

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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THE SECOND ADVENT.

Written by request of a Brother Cincinnati, Jan. 22, A. D. 1845.

BY HENRY S. GIBSON.

All hail the Son of God! all you who love
The name of Jesus; nor the name alone;
But He who with His Father reigns above,
Exalted on the everlasting throne:
Above all principalities on high,
And heavenly places of celestial light,
Above the earth, the firmament or sky,
Above all glorious and angelic light.

All hail! the Prince of all the realm of peace;
Once Prince and heir, and now the glorious King!
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.
All hail, earth's Potentate and ocean's Lord,
And sovereign ruler of each element,
Thyself thy faithful servant's best reward
That go to Thee, who unto them were "Sent."

All hail! Messiah that was and still the same,
That changest not, nor canst thou rise nor fall;
Perplexing mortals with thy various name;
Good, Father of us, and "God over all."
Hail Thou, the centre of thy universe!
The groans of Hell itself, where ere it be,
(While Heaven above thy glories shall rehearse,)
Shall celebrate thy Justice, praising Thee.

Still "hallowed be thy name," teach us to pray;
"Thy Kingdom come" to ardently desire;
"Thy will be done on earth," (to truly say,)
"As 'tis in Heaven," by the angelic choir:
And thus "to pray" until Thou shalt appear,
And "without ceasing," and as thou hast said:
Continue, too, to sanctify us here,
And "give us day by day our daily bread."

"Forgive us," Lord, "our sins as we forgive"
All "those who trespass against us and Thee;"
"Deliver us from evil" whilst we live;
From sin—its evils, whatso'er they be.
By Thy restraining and preventing power,
Thus lead us *not* into temptation's sway:
That we may praise Thee every day and hour,
Still answer us and give us grace to pray.

"For thine the Kingdom is," Oh Christ divine;
And thine the power, to whom all praise is due
For our salvation; and the glory Thine,
Who art our God and art our Father too.
All hail, the Prince of all the realm of Peace!
Once Prince and heir, and now the glorious King,
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.

BRO. J. B. COOK.

REPORT OF A DISCOURSE DELIVERED BY BRO. J. B. COOK, AT THE TABERNACLE, ON SABBATH EVENING, JAN. 12th.—TEXT, Psa. 25: 14.

"The secret of the Lord is with them that fear him; and he will show them his covenant."

Ver. 9. "The meek will he guide in judgment; and the meek will he teach his way." It is when we "walk contrary unto" the Lord, that he walks contrary unto us. If a man does not fear God, there is no promise to such, that he will teach them his way, or show them his covenant.

Similar language to the text may be found in Prov. 3: 32, "For the forward is an abomination to the Lord; but his secret is with the righteous." Dan. 12: 10, "None of the wicked shall understand; but the wise shall understand." But how are the wise to understand? All at once? No! It is God's prerogative to communicate the knowledge of his ways to his servants. It is his, to know all things at once; but ours to learn gradually, as in his providence he opens the way.

Psa. 119: 105, "Thy word is a lamp unto my feet, and a light unto my path." Peter also tells

us, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn;" (1 Pet. 1: 19.) The Bible—the great treasury of light that God has given us, is just calculated to give light around us, to show us what, and where, we are; and the safe course for us to pursue. We shall always be able to understand the word of God so far as to know our duty, and do the will of God.

Suppose in a dark night, we wished to go from this place to the steambot; and should for this purpose take a lamp that we might not miss our path: Our lamp does not shine all the way to the steambot when we first start; but it shines where we are, and by it we avoid obstacles, and dangers; and by it, we discover this, that, and the other object as we pass, by which we know when we are drawing near to the boat. So the Bible shows us our present position, and teaches our present duty. If we are asked why we did not discover the "tarrying time" of the vision, the answer is ready: We had not come to it. Thus we journeyed on—holding up our lights, till a thousand voices swelled on the breeze, "Behold the Bridegroom cometh"!!! Ah, this is the "Midnight Cry"! In our anxiety for the morning, we thought it was about to dawn; but it was the cry at midnight, and now we stand upon the rock, more firmly than ever.

Our opposers concluded, that unless we understood this matter as God understood it, we ought to give it all up:—But, not so; we are to learn our position by the light of the lamp:—God needs none. We are to understand as Christians,—not as God. He opens the way;—it is for us to walk in it. He shows us his covenant;—it is for us to see it.

Of the teachings we have presented to the world, we can say as did our blessed Lord, John 7: 16, 17, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Who shall know? They that do his will. If you are willing to adopt this position, to test the falsity or truthfulness of our course, you will surely know. But if you do this, be sure of one thing; worldly men will have no sympathy with you. Christ spake to those that were not willing to "do his will," in parables; (see Matt. 13: 10.) But to those that did his will; he made all plain, and he will do the same now.

The word "secret," is the same as "mystery" in Eph. 1: 9, 13; and signifies the mind and will of God concerning us.

When God was about to overthrow the cities of the plain, He said, "Shall I hide from Abraham the thing I am about to do?—shall I keep from him the secret? So in the days of the Coming of the Son of man:—To those that fear God, all will be made plain. There is no lack, either in the analogies or in the plain statements of scripture upon all these points; yet how many say, and truly too, "We do not know," when God has spoken out as clearly as by an angel's voice.

"Why!" says Christ, "do you not understand my speech? even because ye do not hear my word," (John 8: 43.) Like the boy intent upon his play, after being called the first, second, third and fourth time; stupidly replied, "I can't hear." So they do not want to hear:—they do not do God's will,—they have another master to serve.

Christ told the Pharisees to "Search the scriptures; for in them ye have eternal life; and they are they which testify of me." But this they could not do:—They would have lost character—salary—and friends, by this simple course. They that pitch their tent "toward Sodom" "can't see."

A short time since, I called on Prof. Finney, at Oberlin, to converse with him upon the subject of the Advent. I referred him, among other prophecies, to the 7th chapter of Daniel; and fi-

nally remarked that, It did not, surely, take a philosopher to understand this,—and asked him what he thought of it! He replied, "I do not know—O that I did know." In presenting these scriptures upon the soon expected Advent, before Dr. Bushnell, of New England, some time since, and asking his opinion upon them; his reply was, "I do not know what they mean, nor you either." I spoke of the Saviour's ascension, and the promise of his coming again "in like manner." The substance of his reply was,—that, that was the *husk*; and when he could get the pure grain, without the husk, he preferred it—intimating that his spiritual understanding of the passage was the pure grain. Dr. Hawes, of Hartford, Ct., when his opinion was solicited upon the agitated subject of the Advent, quoted an expression of Dr. Humphrey, to this effect, viz.: That he once undertook to search out the meaning of the prophecies of Daniel, but was glad to get out from among his horns, before he got hooked. This, Dr. Hawes, seemed to quote as Orthodox.

There are a class that spiritualize away the word of God,—and make destruction mean moral renovation; and the coming of Christ, to be death,—conversion, &c. But when the "nobleman" is taken out of the parable of the nobleman, there is nothing left: Or when the King, is taken out of the kingdom, the kingdom itself vanishes.

There are those however, that dare not inherit the quadruple curse of "taking away" from the word of God. With such "the coming of Christ," means the coming of Christ. Read, Isa. 66: 1-5; and you will see why some do not know. A man does not "tremble at his word" who says the coming of Christ is spiritual, death, conversion, Jerusalem, &c.

"Jesus Christ" means Jesus Christ, and he came once, at the commencement of the gospel day, and will come again, "the second time" at the close of that day.

How many turn aside when God calls! "They have chosen their own ways," "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that wherein I delighted not." But some say, "I am concerned for souls—to get souls converted is my work," &c. True, and how can you do it! Not with error certainly! The only way you can become instrumental in saving souls, is by taking God's naked truth, and holding it up—letting it shine. But do not dare to trifle with God, so as to make his truth unmeaning. When God speaks, we have his plain word—we have his "secret." It is faith, not fancy, that we follow.

I stated on Sabbath evening last, an opinion that Christ now occupies the visionary attitude described in Rev. 14: 14-16; but lest I might have been misunderstood, I will further explain. There must be a time when the Bridegroom is "coming"—on his way. Such a proclamation has been made; and it would be too much for us, to say it was untrue. Did your first view of this matter, cut you loose from the world!—the truth of God will hold you loose. If you have not the same interest in his coming, that you then had; your lamp has gone out,—or you have lost your eyes.

Why should it be thought a thing incredible with you, that there should be a succession of events connected with the Judgment of the great day?

We read, Mal. 3: 18, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When? When God has brought about the circumstances that shall cause a separation between them.

My position is, that the events separating God's people from the world, transpire before Christ comes. If the coming of the Son of man is as it was in the days of Noah, and Lot, it must be

so. Noah was shut into the ark before the storm,—and the number of days was given. In advance of the Judgment of God upon Sodom and Gomorrah, the angels brought out Lot, though almost dead—so long had he been with them. Look also at the chain of events connected with the deliverance of the children of Israel from Egypt: They were tried—disappointed—opposed—persecuted—oppressed, and finally “went forth” from Egypt, before “the horse and his rider was overthrown.”

Before Jerusalem was destroyed, God’s people were forewarned by signs—they trembled at his word—they feared God, and to them, these warnings proved salutary; but not so to the multitude, nor to the church. They could say in the face of all the warnings, Peace, Peace!—Do you not see that Jerusalem is the city of the great God?—It is fanaticism—delusion, to talk of its overthrow! So now, it is said, Don’t you see God has chosen the church, and if the Judgment was at hand, they would give the warning! Yes, I see he has chosen the church; and I see too, that “Babylon has Fallen, Fallen! and become a hold of every foul spirit, and a cage of every unclean and hateful bird.”

Just as distinctly as we have a succession of events in all the above cases, just so distinctly is marked the succession of events, ushering in the Judgment of the Great Day.

The books are opened in advance of the coming of Christ—the overthrow of worldly kingdoms, and the possessing “the kingdom under the whole heaven” by “the saints of the Most High.” (See Dan. 7:)

We thought, say some, that the Lord would have come last spring—we expected him, and enjoyed the prospect of “this mortal putting on immortality.”

Let me enquire then, Did you look more earnestly than you were authorized by the word of God!—And is that day, further off now than it was then?—Has the harvest been growing green!—From the multitude of evidences that now surround us, if you can not see, and realize, the coming of the Lord nearer than it was then; one of two things must be true; you have lost either your eyes, or the light of your lamps.

Honest souls, to whose minds these truths have not been fairly presented, may yet receive them: But I acknowledge I have but little hope for those that reject the doctrine of the Lord’s coming, and have closed their church doors against it. I believe God has “shut the door” against them.

You have probably seen an advertisement of a number of clergymen in Philadelphia, for “a week of Prayer,” to pray, as the “N. York Evangelist” said, for the “Advent of the Spirit.” Have those teachers known their duty and privilege, they would have had “the Spirit” without thus advertising. Some length of time has elapsed since their notice was published and circulated through the land, and has their anticipated advent of the Spirit taken place? I think not, from the fact that it has not been “advertised.” There can be little doubt but they would have promptly done this, had their expectations been realized.

The churches may have additions, but what argument of God’s favor is this! The Romish church has additions—more than all the rest: But are they added to Christ?

THE TIME.

From language contained in the 12th chapter of Daniel, I think we must have the means of knowing the Time of the Advent: God will not, like Pharaoh, require us to make brick without straw.

There is light, to my mind, yet shining from Dan. 8: 13, 14;—the 2300 days. Some of the great men of this age have argued their termination about this time; among whom are Prof. Bush, Alexander Campbell; and Dr. Wilson of this city. We could all see how those days might have reached to the spring of 1844. So far, they gave us light. Well, there let that light stand. What we now want, is light upon our present position. What is said to take place at the end of those days? “Then shall the Sanctuary be cleansed.” Then shall the work be begun; but when shall it be completed? Turn to Rev. 17: 8, where the plagues of Babylon are said to “Come in one day.” This, I understand to be another day of

prophetic time, in which the Sanctuary is to be cleansed.

Again, the “trumpet of the Jubilee” was to sound on the tenth day of the seventh month, in the forty-ninth year, while the “fiftieth year” was to be hallowed—it was the Jubilee—and in it every captive was to return to his possessions. It is perfectly clear to my mind that we have had the antitype of the Jubilee trumpet, and that God’s people will return to their possessions, next year. But why did you not see this before? says one. I answer, If we had seen the antitype of all the types in the seventh month, we should not have given as distinct a sound to the “Seventh Trump” as we were enabled to do.

In looking at the types and prophetic time, the most of us have rested upon those texts that speak of the suddenness of Christ’s coming, while we have passed by such as are found in Rev. 14:—He is here represented in a peculiar position—waiting to reap the harvest, while his children are crying to him to do the work.

But it is said, If Christ has left the mediatorial throne, there is no more mercy for sinners. Christ is our intercessor, and such, “he ever liveth.” But where do you read of a mediatorial throne,—or that Christ ceases to intercede for those that commit their cause to him? Nowhere but in the corrupt systems of Theology. Christ is a mediator on the Father’s Throne,—he’s a mediator on the way, and he’s a mediator at the Judgment, and “EVER LIVETH to make intercession for us.”

He is also styled the “Bridegroom”—nor is the title to be taken from him. He is the Bridegroom in Heaven, and the Bridegroom “Coming,” and the Bridegroom while the foolish are seeking oil, and the Bridegroom forever.

But, says one, do you not believe that Christ has ceased to plead for sinners?

Where do you learn that Christ ever pleads for sinners? Christ plead for rebels!! The doctrine is not found in the Bible. If Christ plead for careless sinners, they would soon feel his power: But he pleads for those, and for those only, that commit their cause to him. The doctrine that Christ is pleading for sinners, is false as hell!!! It is deceiving souls down to destruction.

Convince the sinner that Christ is pleading for him, before he pleads for himself, and full well does he know that he is safe; for Christ has said of the Father, “thou hearest me always.”

I can find no point in all the succession of events that is to precede the coming of Christ, where he refuses to plead for those that commit their cause to him.

What further light I have on the time, I will here present. If you will examine Lev. 25: in connexion with what has been said about the Jubilee, you will learn that the antitype of the deliverance, must come in the spring, or the first of the year.

The 50th year, also began at the Passover: Christ, also uses the appropriate figure of a budding fig-tree, to set forth his coming to their deliverance. (See Matt. 24: 32.) It was also the first day of the first month, when the Sanctuary was to be cleansed. (See Ezek 45: 18.) It was in the first month, that the children of Israel went out of Egypt: (See Ex. 12.)

Again, James exhorts his brethren (ch. 5: 7, 8,) to be patient in waiting for the Lord, as the husbandman is, who waits for the “early and latter rain.” And the Prophet Joel (2: 23,) tells us this latter rain is to ‘come down’ in the first month.

Some that went out with us to meet the Bridegroom, seem to have fallen into a train of doubts upon the glorious theme of Christ’s coming, and tell us they “don’t know,”—though the arguments are clear, yet they seem to fear to say any thing more about the subject of time.

But I shall speak all I know about the subject of time. To my mind there is light, and it is clear. We are close upon the Jubilee, but have not reached it. Having started out to meet the Bridegroom, I want to keep on till I meet him.

I once went with a company of friends down Newark Bay in an open boat in the night. After we started it became cloudy, the bay was rough, and the rain began to fall in torrents. For safety, we put into a small cove, and waited for the morning. At length we saw a bright spot through the clouds just above the horizon, and being cold,

wet, and fatigued, we were glad to hail it as a bright evidence of approaching day. But we soon discovered our mistake, it was nothing but the moon, and our hearts were sad. Again, we saw what we took to be evidence of morning, and again were disappointed. Though disappointed again and again, yet each time we looked for morning with more assurance than before, for the obvious reason; we knew it was nearer. And so do I now look for our Coming Lord—with more confidence to the coming periods, than I have done to any that are past.

I pity, in my soul, the man that has given up his hope, and thinks the Lord will never come. While you indulge this delusion, do not longer profess to be the Lord’s. Throw away your old musty lamp, for it will do you no good.

“But to you that believe, he is precious.” Press forward! Life, Life! Eternal Life is yours. A crown—an Inheritance—a Kingdom will soon be given. Come Lord Jesus, come quickly! Even so. Amen.

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 30, 1845.

THE TIME.

I purpose in next number to commence an article on “the time of deliverance.” Let brethren lay aside their prejudices, if they have any, and prepare to re-examine the “sure word;” for “now is our salvation nearer than when we first believed.”

Bro. H. H. Gross, has a lengthy well written article in the last “Morning Watch,” showing the harmonious termination of the prophetic periods with the present Jewish year: which he is “satisfied will be” “about April 20th to 23d next.”

Bro. Southard, the editor, however remarks, that he does not agree with Bro. Gross—and of course has an argument against his article. This intimation of Bro. S. has awakened a great anxiety in my mind to see his reasons. Give them to us dear brother without delay.

“Voice of Truth.”

Bro. Marsh, the editor of the above sheet, considers himself charged with “intolerance” in an article under that head in our paper of Dec. 30th. By looking at the article it will be seen that it was not intended for him alone, neither did it charge any one directly with intolerance. Its object was to guard brethren against expressions that might be calculated to awaken such a feeling. His article was alluded to as one in point, because he had called upon his readers to disbelieve “any man or minister” that might tell them “the Lord came in ANY SENSE on the tenth day, more than he has come since, or for centuries previous.” I believed, and had given what I supposed to be good scripture reasons for believing, that the Lord did on that day, come to his “throne prepared for judgment”—“set in heaven”—“upon the cloud,” &c., from which he will soon be revealed. Bro. Marsh’s remarks therefore condemned my views—without a reason.

I however, sincerely beg pardon of Bro. Marsh, for any injury inflicted upon his feelings in my remarks; for I am perfectly satisfied he is not the brother that would refuse to tolerate any individual who takes the word of God alone for their guide.

His article headed “Fanaticism” was undoubtedly called forth by circumstances, that to his mind, required them.

“The Voice of Truth” is much admired here for its frank uncompromising, and open course. It is also much called for.

We again refer our readers to another article showing the progress of mortality among the fish. This certainly is another land mark in the prophecies that shows us where we are. Isa. 10: and parallels.

The article is from the "United States Saturday Post."

"THE FRESH FISH TOO."

It seems that the death among the fish is not confined to the salt water alone. The Boston Post states that recently, Messrs. Brevity Gray and Thomas Crosby, cut a large hole in the ice of a pond in Tewkesbury, when, to their astonishment, myriads of fish of various kinds and sizes rushed to the aperture, and seemed to be striving to leap from their native element. The fishermen were enabled to take them in great numbers, with their hands, and many thus supplied themselves and neighbors, without resorting to hooks and spears. After the pond became free from ice, cart loads of dead fish floated ashore. The same thing has been observed at other places."

Why do not our editors publish the above accounts and save us from purchasing eastern papers? They probably think it will be carrying "Millerism" so far as to produce an "excitement."

Letter from Indianapolis.

January 22, 1845.

DEAR BRO. JACOBS:—There are a few names of us here who are waiting with great patience for our blessed Redeemer from Heaven, and expect soon to realize our hopes.

We have fresh encouragement to hold fast the beginning of our confidence unto the end. We hail the "Morning Watch" and "Western Midnight Cry" as welcome messengers every week. The last No. of the Western Cry, gave us new ideas—"The Vision of the Eagle" is new, and interesting to us, and seems to have a very striking resemblance to our National Government. * * * I wish you to send me a few of the last numbers of the W. M. Cry, and oblige yours in the faith of soon seeing our Saviour coming in the clouds of Heaven, to the great joy of all our dear brethren who "love his appearing."

W. K.

Another friend writing from Indianapolis, remitting money for two copies of the paper to be sent to her friends at the East, adds,

"I cannot say that I am either a believer or disbeliever of your views, but do sincerely wish to be on the right side. With regard to the explanation, or rather the application of "the Vision of the Eagle," I confess it looks very plausible."

Bro. Howells, writes from Hamilton, O., Jan. 27th, "I am still a believer that the Second Advent of our Lord is near. I think there is no subject that yields to the good man more delight, than to contemplate the near approach of that event. May the Lord prepare us for that day," &c.

Bro. Maull, writes from Louisville, Jan. 27th, that the brethren are holding a conference at the Christian Church, to last one week:—Prospects encouraging.

The urgent request of the brethren for me to attend, would be gladly complied with, but indisposition will prevent; as I now write upon the cover of a book, bolstered up in my bed, where I have been brought by severe application to my round of duties.

The Morning Watch.

From a private letter just received from Bro. Southard, we regret to learn that the state of his health is such as to demand his withdrawal from the editorial department of the above paper.

This will be much regretted by his numerous readers, yet we doubt not some amicable arrangement will be made to supply the vacancy.

THE SAVIOUR RETURNING.

TUNE.—*The Old Church Yard.*

- 1 O I long to see my Saviour,
O I long to see my Saviour,
O I long to see my Saviour
In the opening skies;
When the saints in glory,
When the saints in glory,
When the saints in glory,
Shall be sounding forth his praise.
- 2 Hope will change to glad fruition,
On that blissful day,
When the saints in glory, &c.
- 3 O that happy time is coming,
When the holy throng
Of the saints in glory, &c.
- 4 Lo! the glorious dawn approaches
Of that happy morn,
When the saints in glory, &c.
- 5 Then the blast of Gabriel's trumpet
Will awake the dead,
And the saints in glory, &c.
- 6 O the blessed Saviour's coming
In the op'ning clouds,
Then the saints in glory, &c.
- 7 Then the final conflagration
Will destroy the earth,
While the saints in glory, &c.
- 8 How poor sinners will be wailing,
On that dreadful day,
While the saints in glory, &c.
- 9 O, poor sinners, stop and listen
To the Saviour's voice—
Join the saints in glory
When they're sounding forth his praise.

The Second Advent of Christ.

The following article has been prepared with the design of showing the connection this country has with the prophecies—the "Midnight Cry" especially; while other lands apparently have little to do with the predicted proclamations, ushering in the *great day of God*.

"The reaping of the harvest," treated upon in the latter part of the article, is a subject that cannot fail to interest.

The arrangement of the article, owing to a press of other duties, is not as good as I should have desired: and to make the subject more clear, it should have been preceded with an article on prophetic symbols, throwing new light upon a large class of prophecies, hitherto little in use by us.

THE VINE.

THE REAPING OF THE "FOREST OF THE VINTAGE" IN THE GREAT DAY OF GOD ALMIGHTY.

Isa. 5: 1-7, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitant of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do with my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

WHAT DOES THIS VINE SYMBOLIZE?

The vine itself, symbolizes Christ in the first place; and its principal branches, the Church; first in the Jewish, and afterward in the Christian form: The nations of the earth are also represented as corrupt "branches" of this vine, that are to be taken away "with the corrupt church" and "burned."

John 15: 1, "I am the true vine, [says Christ] and my Father is the husbandman." So far then, the identity of the vine is fixed, and that it is the same whose branches are brought to view in Isa. 5: the sequel of this article will show. Again, as quoted in

Isa. 5: 7, "For the vineyard of the Lord of Hosts, is the house of Israel, and the men of Judah his pleasant plant."

John 15: 5, "I am the vine, ye are the branches."

Matt. 7: 16, "Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thisles?"

John 15: 2, "Every branch in me that bringeth not forth fruit, he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

Gal. 3: 7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Ver. 29; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Christ is the Vine, his Father is the Husbandman, and the people are the branches."

THE HISTORY OF THE VINE, OR PRINCIPAL BRANCHES OF IT.

Jer. 2: 20, 21, "For of old time [in Egypt] I have broken thy yoke, and burst thy bands *** Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

Pss. 80: 8, "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it."

The children of Israel were brought out of Egypt by a mighty hand, and planted in Canaan, a "right seed;" and here is the point where the history of the vine begins.

Our Saviour gives a synopsis of its history in Luke, 20: 9-16; "Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time,

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

And again, he sent another servant: And they beat him also, and entreated him shamefully, and sent him away empty."

And again he sent a third, and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved Son: It may be they will reverence him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid."

The reason of their crying out "God forbid!" was because "they perceived that he spake of them." (See Matt. 21: 45.) They also uttered the very sentiment of the *corrupt vine* in this day. The church have heard that God will soon establish a Kingdom "under the whole heaven"—upon the destruction of the "fourth Beast,"—or last of earthly governments; and they exclaim, "God forbid!"

THE VINE BECAME CORRUPT.

He "looked that it should bring forth grapes, and it brought forth wild grapes."

The causes are seen in connection with the history of its rejection, Isa. 5: 11-14: They followed "strong drink"—consulted their lustful pleasures—"The harp, and the vial, the tubret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands."

Isa. 16: 9. "Therefore will I bewail with the weeping of Jazer the vine of Sibmah: [Captivity, old age, rest, &c.] I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer-fruits and for thy harvest is fallen."

Moses, with prophetic eye, saw the corrupting of the professed people of God, when he said, "Their *wine* is worse than the vine of Sodom, and of the fields of Gomorrah: their *grapes*, are grapes of gall, their clusters are bitter: Their wine is the poison of Dragons, and the cruel venom of asps." Deut. 32: 32, 33.

Our Saviour also said to this corrupt vine, "Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city."

THE DISPERSION AND REJECTION OF THE VINE.

"Break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns," &c. This is the "house of Israel" and "the men of Judah." And our Saviour tells us in Luke 21: 24; how long this treading down shall last: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Matt. 7: 19. "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Those that profess godliness and bring not forth good fruit, will perish with the Gentiles, when their "times" are accomplished. See Dan. 7: 8.

The Prophet says, Isa. 5: after the history of the pride and wickedness of the *vine*, "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

Isa. 65: 15. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, [the Jews] and shall call his people by another name."

When the Jews had rejected Christ—"the heir," and God had rejected them, the disciples said, "Lo we turn to the Gentiles." And for the same reasons that God rejected the Jews, he will reject the Gentiles. The wall of the vineyard was broken down, and Jerusalem was trodden down because they "knew not the time of their visitation." See Luke 19: 44.

Ezek. 15: 1-3. "What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken therefrom to do any work? or will men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?"

Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

Therefore, thus saith the Lord God: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give THE INHABITANTS OF JERUSALEM." This is the only restoration promised to the corrupt church in its Jewish form.

This Prophet in making allusion to the same *vine*, in ch. 19: 10—says, "Thy mother is like a vine in thy blood, planted by the waters: She was fruitful and full of branches by reason of many waters. [WATERS, denotes nations, Rev. 17: 18:] And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so she hath no strong rod to be a sceptre to rule."

This is for a lamentation, and shall be for a lamentation."

"EAST WIND," here denotes the coming of Christ at his first Advent; see Hosea, 13: 15; John 1: 23.

"A ROD," is an emblem of power; see Isa. 10: 5.

"A ROD OF HER BRANCHES," in this place refers to Christ; see Isa. 11: 1.

The vine was brought out of Egypt.—The heathen were cast out of Canaan where it was planted, and we now find it in the "wilderness;" and where is this?

Ezek. 20: 35. "And I will bring you into the *wilderness of the people*, and THERE will I plead with you face to face." Ver. 36, "Like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord." In Isa. 10: the final deliverance of God's people, is said to be "after the manner of Egypt;" and here it is said to be "in the wilderness."

I am satisfied that this wilderness is on the American continent, in proof of which, other reasons will here be given.

The Gospel, like the natural sun, arose in the East, and as it has to be "preached in all the world, for a witness unto all nations," and as we have no scripture proof that its rays are reflected upon all parts of the earth at the same time—before the "restoration of all things," I infer that its last rays of light are sinking in the "west." The present history of the eastern world shows that the church has been "chased," or "driven" almost entirely out of it, except, perhaps some small branches in the British Isles. Let the matter be fully investigated whether or not, this country is "the wilderness" of Rev. 12: 6, 14.

The Prophet points to the *vine* starting for this "wilderness" in Isa. 16: 8; "For the fields of Heshbon languish, and the vine of Sibmah: the LORDS OF THE HEATHEN have broken down the principal plants thereof, [the fourth beast trod down the host] they are come even unto Jazer, they wandered through the wilderness: her branches are plucked up, [margin] they are GONE OVER THE SEA."

The old country was, but this land now is the wilderness of the church. As the vine is said to have gone "through the wilderness" it does not of course remain in the wilderness that it went through.

Who are these "principal plants?" Isa. 5: 7; "The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

After telling us that "all the earth shall be devoured with the fire of his [God's] jealousy, and that then he will "turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent;" the prophet proceeds to say, Zeph. 3: 10.

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

Who is the daughter of God's dispersed? Ezek. 34: 6; "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Ver. 11, "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out." Ver. 31, "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Who are God's suppliants beyond the Rivers, &c. Ezek. 17: 2-6; "Thus saith the Lord God; a great Eagle [Babylon] with great wings, and full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants."

Ver. 5, "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree." Ver. 6, "And it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine and brought forth branches, and shot forth springs."

Ver. 12, "Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the kings thereof, and the princes

thereof and led them with him to Babylon; and hath taken of the king's seed, and hath made a covenant with him, and hath taken an oath of him, he hath also taken the mighty of the land."

Here is a picture of the church going into bondage. For the "seed of the land" which was planted, and became "a spreading vine of low stature," is explained to be the king of Babylon [ruling spirit of the world] taking the King and Princes of Jerusalem, [or ruling spirit of the church on earth] and making a covenant with them.

As further proof of this we read in verse 20, "I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass against me." Ver. 21, "And all his fugitives, with all his bands shall fall by the sword, and they that remain shall he scatter toward all winds: and ye shall know that I the Lord have spoken it."

So far I think we have the history of the church in bondage to the Governments of the eastern world, of which Rome is represented as the head; and now we will turn again to the parable, ver. 7;

"There was also another great Eagle, with great wings and many feathers: and behold this vine did bend her roots toward him, that he might water it by the furrows of her plantation."

The vine bent her roots toward the last Eagle [American Eagle] and was planted with it: Showing also, where "the daughter of his dispersed" is found,—and where "his suppliants" "beyond the rivers [kingdoms] of Ethiopia." Harmonizing also with the vine passing "over the sea."

This is emphatically a "land of traffic." The wealth, as well as the ruling power of almost every other land, is hereditary—affording no basis for the two great leading sins condemned in the Bible; —ambition for worldly goods, and worldly honors. Here, in this land, is a wide scope for the full development of human ambition; and no people are capable of running a more rapid race to destruction, than the people of this land.

This last Eagle can not be the Roman, for with it the vine was not to prosper; and with the Roman Eagle, the corrupt vine has prospered, and fitted itself for its predicted destruction as we shall see.

Ver. 10, "Being planted, shall it prosper? Shall it not utterly wither, when the East wind toucheth it? It shall wither in the furrows where it grew." See also, ver. 9.

"EAST WIND" Coming of Christ to judgment. Proof, Hosea, 13: 11-15.

The principal hopes of Rome, and her family are "bent toward" this land: They desire that under the wings of this Eagle their vine may "bring forth fruit."

In all the wanderings of the church of God in the wilderness, the corrupt vine has closely followed. Wherever "the woman" has been, there the Dragon has been found, making "war upon the remnant of her seed."

(To be continued.)

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