

# WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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No. 8.

## The Contrast.

I HAVE sought around the verdant earth for unfading joy;  
I have tried every source of mirth, but all will cloy;  
Loth, bestow on me—grace to set my spirit free;  
Thine the praise shall be,—mine, mine the joy.

I have wandered in mazes dark, of doubt and distress;  
I have had not a kindly spark, my spirit to bless;  
Cheerless unbelief—filled my throbbing soul with grief,  
What shall give relief? What shall give peace?

I then turned to the GOSPEL, LOAN, from folly away;  
I then trusted thy Holy Word—that taught me to pray;  
Here I found release,—weary spirit here found peace—  
Woe of endless bliss—eternal day.

For a pilgrim and stranger—here in this world of woe,  
But my SAVIOUR is always near,—as onward I go;  
Jesus is my friend, He'll be with me to the end,  
And from foes defend; my spirit cheer.

I have heard my REDEEMER say his promise is sure,  
Do but bid me to watch and pray, all hardships endure;  
Jesus be my guide, in thy promise I'll confide,  
Keep me near thy side; my life, my way.

I will praise thee, my Heavenly King, I'll praise and adore,  
The heart's richest tribute bring, to thee, God of power  
And in heaven above, sound thy Redeeming love,  
Loth in strains shall move, forever more.

Hallelujah through heaven will ring, Salvation the theme,  
Glory, honor and praise we'll sing to God and the Lamb;  
Crowns of glory wear, palms of victory we shall bear,  
Shouts of triumph there, never shall end.

## Letter from Bro. Silas G. Strong.

MARYSVILLE, Dec. 18, 1844.

Dear Bro. Jacobs,—I believe the first article in your paper of Dec. 11th, is really "meat in due season."

I am truly sorry to learn that so many are ready to admit they can learn nothing about definite time from the Bible. Shall we, who have been so signally blessed while we fearlessly proclaimed that God had revealed the time to his "servants the prophets,"—who were instructed that not unto themselves, but unto us they did minister—and that we, that we might understand, are instructed to ask wisdom of God and are assured that we shall receive it.—Shall we now yield the whole ground, because we believed we should see the consummation of our hope on the 10th of the 7th month, and we are still here living under the testing time of our Patience! No; rather let patience have its perfect work. Your reasons for looking with interest to the 9th month, 24th day, appear well founded. I would rejoice to have your views made public as far as possible.

Yours, in the blessed hope,

SILAS G. STRONG.

## The Sign of the Son of Man in Heaven.

Many inquiries are made what this sign can be, and for years I have been perplexed when I looked at Matt. 24: 30. But upon looking over this Chapter a few days since, the true light shone, I believe, and therefore I speak. We have in the 20th and 30th verses, the signs in the order following: 1st. The sun darkened—2d. The moon not giving her light—3d. The stars falling, and the powers of heaven shaken—Lastly, The sign of the Son of man in heaven.

The first, then, have been seen. Where? In the sun—in the moon—and among the stars. But does it follow that we must look for the last in heaven, or in the heavens? I think not. This is to be the sign that when it appears, will lead all doubt, and put to silence the most obdurate scoffer at our hope. It is this sign which will call out all, yes, even those who cannot now be induced to attend a prayer meeting, when prayer may be heard and answered. This sign will call

those out and cause them to join in the prayer that will not be answered; even to the rocks and mountains, and to the confession that the great day of God's wrath is come. When this sign appears, then truly, shall all the tribes of the earth mourn. Then they (who mourn) shall see the Son of man coming, &c. "The Lord cometh with ten thousand of his saints," Jude 14; "The Lord my God shall come and all the saints with thee," Zech. 14: 5. The sign then precedes and prepares the way for the coming of the Lord with all his saints. We have the substance of the sign recorded in the same chapter in the 40, 41 verses; "Then shall two be in the field, the one shall be taken and the other left—two grinding at the mill, the one shall be taken and the other left;" and in a parallel passage in Luke 17: 34—36. Then the ungodly husband will awake and find the godly wife gone—the ungodly wife find the godly husband gone—the ungodly child find the godly parent gone—the ungodly neighbor find the godly neighbor gone—and many ungodly parents will, we trust, find their babes gone—and all who are left to witness this sign when the tremendous reality seizes upon them, as it will soon—then all the tribes of the earth shall mourn. But when shall this sign be given? When the seventh trump begins to sound, the mystery of God is to be finished, Rev. 10: 7. The mystery, is in the singular number—"Behold I show you a mystery, (in the singular number) we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," When, at the last (the 7th) trump, for the trumpet shall sound, (what trumpet? The seventh trumpet) and the dead shall be raised, and we shall be changed," 1 Cor. 15: 51, 52. If the foregoing views be correct, may we, dear brethren, be found ready to strike hands on the sea of glass—among the number who will then assemble as an escort to our Lord when he comes with all his saints.

Yours, in the patient waiting for Christ,  
SILAS G. STRONG.

MARYSVILLE, O., Dec. 18, 1844.

The Rev. (so called, though improperly) F. P. preached in the 1st Presbyterian church last Sabbath evening, in which discourse he undertook to show up the inconsistencies of those who believe the coming of the Lord is near, (the millennium as he called them.) He distinctly and honestly admitted that it was not a new doctrine, but it had been held to by some portion of the church since some time in the 3d century. But he did not inform his congregation, that the doctrine which he preached (the 1000 years probationary millennium) was (as is the fact) less than 200 years old. He entirely misrepresented our faith, by trying to make it appear that we held to three comings of Christ: One at his incarnation, one at the time of the first resurrection, and one at the final judgment at the close of the 1000 years. Whereas he avowed that the Bible did not speak of but two comings of Christ. He then went on to show that he did come at the destruction of Jerusalem—but whether his coming at the destruction, was his first or second coming he did not distinctly say. Before he closed he found occasion to say, that Christ came to an individual at death—indeed that he had come about 3400 times since he had begun his discourse; leaving his congregation to infer that his coming was, to use the language of some of them, "only in some certain sense;" but in what sense I did not understand. If it was a personal coming what would become of his former assertion, "that the Bible did not speak of but two comings!" and if in a spiritual sense, where did he learn that Christ would come in any sense that the Bible did not speak of? Neither did he inform his hearers, when Christ receded that promise

found in Matt. 28: 20, "Lo I am with you always even unto the end of the world,"—or when Christ went away spiritually. He attempted to show that there was but one resurrection, and that a general and universal one at the close of the 1000 years—and for proof dwelt largely on Revelations 20: 4; but took the precaution not to read or repeat the verse following—"But the rest of the dead lived not again until the thousand years were finished—this is the first resurrection." But he dwelt much on the word souls, and tried to show that it could not be the bodies. But he did not tell when these souls died—or from whence they arose—whether it was from a sleep in the grave, or whether they arose from the third heavens (where he contended the departed souls of the saints were,) down to earth!! Neither did he attempt to show from the Bible or in any other way, that the word "souls," was used in the Bible, in a sense to indicate—vicarious transfer—had he done so, it is presumable he would, with his logical acumen, have shown that, instead of eight persons being saved by entering into the ark, only eight souls without bodies were preserved, and after the ark rested, appeared in some newly created beings, or some spontaneous production of the earth in that age of the world. And that instead of about three thousand of persons, real tangible human beings, being added to the number of disciples on the day of Pentecost, the disciples that were there, received a very large increase of faith, hope, love and Christian graces; and thereby he might have strengthened incidentally, one of his favorite theories; to wit, the certain return of the Jews, previous to the coming of our Lord, by showing that the three thousand devout Jews were not so unwise as to become Christians on the day of Pentecost (as we have generally thought was the case) and thereby forfeit all their title and the title of their descendants for 1800 years, to the promises of God made to Abraham. S.

## Letter from Marysville, Ohio.

Dear Bro. Jacobs—

We hope the Brethren will not suffer the W. M. Cry to be discontinued again. I am glad to see you persevere in the position that time is revealed. If time is not a matter of revelation there are some passages of scripture I cannot understand. May the Lord assist us to arrive at the truth.

Is the prayer of your unworthy brother,

G. W. CHERRY.

PROFIT OF PERSECUTION.—God chooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire smells the sweetest; the earth, when it is torn up with the plow, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker, the nigher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; fine gold is better when it is cast into the fire; rough stones with hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment, linen is backed and washed, and wrong, and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.—Bishop Jewel.

THE REASON.—Persons who are above the performance of a dirty action, are slow in suspecting others. Those whose hands are not clean, imagine every one to be as polluted as themselves.—Wilmer's European Times.

The above principle will explain to our friends the cause of the many insinuations and charges of our maligners. Let men become honest themselves, and they will learn how it is possible for others to be honest.—Advent Herald.

## WESTERN MIDNIGHT CRY.

Cincinnati, Monday, December 30, 1844.

## INTOLERANCE.

How earnestly ought God's dear children to pray that they may be saved from that wicked spirit of intolerance, that has driven many of us from the society and fellowship of those we have loved. God has been merciful in hitherto granting us a forbearing spirit, while, on some points we have held views, to say the least, widely differing from each other. These views have been freely, and publicly advanced without any fear of denunciation from those who were "looking for the Lord," and with very little apparent danger of weakening the "cords of Love" with which God has bound us together. "We have great need of caution now" in this time of trial, lest this disposition, freely to investigate the word of God, should be checked by the intolerance of brethren. If any view that we may have advanced, with motives, pure as ever dwelt in the human heart, and under a high and solemn sense of duty, is disposed of under a caution, headed "Fanaticism," or in any other way, except candid scriptural reasoning, the tendency with sensitive minds, is, to shut out the light. It seems to me that the editor of the "Voice of Truth," has disposed of the arguments of certain brethren, rather too much in this short hand way.

He remarks as follows, "If any man or minister tells you that the Lord came, in any sense, on the 'tenth day' more than he has come since or for centuries previous, 'Believe it NOT,' &c. Now I do not wish to find fault with Bro. Marsh, for his reference may not be to the particular class which I have supposed; but if it is, with all Christian kindness, I would make a suggestion, not only to him, but for the benefit of all such as may be tempted to dispose of an argument in this summary way. It is this; That the argument be plainly stated. Thus,

1st. There are certain brethren who believe that Christ did in some "sense," come on the "tenth day," "more than he has come since or for centuries previous."

2d. They argue that Christ did on the "tenth day," "come" from his "Father's throne" to his "Judgment seat," where he is now sitting in judgment on our world, Ex. 28: 15, 29, 30; Num. 27: 18-21; Ex. 30: 10; Lev. 16: 29-31; Lev. 23: 29, 31; Heb. 4: 14-16; 5: 8; 9: 6-12, 19-26; Lev. 9: 22-24; Acts 3: 19-21. Whether the judgment has yet set upon the "living," they do not pretend to say.

3d. They give as further evidence, that the judgment must set before Christ personally appears to "execute judgment." Rev. 11: 15-18; 20: 12; Matt. 5: 25; Dan. 7: 9, 10; Ezek. 21: 30; Isa. 11: 3, 4; Psa. 93: 8, 9; 50: 3-5; 82: 8; 96: 11-13; 76: 8; 2: 7-9; Rev. 4: 1-6; 20: 11, 14; 1 Thess. 4: 16, 17.

4th. They hold that when Christ appears to all the inhabitants of the earth, "as the lightning," he will be attended with "all" or "ten thousand" "of his saints" that must previously have been "raised," "changed in a moment," and that he will then "execute judgment upon all" that were "left" when the righteous were "taken;" and not till then will "all know and understand" his coming; for he will then "convince all that are ungodly among them," &c., Psa. 147: 6-9; Jude

14, 15; John 5: 26, 27; Ezek. 5: 8; Jer. 23: 5; &c.

If these positions constitute an error, sufficient to induce our good brother to caution others to "beware of fanaticism on this point," it is every way worthy of a *more extended notice*; and it may be the easiest thing in the world to overthrow them.

If we are not now acting under the commission "Comfort ye, comfort ye my people," &c. Isa. 4: 2; it is important we should know it. As for myself, I am solemnly pledged to yield to scripture evidence let the consequences be what they may. Let us possess the "more noble" spirit of the "Bereans," and "Search the Scriptures daily," that we may see whether these things be so.

## CONFESSION.

The "confession" of Bro. Storrs, of his mistake relative to the advent on, or about the 22d of October, has developed the fact, that a strict adherence to the principle of "confessing your faults one to another" is in these times of apostasy, a matter so uncommon for a Christian minister, as to be every way worthy of ridicule, and of *destroying*, rather than of *restoring* public confidence in the man that presumes to *practice* up on this scriptural injunction.

The papal prerogative of claiming infallibility at the expense of cloaking error, and false doctrine, is every where predominant. Bro. Storrs, has confessed his error just so soon as he had a demonstration to his own mind that it was such.

Every lover of honesty and truth can but admire such a course—a course, which *must* be pursued, in order to restore to the confidence of a Holy God, those teachers that have spent so much of their time in throwing *imaginary* obstacles in the way of the immediate Coming and Kingdom of our Lord, when they have failed to produce any *real ones*.

Bro. Eli Green, writes from Rossville, O., Dec. 20th. "We are still looking for the coming of our Blessed Lord and King. Though few in numbers we are strong in faith.

We should feel very thankful to have one of the Lecturers visit us." &c.

My absence from the City last week will account for the want of editorial, and also for a review of the article under the head of "The true Millennium."

## BRO. WILLIAMSON.

As Bro. Williamson, was the first, that to any considerable extent, preached in this region, the coming of the Lord on the "tenth day of the seventh month," there has been no little enquiry among the friends, since that time passed, as to the effect "the disappointment" has had upon him.

The following is a private letter from him to a friend in this place, which I am permitted to make public, and which will "define his position."

NEWPORT, N. H., Nov. 20, 1844.

My Dear Bro. K.,—Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold tempta-

tions; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to exhort you that ye should earnestly contend for the faith once delivered to the saints." A faith of all others the most blessed, because it is to bring Jesus. This will soon be lost in sight. We see now through a glass darkly, but in a "little while" face to face. We have in the providence of God, been disappointed again in realizing our expectations of seeing Christ. But let us "rest patiently," knowing that "the long suffering of God" "is salvation" to us who through the eternal Spirit are kept through faith unto salvation.

I have often thought of the brethren and sisters in Cincinnati, since the 10th day of the 7th month passed by; I have asked myself a great many questions, and tried to answer them to my satisfaction, but have not been able. I know that I went to Cincinnati with as pure motives as ever were cherished in the breast of a mortal being: and I preached the truth as I understood it, and I have no cringing nor drawing back. I am glad I went there, and I am glad I preached to you that Christ was coming on the 10th day of the 7th month.—"Glory to God in the highest."—I believe it was salvation, and I believe God sealed all that came up to that day, as men and women expecting to meet Christ, and had the glory of it in their souls. God blessed it; souls were converted, set free from sin, who stand to-day "looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." While a multitude of our advent brethren and sisters, had it not been for this preaching would have been lost. I believe the preaching of this doctrine was of God, as well as the singing, praying, shouting and exhortations, all of God; and our gathering together unto him in the clouds will show to an assembled multitude that the 10th day of the 7th month was of God, by showing there the souls that were converted "by the foolishness of" that "preaching." "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

I find in my journeyings from place to place, that many who were, up to the 10th day, firm in the coming of the Lord, and foremost in the ranks, are the first to go back to perdition, and that those who seemed to be rather weak are now strong to come up to the help of the Lord. I am convinced that the separation must take place before Christ comes; the wheat will be by itself, and the tares bound in bundles to be burned. The line is drawn, Bro. K., which side of it are we? If you are on the right side stay there, and pray God to heat up the crucible, keeping the cleansing refining process going on until Christ sees his image in us: He won't keep us in there so long that we shall spoil. Lord keep us by the power of God unto everlasting life! I said that many of our foremost brethren are going and are gone back. Is it not true! How lamentable! \* \* \* I hope we shall learn to cease from man, whose breath is in his nostrils. We live in so awful time. I don't know how it is with the friends in Cincinnati, but here brethren and sisters cannot get back without going to destruction; nor can they make calculations for winter without losing the glory out of their souls. So here we stand on a pivot: if we turn either way we fall; we must therefore stand still and see the salvation of God. I am convinced we shall never have "time" to preach again. The Sign of the Son of man will, I believe, reveal the day and hour, and that will be a white cloud, and upon the cloud one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle, Rev. 14: 14. You will, I think, by looking this through, find by a multitude of scripture that this will be so. Also I believe that there will be made the cry, "Give us of your oil, for our lamps are gone out." It will be "an hour of temptation" "I tell you," when the virgins will be crying for oil, and the wicked for mercy. But God has promised to keep us from that hour: it is going to try all that

dwell on the earth. "From" such "an hour of temptation," "Good Lord deliver us!" When this sign of the Son of man appears, he then tells us to lift up our heads, and look up, for our redemption draweth near. O, hallelujah! I long to have it come!! My prayer to God is, Lord, send out Jesus, our High Priest, to bless the people. But we must do what the Lord tells us: "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass: for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. 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." I don't believe we shall ever winter in this world. Many of our brethren in New Hampshire, and those of other places, are looking for his coming this week. I don't believe this month will pass without the revelation of Jesus Christ; but be that as it may, my anchor has good grapples, and it is cast within the veil; it has taken good hold. I have hold of the cable: Every time I pray, I get nearer the kingdom, and when I get a little time, be it ever so little, it is as a good knot in the cable; it helps me to hold on, so that I feel a great deal better. I am not afraid of its breaking, glory to God! While I keep my eye on the mark, remembering Lot's wife, and looking unto Jesus the author of our faith. When the 10th day of the 7th month came I believe we got through preaching. I recollect when I left Ireland, that all the way across the ocean the sailors managed the ship until we came nearly in sight of the Gulf of St. Lawrence—the Captain hoisted a signal for a pilot; two came on board; one stepped up to the wheel and dismissed the sailors, while the other walked the deck. The Captain and sailors had no more to do with managing the ship than you or I. You ask, why was all this? I answer, because through the Gulf and up the river to the port of Quebec, was the most dangerous part of the whole voyage. You will want to know what I mean by writing such a circumstance as this: I will tell you. When the advent doctrine was first started, Father Miller went every where preaching the word; steered the Old Ship, took you and I on board, from the dock of Repentance, with a host of others; Bro. Himes, Litch, Fitch, Storrs, French, and a large convoy of others that I might mention—in fact, a good supply of sailors from the highest order down to myself; as true hearted a company of sailors as ever went on a voyage from the dock of Repentance to the New Jerusalem. We deep our part until we came to the 10th day of the 7th month; we then found ourselves near land: We began to call for a pilot, we were unacquainted with the rest of the way, it being the most dangerous. King Jesus came aboard, discharged the sailors, and is now steering the Old Ship Zion into port. I tell you he understands the channel. The sails are all spread and well filled with breezes from off the land of Canaan. Sometimes we have a good breeze, again, we have a gale, and sometimes we have almost a hurricane, as she ploughs thro' the water. It seems as if we could see the white caps and sprays forward of her. The Captain tells us not to fear: Sometimes we can stand up, while at other times we are obliged in consequence of a heavy gale to get flat down on the deck while she rides upon the waves. We are expecting every day to hear him give us the signal, the city is in sight. We shall enter the port soon, cast anchor, and be landed in the city, which is the New Jerusalem. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Glory! Glory!! GLORY!!! GLORY!!!!

I will be in this band! hallelujah;

"Go on, go on my soul replies,  
I'm bound to meet you in the skies  
And claim a mansion there.

O, here's my heart, and here's my hand,  
To meet you in that heavenly land,  
Where we shall part no more."

It would perhaps be useless for me to indulge the thought of ever seeing the friends in Cincinnati, until we shall meet to crown the King of kings, and Lord of lords. Time is so short that I could not perhaps get there before he comes. \* \* \* \* \* If time should continue, and the way is open, I shall start on a tour—to "comfort one another with these words," and perhaps come to Cincinnati; but it seems as though I never shall go there again. I want you should tell the brethren and sisters to hold on to God with a firm grasp and we shall soon meet: let nothing drive them from Him. \* \* \* \* \* Remember me to the household of faith.

Farewell, till we meet in that happy, happy  
and. M. WILLIAMSON.

### THE TRUE MILLENNIUM.

Such is the heading of a lengthy communication from H. B. Woodcock, Connersville, Ind., which has just been received. It is altogether worthy of publication, although it contains views entirely new, on many points. Its great length will prevent its publication in this sheet; but as the author feels—like many others, that "what is done must be done quickly," I will give below, a few extracts from the article, not however subscribing to all that is contained in them, but feeling that it is the privilege of those that "love the appearing of the Lord" to speak for themselves.

"I have read your papers with a great deal of interest, especially the few last numbers. They come to me like a refreshing shower upon the parched ground; yet I was not disappointed when the time passed by without any visible change in the course of Nature. Indeed I could not see how the Scripture could be fulfilled, unless that day did pass by and the servants return and say, 'Lord, it is done as thou hast commanded, and yet there is room.'"

But we are now within a very few days of the coming of the Son of man. We shall soon, if found worthy, be admitted to the marriage of the King's Son, Matt. 23d, or to the great supper to which many were bidden, Luke 14th; and to whom the servant (Mr. Miller and others) was sent at supper time, in the evening or beginning of the true Jewish year 1843, to say, Come, for all things are now ready. That this is the evening of the day, or year, we have proof from the fact of its being the time of slaying the passover. And that it was the evening in which we might expect the Saviour, from the fact of its being the two thousand three hundredth evening of Daniel's vision, which was unto 2300 evening mornings. This was the evening when the virgins took their lamps and went forth to meet the Bridegroom. But he did not come; and why not? was there any mistake with regard to its being the right evening? Surely there was not. But had he come at that time, how could the Scripture be fulfilled, seeing that it was the first call to those that were bidden to the marriage? At that time the sun (or lamp) was darkened; the moon (or church) did not give her light; and many a brilliant star fell to the earth. Since that time many have been purified, and made white, and tried. But alas, many have suffered their lamps to go out.

The next time we might have expected him was at midnight. But at that time there was barely enough awake to raise the cry, Behold the Bridegroom cometh at the cock-crowing, or sounding of the trumpets on the 10th day of the 7th month. This midnight was the time when the King sent forth other servants, saying, TELL them which are bidden, Behold I have prepared my dinner, my oxen and my furlings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways: One to his farm, another to his merchandise. Or as it is recorded in the 14th chapter of Luke, They went forth quickly into the streets and lanes of the city, and brought in the poor, and the maimed, and the halt, and the blind. The servants could not re-

turn and say, Lord it is done as thou hast commanded, and yet there is room, (or time) until the set time had passed.

During the time of this call there was a great excitement, or earthquake, but when the time passed, the last ray of light seemed to be swept away, the sun became black as sackcloth of hair, and the moon became as blood, and it seemed to all human appearance, to those that felt deeply interested in these things as though nothing awaited them but blood and carnage, persecutions and destruction. And the stars of heaven fell to the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the 7th seal was opened, and there was silence in heaven about the space of half an hour. But why did he not come at the cock-crowing, or feast of trumpets on the 10th day of the 7th month? What saith the answer of the King to the servants when they return? Matt. 22: 8; The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways: and as many as ye shall find, bid to the marriage. See Luke 14: 23.

But when shall they come? The evening has passed—the cock-crowing has passed; and now will he not come in the morning? Surely he will. If he tarry till another evening, it will be the commencement of another day, and all will be a failure. But not so: The seventh trumpet has already begun to sound."

He here claims that the trumpets are all of one character, and all belong to the kingdom of the Beast,—that the "seventh trump" sounded in this country, and is connected with the event of the commencement of the Presidential Election; which, it is claimed, was carried by Roman Catholic influence. The "half hour silence," prophetic—filled up between Oct. 23d and Nov. 1st, when the Presidential Election commenced in Pennsylvania.

"Under the sounding of this trumpet the enemy will come in like a flood, but the Spirit of the Lord will lift up a standard against him. Under this trumpet the seven last plagues will be poured out upon those that worship the Beast, and receive his mark in their foreheads or in their hands; (i. e. ecclesiastical or civil power.) Under the sixth of these plagues, the way for the kings of the East will be prepared, and the Beast or Pope will rally his standard forces, and gather them into a place called in the Hebrew tongue, Armageddon, but in our tongue, America. Then will the abomination of desolation spoken of by Daniel the prophet, stand where it ought not. Then let those that are in the City flee to the mountains. But, he that taketh the sword, shall perish by the sword. Many a true-hearted Christian will perish in this last great conflict. But "I heard a voice from heaven, saying unto me; Write, Blessed are the dead, that die in the Lord from henceforth, yea saith the Spirit, for they rest from their labor, and their works do follow them;" And they will be raised and share with their brethren whose souls were seen under the fifth seal.

As the seven trumpets all belong to the kingdom of the Beast, and reach down to the time when the Beast shall be slain, and his body given to the burning flame, the tares, also, shall be gathered and burned; and there shall not be one wicked man left, or any thing that defileth or maketh a lie. So, also, do the seven seals belong to the Kingdom of God, and reach down to the final triumph of all the saints over their last enemy, Death, and their complete glorification in the mansion prepared for them by Christ himself, the New Jerusalem, which cometh down from God out of heaven."

"This sealing time commenced with the opening of the sixth seal, and might have closed on the 10th day of the 7th month had those that were bidden been found worthy; but that was not the case; consequently there must be another call to those who are in the highways and hedges, to compel them to come in, that His house may be filled. This call will not take place till we shall see the sign of the coming of the Son of man. Then will all the tribes of the earth mourn:

and many of them will receive the seal of God in their foreheads; while those that were bidden, and have hitherto refused to come will be cast out into outer darkness, there shall be weeping and gnashing of teeth."

"What is the object of Christ's coming at this time? It is to send forth his angels to gather his elect from the four winds, from end of heaven to the other. But who are the elect? They are the 144,000 sealed of all the tribes of the children of Israel. These are they that follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God, or the first ripe fruits, plucked from the tree of life, meet for the Master's use without falling to the ground or seeding corruption.

This is the end of the seed time; the harvest will soon commence. The harvest is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest. But you will say, the reapers are the angels, true, and so are all ministering servants that are sent forth to minister to them that shall become heirs of salvation.

But who shall he send? Here am I, Lord, send me, should be the prayer of every sincere follower of the meek and lowly Jesus, who loves his appearing.

The 144,000 are a chosen number for a special purpose; and that number is 144,000, and no more or less; and the purpose for which they are chosen is to reap the harvest. Twelve were chosen to sow the seed; twelve times twelve thousand are chosen to gather the harvest home; and yet it is said that the laborers are few,—how great must be that harvest. The next we see of the 144,000 they are with the Lamb standing on the Mount Zion, having their Father's name written in their foreheads, and they sing a new song which no man could learn but they themselves."

"But I have said that this is the marriage of the King's Son; and so it is. Christ has finished the work that was given him to do; to his bride, the church, belongs the work of cleansing the sanctuary, casting out the devil, raising the dead, making the earth new, and preparing all things for the Bridegroom, that when he shall come to the marriage supper of the Lamb, he may find her adorned as a bride for her husband, not having spot, or wrinkle, or any such thing. But the church has not the power to cast out devils, raise the dead, and do all these mighty acts. No; nor will she have until she is endued with power from on high.

In proof of this being the marriage of the King's Son, and not the marriage supper of the Lamb, I would quote a passage from Matthew, where it is said that there was found at that feast one that had not on the wedding garment; and who was he? In Rev. we are told that there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. Neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And then they raise a general shout in heaven, and say: Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down, which accused them before our God day and night. Therefore, rejoice ye heavens, and ye that dwell in them. Why? Because his place is no more found in heaven. We to the inhabitants of the earth, and of the sea; for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And he will go forth, and his angels will go forth with him, and will preach, saying I am Christ, and the time draweth nigh: (a part true and a part false) and would, if it were possible, deceive the very elect. But thanks be to God, they cannot be deceived. And although the Devil has got a little the start of them, and has made many pre-elytes, yet when they do return they will discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The sending forth of the seventy disciples was figurative of the sending forth of the 144,000

elect, to preach the gospel of the Kingdom, cast out Devils, heal the sick, raise the dead, and make all things new; and when Christ, speaking prophetically of the event that we now expect, said: I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this, rejoice not, because the spirits are subject unto you: but rather rejoice because your names are written in heaven. And when the King came in to see the guests, he saw there a man that had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having on a wedding garment: and he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. But was he bound without a struggle? No. Nor could the servants have bound him had not Michael, the great Prince, stood up and come forward to the rescue. Then Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. And they cast him out. In this mighty battle with our common enemy, the 144,000 overcome through the blood of the Lamb, and they loved not their lives unto death. He that shall seek to save his life shall lose it, and he that shall lose his life for my sake and for the Kingdom of heaven's sake shall find it. This great battle was permitted to be fought in heaven to show the servants their power over the great adversary of God and man, that whosoever they should meet with him in their future labors, they may meet him without fear, in the name of Jesus, and cast him out till he is driven from the face of the earth, into the bottomless pit and shut up, and the seal of God put upon him. I will bruise Satan under your feet shortly, says the Saviour.

St. John was called, by way of distinction, the disciple whom Jesus loved. And when Jesus spake to Peter and said unto him, Follow me, he turned and saw John following. And he said unto Jesus, And what shall this man do? Jesus answered and said unto him, If I will that he tarry till I come, what is that to thee, follow thou me. And the saying went abroad, that that disciple should not die; yet Jesus said not, that he should not die, but if I will, that he tarry till I come, what is that to thee. Now, this scripture has its meaning; and what is it? I understand it to be simply this: Peter was commanded to follow Christ immediately and preach the gospel, and he obeyed the command. But John was soon banished to the solitary island of Patmos. While upon this lonely island, being found in the Spirit on the Lord's day, he was taken up into heaven; and as a representative of the Church, had a glorious view of the things that God had prepared for those that love him. He returned and wrote the book of Revelations. This book has been justly called a sealed book; for indeed it was sealed with seven seals; and no man in heaven nor in earth, neither under the earth, was able to open the book; neither to look thereon; and the Church has long wept, or at least desired to read and understand the things contained in this book, but have not been able. But, behold, the Lion of the tribe of Judah, the root of David, the Lamb for sinners slain, Jesus our Saviour, hath prevailed to open the book and to loose the seals thereof.

And as one seal after another has been opened, the things that were noted under them have been realized by the Church, until now the last seal is opened, and Revelations is no longer a sealed book. The writings of John are now understood: Thus, he has tarried until the coming of Christ; and he being dead yet speaketh, under the sixth and seventh seals; and in a few days, the Elect, or 144,000 sealed, will receive their commission from on high, to again prophesy before many peoples, and nations, and tongues, and kings. And they shall preach the gospel of the kingdom in all the world, for a witness unto all nations, and then shall the end come. The gospel of the grace of God, has been preached during the whole of the seed time, but the kingdom is not yet set up, hence the gospel of the kingdom is not yet preached.

We have not heard the gospel of the kingdom; and how shall we hear without a preacher, and how shall they preach except they be sent!

After this there will be a great multitude which no man could number, of all nations and kindreds, and peoples and tongues, stand before the throne and before the Lamb (at the marriage supper of the Lamb) clothed with white robes, and palms in their hands. After the 144,000 were seen standing on the Mount Zion with the Lamb, having their Fathers name written in their foreheads, an angel was seen flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. Next an angel following him saying, Babylon is fallen, is fallen; after this a voice from heaven, saying blessed are the dead that die in the Lord from henceforth; yea saith the spirit, for they rest from their labours and their works do follow them. This voice is given not for the sake of the Elect, but for the sake of those that are still on the earth, that they may not make the mistake that we have already made, viz: that probationary time ends with the coming of Christ, or when the angel says, Time shall be no longer; (which I think means there shall be no longer tarrying of the vision.) These 144,000 will return in the spirit and power of Elijah the Prophet, to turn the hearts of the fathers to the children and the hearts of the children to the fathers, before that great and dreadful day of the Lord come, lest he come and smite the earth with a curse. This is not the great and dreadful day of the Lord, but it is the set time to favor Zion, and had not those that were bidden most unthankfully refused to come, and entreated the servants spitefully, perhaps there would have been no exhibition of his wrath; and although his wrath is kindled a little, and he destroys those murderers and burns up their city, yet blessed are all they that put their trust in him. Then be not dismayed, or think the work too great. Jesus, the Captain of our salvation will go with us. It is his Father's good pleasure to give us the kingdom. We shall receive palms of victory at the marriage of the King's Son, if we then conquer our common enemy through the blood of Jesus; but many are called but few chosen; but we shall not receive our crowns till we get to the end of the race, or to the marriage supper of the Lamb. Then all will be blessed and holy that are called,—there will be no battle to be fought,—there will be no tarrying on account of the unworthiness of those that are bidden to that feast,—there we shall meet with all those holy martyrs that have yielded up their lives for the sake of Christ,—there, also, we shall meet with those that shall yet be filled in like manner as they were in the last great persecution that is already gathering over our heads,—there we shall sit down with Abraham, Isaac, and Jacob, and all the Prophets, in our Father's kingdom and enjoy a sabbath of a thousand years."

I cannot at present, agree with the writer of the above, especially as to the character and work of the "144,000" before the resurrection. I do not know how we can have Rev. 14: 6-14, fulfilled more literally than it has been. Ver. 15, is now very evidently fulfilling in the earnest petitions that are every where arising for the coming of the Lord. Those persons must be not only the safest, but the most happy, who are looking more earnestly for "Jesus and the resurrection," than for intervening events; and we think also, the strongest fortified with evidence.

#### LETTERS.

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