleave to our faith. But it is again alleged, that our faith is not the difficulty all believers in the Bible, adnot the difficulty - all believers in the Bible, admit, that in the main, "it may be true;" and this admission is constantly strengthened by oftrepeated exhortations from the mass of popular theologians, to "get ready." The difficulty, say they, is the impropriety of our course, in ridding ourselves of our worldly interests, and spending so much of our time in public worship. We have been wont to suppose that our Lord meant what he said, in Luke 12: 31-43, and language

murmuring on the part of such, and such only consideration in which the enjoyments, the hopes, | can give a satisfactory answer. One of the procommunity to look for instruction on this subject. and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, The day of the Lord is at hand! Build no more houses! plant no more fields and gardens ! Forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM, were this doctrine true.'

us, the evidence was then satisfactory, and none therefore could reasonably find fault with us for acting accordingly, untill they should furnish some argument, sufficiently powerful to overthrow makes it now equally sure to our minds, that months cannot pass untill our highest hopes are realized.

It is again charged upon us that our faith is accompanied with a deleterious effect upon the menthose events, mean nothing but days, though the tal faculties, "dethroning reason," filling " lunatic asylums," &c. The testimony of Paul to Titus, 2: 12, 13; 1 Pet. 4: 13, and other similar texts, is sufficient for us on this head, but if the language of an opposer is needed, take the following from the pen of the celebrated Alexander Camp-

bell. "Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the *delightful state of mind* into which they feel themselves inducted through the new the-ory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christ-ians, all hope to participate! New Heavens, illuminated with an unsetting sun of ineffible glory, spangled with stars far brighter than our present sun : a new Earth, surrounded with an immor-tal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms come again and receive us to himself." He has incomparably superior to those of Eden and its furthermore told us by his servant that his childancient paradise, animated too, with the presence of nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "Sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin emaciated face, a shattered constitution sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply fur-rowed face with a thousand mountains and valleys, for a new Earth never to be trodden by the profano foot of a solitary prodigal, nor marred by the un-sanctified touch of a rabel hand during the cease-less ages of eternity ! None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full per-suasion that in one short year, a fille less or more, and they shall most certainly realize all this."

This testimony of an opposer to the happy in fluences of our faith, so well according with the Scripture, may account for the perfect failure of numerous malignant spirits to prove a single case of insanity as the result of Second Advent preach-

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phetic periods will do for this purpose. The 2300 days [years] Dan. 8: 14, begin as all agree, sometime in the year B. C. 457, but whether in the first or last of the year, we think will be difficult to prove. Now add to this period A. D. 1843 and we have 2300 the length of the vision. But who cannot readily see that to obtain this number we have taken the whole of 457 B. C. as well as the whole of A. D. 1843. Consequently we have no positive means of knowing that chronology is rong until the whole of 1844 shall have passed. And should that fail we have no positive means of knowing when 2300 *full years* from the going forth of the commandment to "restore and build Jerusalem," (Dan. 9: 25; Ezra 7 - 13—20) are filled up, but the coming of Christ and the Resur-ration for whom that time transmissions rection, for when that time terminates he cerlate position that the Lord would come on the The event ! for, in three short years this earth shall tenth day of the seventh month, almost uniformly -28; be burned up, and Christ shall come in the believed by Adventists, is not to be wondered at. clouds, awake the sleeping dead, and call all Sustained by Scripture, and justified by the mass the living before his dread tribunal.' It is not, of commentators throughout the known world, therefore, in a captious spirit that the following pages are sent into the world, but in order to as yet uncontroverted that we are in the last year of prophetic periods, we were led, (from an investigation of the accuracy with which the types of the law had been fulfilled in point of time) to believe that Christ would come to those "that looked for hin," as the antitype of the High Priest coming out of the "Holy of Holies" on the tenth day of the Seventh month, as explained by Paul to the Hebrews chap. 9. And now, after the testimony upon which we rested. True, that that time has passed, and we have been disap-time has passed, but the additional testimony pointed in not seeing him personally, yet our confidence in his immediate appearing is greatly strengthened. (See article on "Time.")

THE TIME.

Believers in the soon coming of our Lord to re-ward his servants, and punish the wicked, have taken the position that *the time* of the advent

might be known. As authority for such position, the following texts of scripture have been quoted, with reference to a careful examination of their several con-nexions. Acts, 17: 31; Job, 7: 1, 14: 14; Isa. 40: 2; Dan. 8: 19; 10: 1; 11: 35; 12: 10; Hab. 2; 3; Acts 17: 26; Gal. 4: 1, 2; Amos3: 7; 1 Thess, 5; 4; Ecc. 8: 5; Matt. 24. 33;
1 Pet. 1; 9-13; Dan. 8: 13, 14; 9: 23. The above is but a part of the proof on this sub-

We may be told, that our efforts to understand the time, having twice proved a failure, it will be a species of gross inconsistency for us again to attempt it. We think not, seeing our chart, the Bible, contains directions in this matter.

Jesus Christ is our best friend : He has "gone into a far country to receive for himself a king-dom, and to return." He has told us that he " will come again and receive us to himself." He has ren will not be in darkness that that day should overtake them as a thief: and if any of his children are so well prepared that the event cannot overtake them as a thief, still, "that day," even to such, would come as a thief, unless they had some intimations of its approach before it dawned. some infimations of its approach before it dawned. The following are some of my reasons for believ-ing that "that day" will yet be known previous to its coming. In 1 Thess, 5: 2, we are told that "the day of the Lord so cometh as a thief in the night," but in ver. 4 we have the proof that it is only upon the wicked that it will thus come; and in ver. 6 our knowledge of "the day," is urged as a reason for awaking from sleep, and soherly in ver. 6 our knowledge of "the day," is urged as a reason for awaking from sleep, and soberly watching. In 2 Pet. 3: 10, we are again told that "the day of the Lord will come as a thief in the night," but not to God's people, for they "are not of the night," (1 Thess. 5: 5.) and further-more, in ver. 17 Peter tells them. "Ye therefore, helowed seeing we know these things before he more, in ver. 17 Peter tells them. "Ye therefore, beloved, seeing ye know these things before, be-ware LEST YE ALSO being led away with THE error (not an error) of the wicked, fall from your own steadfastness." And what is that great leading error with which the wicked have been "led away"! Obviously this; making the igno-rance of "that day and hour" (Matt. 24: 36,) reach down to the last days, when they had been told (ver. 33,) "When ye shall see all these things, know that HE is near, even at the dorr." Thus they become "children of the night," and what he said, in Bart 2. similar in other places. But suppose we should turn aside from the only acknowledged "rule of faith and practice," and again go to our popular opposers for a course of action corresponding with our faith? Frst, listen to the Rev. John Dowling : "The truth or falsity of this doctrine is a "The truth or falsity of this doctrine is a

as they were," &c. This is "THE error of " wicked " on whom " that day " will come " a thief,"-an error from which we pray God to liver us. Again, we are frequently exhorted watch; and to a watchman the thief never sho himself, " as a thief." He is no thief to the o who watches. Thus we are told, Rev. 3: 3, " therefore thou shalt not watch. I will come up thee as a thief.'

To show that Christ will never, at any mome of time, sustain a relation to his children comp rable to the thief, we have only to look at t character and work of a thief as God has give it. "The thief cometh not, but for to steal, and to kill, and to destroy i" John 10: 10. The does Christ come to the wicked, for he is to l "revealed from heaven with his mighty angels flaming fire, taking vengeance on them that kno-not God, . . who shall be punished with even insting destruction from the presence of God, &cc., 2 Thess. 1: 7-9. "A certain man wer down from Jerusalem to Jericho, and fell amon down from Jerusalem to Jericho, and fell amon thieves, which stripped him of his rayment, an wounded him, and departed, loaving him ha dead." Lake 10: 30. The wicked look upon the character of Christ's coming, like that of a thief —this is their "error;" and to them it will truly be such, but not to God's people.—He come. " to their ing "" that they may have life " truly be such, but not to God's people.—He come "to their joy,".—" that they may have life,".—a "the Bridegroom" who always has an appointed day understood by both parties. "He shall bring forth their righteousness as the light, and then judgment as the noon day," Our history proves that we cannot " watch "for our Lord's roturn consistently, viz. in a high state of expectation, without definite time. I do not wield to be under-stood as saying, that we shall ever have another day so generally proclaimed as to constitute a rallying point, but for us to claim that it will come on the saints as a thief, will be throwing away our Bibles in carnest. Our Lord has named in connexion with the event of his second coming, three watches; Luke

event of his second coming, three watches: Luke 12: 35-38, and how can we divide time into watches without definite points where these

watches without definite points where these watches will terminate? Two of these watches, and only two, as I can ceive, we have passed. 1943 was the dist where scriptural authority for the time of the solvent has been given : Upon this we serve all agrees. The touch day of the 7th month was the server upon this we were all satisfied, and all serve pointed. During the first and server and to the BY points in the propheries, and its and solve the by points in the propheries, and jots and rather is the Law have been fulfilled, that we may as well doubt the being of God, as to doubt that we are living in the very last days. With this oviden before us, from God's word, that a knowledge definite time is to be imparted to those th "watch," shall we now throw ourselves be into our former slumbering position, and say th the day of the Lord is to come upon saint and si ner indiscriminately as a thief? or shall we fea

per indiscriminately as a thief? or shall we fea-lessly claim that our *lamps* are not "gone out : Which of these two positions will best accor-with the scriptures of truth? Which will be please the triumphing foe that is now taunting enquiring, "Where is now thy God?" Which will heat the king's furnace "seven times hott than it was wont to be heated," and purge aw-the last, dross, from the jewels, that are so so than it was wont to be neared, and pargo us the last dross from the jewels that are so so to be made up? There is but one answ Through the unbounded mercy of God in Chu Jesus, our lamps still burn. Their rays str Jesus, our lamps still burn. not upon an intervening light, as they have h of bliss.—And here, in this *third* and last wat it will not be strange, if an exasperated one should use his utmost endeavors, by the aid false lights, to decoy us to destruction. The fore "let us take heed to the sure word of preecy until the day dawns, and the day star ar in our hearts." We have taken heed to the in our nearts. We have taken heed to the l in the second watch untill its types and shad have been fulfilled. The sure word of propl will now give us our last light before " the dawns.

When Christ appears there must be a bo people on earth to say, "Lo this is our God have waited for him." Not waited for inte ning events, but for HIM; and if such pe are not found among advent believers, when earth can they be found ? If God has not a earth can they be founds if God has hor a pleyamong them, then indeed must it be ques ed [whether he has a people at all. In ages of the world, his people at times] atrayed, from him-fallen into errors, and com as they were," &c. This is "THE error of the wicked "on whom "that day " will come "as a thief,"—an error from which we pray God to deliver us. Again, we are frequently exhorted to watch; and to a watchman the thief never shows himself, " as a thief." He is no thief to the one who watches. Thus we are told, Rev. 3: 3, "If therefore thou shalt not watch. I will come upon God's word :

To show that Christ will never, at any moment rable to the thief, we have only to look at the character and work of a thief as God has given it. "The thief cometh not, but for to steal, and to kill, and to destroy ;" John 10: 10. Thus does Christ come to the wicked, for he is to be " revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, . . . who shall be punished with ever-lasting destruction from the presence of God," &c., 2 Thess. 1: 7-9. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead," Luke 10: 30. The wicked look upon the character of Christ's coming, like that of a thief, -this is their "error;" and to them it will truly be such, but not to God's people .- He comes "to their joy,"-" that they may have life,"-as "the Bridegroom" who always has an appointed day understood by both parties. "He shall bring forth their righteousness as the light, and their judgment as the noon day." Our history proves, that we cannot "watch" for our Lord's return consistently, viz. in a high state of expectation, without definite time. I do not wish to be understood as saying, that we shall ever have another day so generally proclaimed as to constitute a rallying point, but for us to claim that it will come on the saints as a thief, will be throwing away our Bibles in earnest.

Our Lord has named in connexion with the event of his second coming, three watches; Luke 12: 35-38, and how can we divide time into watches without definite points where these watches will terminate?

Two of these watches, and only two, as I conceive, we have passed. 1843 was the first where scriptural authority for the time of the advent has been given: Upon this we were all agreed. The tenth day of the 7th month was the second ' upon this we were all satisfied, and all discappointed. During the first and second watch, so many points in the prophecies, and jots and tittles in the Law have been fulfilled, that we may as well doubt the being of God, as to doubt that we are living in the very last days. With this evidence before us, from God's word, that a knowledge of definite time is to be imparted to those that "watch," shall we now throw ourselves back into our former slumbering position, and say that the day of the Lord is to come upon saint and sinner indiscriminately as a thief? or shall we fearlessly claim that our lamps are not "gone out?"

Which of these two positions will best accord with the scriptures of truth? Which will best please the triumphing foe that is now tauntingly enquiring, "Where is now thy God ?" Which will heat the king's furnace " seven times hotter than it was wont to be heated," and purge away the last dross from the jewels that are so soon There is but one answer. be made up? Through the unbounded mercy of God in Christ Jesus, our lamps still burn. Their rays strike not upon an intervening light, as they have hitherto done, but fall directly upon the eternal shores of bliss .- And here, in this third and last watch, it will not be strange, if an exasperated enemy should use his utmost endeavors, by the aid of false lights, to decoy us to destruction. Therefore "let us take heed to the sure word of proph-ecy untill the day dawns, and the day star arises in our hearts." We have taken heed to the Law in the second watch untill its types and shadows have been fulfilled. The sure word of prophecy will now give us our last light before "the day dawns."

When Christ appears there must be a body of people on earth to say, "Lo this is our God ! we have waited for him." Not waited for intervening events, but for HIM ; and if such people are not found among advent believers, where on earth can they be found ? If God has not a people among them, then indeed must it be questioned [whether he has a people at all. In all ages of the world, his people at times have strayed?from him-fallen into errors, and commit-

ted sad mistakes. But where in their history shall we go to find an instance of a mistake similar to that of the passing by of the tenth day of the seventh month, under circumstances like those in which those "waiting for him" were then found? Deeply humbled before him—praying night and day with fasting—earnestly watching—their eye of faith directed heaven ward, and their finger upon God's word as authority for their glorious hopes—almost constantly living upon their knees.—Where I say, under such circumstances have God's people been led to embrace and greedily swallow a theory composed of error from root to the outermost branch? The instance, in my opinion, cannot be found. There must however, have been some error in that proclamation, or we should on that day have seen our Lord.

Our present danger lies in the strong temptation to run into one of two extremes. The first is, in totally abandoning the whole position relative to the *tenth day*, and the other, that of making a wrong application of scripture to that extraordinary movement. Upon this subject, I will here record my present views, upon my own individual responsibility, and if any clearer light is presented I will then abandon the position here taken.

EVIDENCE THAT THE JUDGMENT MIGHT HAVE SET ON THE TENTH DAY OF THE 7TH MONTH.

1st. The reader is referred to the evidence that was presented by Bro. S. S. Snow, in the "True Midnight Cry," that we are in the last year of prophetic periods, and that to fulfill the type of the High Priest coming out of the Holy of Holies, (Lev. 23: 27-32.) Christ must come on that day.

2d. From a re-examination of the subject, it seems quite probable that the coming out of the High Priest on "the day of atonement" was typical of Christ sixting in judgment, rather than of his personally appearing to the inhabitants of the carth. Let the reader examine Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31. The names of the children of Israel were borne on the breast-plate of judgment, (and why is it called thus!) whenever the High Priest went in before the Lord at these annul atonements. No names could have been upon that breast-plate but those that had complied with the conditions in Lev. 23: 29, 32. Thus the disobedient were condemned already, (John 3: 18.) yet that condemnation was not made manifest until the Priest came out in the presence of the congregation. They suffered judgment to go against them by "default," in refusing to appear in obedience to the summons and enter their plea, or "afflict themselves" on the ninth day.

Examine in connexion with the above quoted texts, Heb. 4: 14-16; Heb. 5: and 8: the whole chap. & Heb. 9: 6-12, 19-26, & ver. 28, which shows that there must be a similarity between the appearing of Christ, and that of the High Priest. From Lev. 9: 22-24, it appears that while Aaron was offering the sin-offering he lifted up his hands and blessed the people; (it does not appear that the congregation saw him at that time,) he then came down from the Holy of Ho-lies through the vail into the tabernacle of the congregation, and from thence he came out and blessed the people, and THE GLORY OF THE LORD APPEARED UNTO ALL THE PEOPLE, and they shouted and fell upon their faces. Here is a blessing the people at two different times by the High Priest : the first when the offering is made at the time their sins are put away, and the second when he came out of the tabernacle of the congration and appeared to all the people. Christ has gone, as the High Priest did, through "the vail," that is, "into heaven itself:" And to har-monize the scripture on this subject it seems necessary that there should be some movement on his part in putting away the sins of his people as body, before he personally appears. Acts 3: 19-21, "Repent ye therefrie, and be

Acts 3: 19-21, "Repent ye therefree, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," [typified in the first blessing conferred by the High Priest,] "and he shall send Jesus Christ, which before was preached unto you," [typified by the second blessing,] "whom the heavens must receive, untill the times of restitution of all things spoken of by the mouth of all his holy prophets since the world began." See Isa. 25: 7, 8, "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory," &c. This

vail now prevents our discovering the New Jerusalem, and within this vail, answering to the tabernacle of the congregation, Christ might have set in judgment on the *tenth day*, and thus fulfilled the type. It is in this mountain that the vail is to be destroyed. See Psa. 2: 6; Isa. 59: 20, "And the Redeemer shall come [first] to Zion and [afterward] to them that turn from transgression in Jacob." Gal. 4: 26, "But Jerusalem which is above is free, which is the mother of us all."

Unless something as decisive as the setting of the judgment took place on the feath day, the antitype is not yet given—the "True Midnight Cry" not sounded; and the overwhelming evidence that we live in the last year of prophetic periods must be abandoned; and God's people are left in darkness, not only to be overtaken as by a thief, but to be devoured by merciless wolves.

EVIDENCE THAT THE JUDGMENT SITS BEFORE THE PERSONAL APPEARING OF CHRIST AND RESUR-RECTION OF THE SAINTS.

When Christ personally appears to the inhabitants of the world it is not to sit in judgment and pass sentence upon them; but to execute the judgment previously writen.

Jer. 23: 5, "Behold the days come, saith the Lord that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Ezek. 5: 8, " Therefore thus saith the Lord God; Behold I, even I, am against thee, and will execute judgment in the midst of thee in the sight of the nations." A fair inference that he is not in sight of the nations when he sits in judgment,-John 5: 26, 27, "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the son of man. Jude 14: 15, "And Enoch also, the seventh from Adam, prophecied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It is not when the judg It is not when the judgment sits that the wicked are convinced of their folly, but when it is executed. Psa. 149: 5-9, "Let the Saints be joyful in glory: Let them sing aloud upon their beds. Let the high praises of God be in their month, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people ; to bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: This honor have all the Saints." See also Ezek. 39: 13; Rev. 19: 14, and other places which show that when judgment is executed upon the ungodly, the resurrected Saints will

ted upon the ungoiny, the resurrected sames will have a hand in that work. The term "Judge" is frequently put for the execution of judgment, but when thus found, its connexion will always determine its import.— There must be a rendering of judgment before it can be executed, and we are assured that God hath "appointed a day" for that purpose: (Acts 17: 31) and furthermore that, to all men, he hath given assurance, or "offered faith" (see margin) relative to that appointment.

TTS RENDERING DEFORE EXECUTION. X Mat. 5: 25, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee [first] to the Judge, and the Judge [after the passing of sentence] deliver thee to the officer [to execute the penalty] and thou be cast into prison."

the penalty] and thou be cast into prison." Rev. 11: 15, 18, "And the seventh Angel sounded, [the antitype of the Jubilee Tromp, as all agree, which always sounded on the tenth day of the seventh month] and there were great voices in heaven, saying. The kingdoms of this world are become our Lord's and he shall reign forever and ever. And the four and twenty elders. [for the "great multitude," ch. 7: 9, were not yet there] which sat before God on their seats, fell upon their faces," &c. What event do these circumstances usher in ! "And the nations were angry, and thy wrath is come, and the time of the dead, THAT THEY SHOULD BE JUDGED, and that thou should'st give [or assign] reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that corrupt the earth." Rev. 20: 12, "And I saw the dead [not yet raised] small and great stand before God; and the books were opened: and another book wag were JUDGED out of those things which were written in the books, according to their works." I trust God will show that we have not been

mistaken in the day, and he will soon demonstrate that in proclaiming that day, we have "preached the preaching that God has bid us." That he hath now given assurance of that day to all men we are willing to leave with him. On this subject consult the following text with its parallells. Rom. 2: 14-16, "For when the Gentiles, which Rom. 2: 14-10, "For when the bennes, which have not the law, do by nature the things con-tained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another; in the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." See also 1 Cor. 11: 32; and Dan. 7: 9, 10. The Prophet here sees first, the thrones cast down : The thrones of the four universal monarchies, for of them only had he been speaking. The next thing is the Ancient of days sitting-the "judgment sits," and the books are opened. Next the heast (the fourth beast) is *slain*—then his body destroyed and given to the burning flame. And then, while life is yet remaining in some parts of the four beasts, the Son of man comes with the clouds, and finally with his Saints takes the kingdom. The thrones of the four kingdoms, must first be cast down before the judgment sits. Rome, the last of those kingdoms, has maintained its throne, or seat of civil power till the present, or nearly till the present time. The last advices from Rome, were that placards with the inscription "down with the Pope," "down with the gov ernment," were recklessly posted up in the public streets in open day light. This looks as though the last of those *thrones* might be cast down; and if so, there is no Scriptuzal evidence in the way of the judgment having set on the tenth day of the seventh month.

I think we are not given to understand that we are personally, individually to appear before God, at the time the jndgment sits, but we are told in an appropriate type of that event in Ezek. 21: 30, "I will judge thee in the place where thou wast created in the land of thy nativity." And in isa. II: 3, 4, "He shall not judge after the sight of his cycs, neither reprove with the hearing of his curs: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [after that] he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

There must be a movement on his part, at that time, if not visible to us, See Psa. 98: 8, 9, "For he cometh to judge, &c." Psa. 50: 3-5, "He shall call to the Heavens from above, and [give shall call to the Meavens from above, and [give notice.] to the earth that He may judge his peo-le," &c., Psa. 82: 8, "Arise, O God, judge the earth," &c. Psa. 96: 11-13, "For he cometh, for he cometh to judge the earth," &c. Psa. 76: 8, "Thou didst cause judgment to be heard from Heaven; the earth feared and was still." Psa. 2 : 7-9, "He hath prepared his throne for judg-ment," &c. THE PLACE.

Rev. 1-6 "After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were the voice of a trumpet, [Rev. 11:15,] talking with me; which trumpet, [Rev. 11: 15,] talking with me; which said, come up hither, and I will show thee things which must be hereafter, and immediately I was in the spirit: and behold, a throne was set in. heaven, and one sat on the throne," "And belore the throne there was a sea of glass like unto chrys-tal." He does not yet see the "great multitude," on that Sea—he only sees it "prepared." Rev. 20: 11, and I saw a great while throne, and him that sat on it," and then (ver. 12,) the dead were judged, before the resurrection, which is the ret-ribution. Rev. 14: 14, " and I looked and behold a while cloud, and upon the cloud one sat like a while cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." After this there went forth an earnest petition for the reaping to take place inasmuch as the time had come for that work, and the harvest also was ripe. 1. Thess. 4: 16, 17; "For the Lord himself shall

descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," (Rev. 11: 15;) but not to the earth, for them

From Isa. 34: 1-9; and 40: 2, Rev. 14: 7, 15. and other places I am satisfied that it is made the duty of the Watchmen, to proclaim words of comfort to the Saints during the period lying between the sitting of the judgment, and this first resurrec-tion : If I am wrong, let the Bible student tell me, under what circumstances, the proclamation is to be made! "Her warfare [apppointed time] is accom-plished, her iniquity is pardoned?" Many will doubt this position, as we learn from Isa 40: 27; "Why sayest thou, O Jacob, and speakest, O Is-rael, my way is hid from the Lord, and my judg-ment is passed over from my God? Read the con-nexion from verse 21 to 31, & also, Isa. 49: 13-17,

The Judgment begins at the house of God, (I Pet. 4: 17,) and for the whole world cannot occupy more than a full year, (Acts 17: 31,) and for God's people, I have been inclined from the following tests to believe that it would occupy but 40 days people, I have been included from the following texts, to believe that it would occupy but 40 days. Gen. 7; 4, 12, 17; "Forty days after Noah was shut into the Ark before it was taken up, and one year and ten days from the time the rain began, year and ten days from the time the rain began, till Noah and his family went out npon the reno-vated earth, Gen. 7: 11; and 8: 13; see the use made of this type in 2d Pet. 3: 3-7, Matt. 24: 37-40; Isa. 46: 9, 10; See also, Ex. 24; 12, 18; Rom. 2: 12; Ex. 34: 28, 29; Matt. 4: 2, 11; G_{22} Gen. 8: 6; Deut. 9: 1-9; 1 Kings 19: 1-8; Num. 13: 25, and 14: 34; Deut. 9: 25; Ezek. 4: 6; compared with Isa. 5, 3: 5; and Acts 3; 19-21: Jonah 3: 4; Acts 1; 3. If those "waiting for" their Lord do not gain deliverance from these mortal bodies at the end of forty days, from the tenth day, their peculiar trial of faith during this period, seems to me appropriately typified.

I think also that the 40 years from the elevation of Buonaparte to the Throne of France, in 1804, to the present time, with the circumstances interto the present time, with the circumstances inter-vening, has its type in some of the following texts; Deut. 25: 1-3; Ex. 16: 35; Josh. 5: 6; Judg. 13: 1; Psa. 95: 10; Acts 7: 30. 36; Heb. 3: 9, 17. The reasons for attaching this impor-tance to his elevation, are, that he was the head of that power which subverted the Papal Government, by which dominion had been held over the Saints for 1260 years. In this act he also opened the way for tearing off the sack-cloth from the two witnesses (word of God,) with which Papacy. had alothed it

student ! that there must be a time for God to judge the world, before judgment can be executed. And the evidence from Scripture is, that when And the evidence from Scripture is, that when Christ personally appears, it is to execute judg-ment. Why need any believer in the Bible with these evidences before him, and a thousand more clustering around him, abandon any thing more relative to the tenth day, than that Christ did not personally appear on that day?

THE MIDNIGHT CRY.

No believer in the immutability of Jehovah can doubt that he knew the course the peo-le who were "waiting for him," would pursue in the last days. He seeing this, likened them to ten virgins that first went forth to meet him—afterwards slambered and slept, at length were aroused by "a cry at midnight;" in the next place refused to furnish oil to the foolish, and finally went in to the marriage and the door was shut.

If there was to be a *false cry*, would the Sa-viour failed to have noticed it ! At present we are viour failed to have noticed it? At present we are bound to believe that we have had the "true mid-night cry," recognised in the 25th chapter of Mat-thew, with this error on onr part, viz. the *time proclaimed*, and not the proclamation itself, was *the midnight*. This is evident from the fact that no especial blessing attended the proclamation— no slumbering virgins were awakened, until more then helf of the comprise three works. than half of the previous three months had expir-ed. And never, in all the history of the church, was a people found "waiting for his Son from heaven," with more earnest expectation than those that looked for him on the tenth day &c .-trimming their lamps constantly, which gave a brilliant light until that day, which brought them to the *middle watch*, and left them in the *middle of* the present Jewish year, and in midnight darkness relative to the definite time of the Advent: For

definite time alone, for the event, could ever have

opened, which is the book of life: and the *dead* the time appointed, and the first case brought be-were JUDGED out of those things which were written in the books, according to their works." that of "the dead in Christ." It most assuredly does between that time that of "the dead in Christ." and the end of the Jewish year. If "the path of the just is as a shining light that shineth more and more until the perfect day," we ought to be sure that our lamps are not gone out upon a sub-ject relative to which we are not to be "in dark-

> The word of God is a lamp to our feet, and a light to our path ; but a perfectly useless light if our feet are not to move in that path, and a ray of light is not to be cast before us, to show us the threshold of the celestial gates. Can it be possible, that those who have so earnestly contended for the faith once delivered to the saints, are now to fall back into their old position and say we can know nothing of the definite time-the Scripture has left us in the dark so far that the Scripture has left us in the dark so far that the day will come as a thief upon saint as well as sinner? And why shrink from a position that has been so triumphantly defended in the past? Is it because your wounds are yet unhealed and you dread another conflict? Will you thus abandon your ground to an enemy that has given evidence of hated to the coming and kingdom of our load of harred to the coming and kingdom of our Lord, and thus leave them to say we have been compelled to fall back upon their position? If I am deluded, let some meek disciple of Jesus make haste to my rescue, and speedily throw down in my path a "thus saith the Lord," for I am now, through his ever abounding grace, "HASTING UNTO THE COMING OF THE DAY OF GOD." Isfeel an indiscribable and glorious light shining upon my path, ever since the passing by of the tenth day; and which I believe to be the result of proclaiming a truth, which I saw from the first, would be so unpopular, that none would proclaim it but those who had been entirely divested of love to the world, and possessed a stronger desire for Christ to have his rights, than even for sinners to obtain pardon.

Our forly days of temptation will find us settled upon something-either light or darkness. That period has nearly come, and I am sorry to say that it finds me so unsettled as to the definite day when Christ will come, while I am so well assured from Scripture testimouy that it is to be know

Many are saying, "do not fix upon another time," and when the evidence is poured down upon he way for tearing off the sack-cloth from the vo witnesses (word of God,) with which Papacy ad clothed it. One thing must be perfectly plain to every Bible tudent! that there must be a time for God to alge the world, before judgment can be executed, ind the evidence from Scripture is, that when Christ personally appears, it is to *execute judg*spirit, has impressed these facts upon our heart, as we have prayerfully searched his word, and God alone is able to impress them upon your hearts: "Go to him"

Some have, from my remarks on this subject, drawn the inference that I was proclaiming the end of probation. This is not true. I have never to my recollection proclaimed either the end or beginning of probation, nor do I consider it my prerogative to do so, finding nothing upon that subject in the Bible. I know it has been a popular expression that when Christ leaves the "meditorial throne" human probation will end, but I never have been shown the chapter and verse, nor that Christ had a "meditorial throne." I always have, and always shall, feel it my duty to point have, and always solit, left if my duty to point the enquiring penilent to Christ, but now espe-cially, do I believe it our duty to comfort God's people. I would refer the reader to my remarks on Matt. 25: 1-13, in Vol. 3, No. 9, of the "Western Midnight Cry," published in May last. Let those that are now "groaning for adop-tion, to wit, the redemption of their bodies," prayerfully, and without prejudice, search the subject of the time of their deliverance, and more surely than we know that the morning sun will rise at its *appointed time*, shall we know the coming of that day. And now, while darkness reigns in triumph, and the predicted cries of "peace and safety" are fulfilled as never before, the glorious rays of prophetic light, shining from the sacred Word, will glow upon our path till we enter the long sought haven. Our mistakes have not been in wrong calculation of *time* so much as the proper application of events. No point of time will probably ever be understood long enough (Rev. 11: 15;) but not to the earth, for them which are "alive and remain," are to be caught up with the resurrected saints "in the clouds, to meet the Lord in the air." The Lord descends at Lord is certainly contained in the Bible, and if it E. Jacobs

WHST

J. V. HIMES, PUBLISHEE.

Volume IV.

The Midnight Gry.

THE YEAR. A definite year is brought to view in Sas a period of peculiar trial, and final del for the people of God; and which is also ness the discomfiture of all their enemies Isa. 61: 1--3, "The Spirit of the Lor upon me; because the Lord bath anoin

[first] to preach good tidings anto the [second] he hath sent me to bind up the [second] he hath sent me to bind up the hearted, [third] to proclaim liberty to t tives, and the opening of the prison it that are bound; [fourth] TO PROCLAIM CEPTABLE YEAR of the Lord, and the vengeance of our God; [and fifth] to com-that mourn; to appoint unto them that m Zion, to give them beauty for ashes, the c for mourning, & the garment of praise for th of heaviness; that they might be called *Rightcousness*, the planting of the Lord, might be glorified."

Here is the whole work to be accompli-the Gospel, from its first buddings till the of Righteousness" are complete. Wh scripture began to be fulfilled, (Luke 4: no intimation was given that any part of ti-mission could be dispensed with till all complished; so it continued to be confir complished : so it continued to be confir those that heard Christ. (Heb. 1: 2, and 2

The injunction "to comfort all that n following the proclamation of "the acc year of the Lord," harmonizes with Isa. where Jehovah commands words of comfor analysis to Jerusalem in view of h spoken to Jerusalem, in view of her warf appointed time) being accomplished, and 1 quity pardoned; as typified by the the day of ment.

Isa. 63: 1 -- 4, " Who is this that comet Edom with dyed garments from Bozrah ? REDEEMED is come.'

Jer. 51: 45-47, "My people go ye out midst of her, [Babylon] and deliver ye even his soul from the fierce anger of the Lord. lest your heart faint, and ye fear for the that shall be heard in the land; a rumor sha come one year, and after that IN ANOTHER shall come a rumor, and violence in the lan against ruler. Therefore the days come will do judgment," &c.

With this text the language in Rev. 11: harmonizes: there the first event under the ing of the seventh trump is, " the nation angry, and thy wrath IS come, and the tim dead that they should be cone, and "This" of the the nations," and "violence in the following the year 1843 when the first "r went forth, had a marked beginning on th day of the seventh month; and from the con-we must regard the "violence" as having a connexion with the people of God; parti those that are looking for the Judgment of lon. When nations are angry, there must be a commencement of its developments; that day it was so prominent throughout that and nation, that the Almighty has not man vain, The time of the dead, THAT THEY RE JUDGED.

It seems to me that this judgment co-have commenced in 1798, as some of our br have held, for the reason that the Sixth T could not have closed its sounding sooner the year 1840; and furthermore the "rumor year 1840; and furthermore the "rumor one year," to be followed with a "rumor a lence" in "another year," which was to p the judgment of Babylon had not then gond Ought not the rumor, together with the rum lowed with violence, and the anger of the n