

THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, MARCH 16, 1844.

[No. 2.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 16, 1844.

LECTURE

Will be continued at the College Hall, and at the Lawrence street Church, on Sabbath next, at the usual hours. Bro. Cook will spend the Sabbath with us.

There will be a Lecture at the Hay Scales in Fifth st. between Main and Walnut, on Sabbath morning next, at 9 o'clock.

Bro. J. H. Kent has left for Liberty, Ind., where he will remain for the present.

NEW SECOND ADVENT PUBLICATIONS RECEIVED.

"The Celestial Rail Road, or modern Pilgrim's Progress."

"The Age to come." By L. C. Gunn, Philadelphia.

"Voice of Warning." By Orlando Squires, Utica, N. Y.

THE PAPER, &c.

Of our last number, besides supplying the subscribers, we have distributed *gratis* about 7,000 numbers. About 2,000 Western Midnight Cry, extra, containing brother Hersey's article, "Prepare to meet thy God," have been published for the same purpose. Also, about 8,000 of brother Starkweather's notices of his work on Daniel 12: 10.

"THE WORLD'S CRISIS."

The first number of a Second Advent paper with the above title has been received. It contains some valuable articles. Published and edited by G. W. EASTMAN, at Kingsville, Ohio. Terms: "read and circulate." Friends disposed to aid in publishing the above paper, can send their donations as above.

"THE AURORA," published at New-Lisbon, March 2d, has had the fairness to publish the "Points of difference between Adventists and their Opponents," from our columns. We record this fact, because, in these days of *scuffing* and *misrepresentation*, we do not get as much justice from one out of five hundred editors.

OUR CONFERENCE.

According to appointment, our conference commenced its session in the Lawrence street Church on Thursday, the 7th instant, at 11 o'clock, A. M. A profitable and interesting Bible class was held upon the subject of the two Resurrections. At 3 o'clock, P. M. brother Eastman, from Indiana, lectured upon the "Seven Trumpets," and was followed with some remarks by brother J. B. Cook. In the evening, at 7 o'clock, brother Cook lectured upon the "Object, manner, and desirableness of the Second Advent of our Saviour."

FRIDAY.

At 10 o'clock, A. M. the Bible class exercises were continued. Subject—The Kingdom of God. At 3 o'clock P. M. brother Cook lectured upon the Kingdom of God yet future. In the evening at 7 o'clock, brother Chittenden lectured upon Dan. 8th and 9th chapters.

SATURDAY.

At 10 o'clock, A. M. the Bible class exercises were a continuation of the subject of yesterday morning. At 3 o'clock, P. M. brother Kent lectured on Dan. 11: 14. In the evening, brother Cook lectured from 1 Peter 1: 19, giving some excellent illustrations of prophecy brought to view in the text.

SUNDAY.

At 9 o'clock, A. M. brother Chittenden lectured at the Hay Scales in Fifth street, to a very large and attentive congregation, from the 2d and 7th chapters of the prophecy of Daniel. At 11 o'clock, A. M. brother Cook lectured at the College Hall upon the "Resurrection." At the same hour, brother Kent lectured at the Lawrence street house, from Heb. 10: 23. Brother Eastman lectured the same hour at the Engine house, on Vine, near Front street. These places were all filled.

3 o'clock, P. M. brother Chittenden lectured at College Hall, on Dan. 8th and 9th chapters. Bro. Jacobs lectured at the Lawrence street Church the same hour upon the "Seven Churches." Brother Kent lectured at the same hour in the extreme western part of the city. Brother Eastman lectured at the same hour and at the same place at which he lectured in the morning.

7 o'clock, P. M. Bro. Kent lectured at the College Hall upon the subject of the Kingdom of God. Brother Jacobs lectured at the same hour at the Lawrence street Church, continuing the subject commenced at that place in the afternoon. Bro. Cook lectured at the same hour at Fox's Mills, near the head of Vine street.

The interest throughout the day was intense—good order prevailed, notwithstanding the excessive crowds that attended the lectures.

MONDAY.

10 o'clock, A. M. The Bible class exercises were continued at the Lawrence street Church. Subject last up continued. At 3 o'clock, P. M. brother Cook lectured upon the unscripturality of the Millennium as taught by modern theologians.

At 7 o'clock, P. M. brother Kent lectured from Dan. 8: 19.

TUESDAY.

10 o'clock, A. M. Bible class exercises—the conclusion of the subject of the "Kingdom of God." 3 o'clock P. M. the time was occupied in the narration of experiences; and the same exercises were continued in the evening. If we had a memory, and a volume in which to record the happy experiences related in these meetings, we feel as though nothing short of the Word of God would be more interesting.

WEDNESDAY.

10 o'clock, A. M. Bible class—subject contained in Rev. 2d and 3d chapters—"The Seven Churches." Half past 2 o'clock, P. M., met for the examination of candidates for Baptism. Bro. Cook administered the ordinance, at the foot of Pike street, to seven persons, most of them young converts. An immense congregation were assembled. It was a joyful time. At the close of the ordinance some time was spent at the Church in an experience meeting. 7 o'clock, P. M. Bro. Chittenden lectured, during which he narrated his interesting experience to an attentive and crowded congregation.

The following lecturers were present at the Conference:—J. B. Cook, H. B. Chittenden, J. H. Kent, Dr. Eastman, J. Kimpton, J. Jones, J. White, C. Worley, T. Kimball, E. Jacobs.

THURSDAY.

10 o'clock, A. M. Bible class—Subject, the Prophectic Periods. At 3 o'clock, P. M. the Lord's Supper was administered to many hundreds of believers. Bro. C. Worley lectured in the evening.

Further remarks in our next.

So far the meetings have been marked with excellent order. The lectures have been thronged with thousands who apparently listened as for eternity. Many interesting cases of awakening and conversion, as the result of our gratuitous distribution of papers last week, have al-

ready reached us. The confidence of believers in this place, in the immediate coming of our Lord has never been so strong as at the present time. We introduce below, a few out of many editorial notices, which will give the *summa bonum* of the opinions of a certain class relative to Bible truths, and a Bible course.

MILLERISM.—We feel sincerely grieved to find this arch-heresy waxing instead of waning in "might and majesty." It is not within our province to offer arguments in confutation of the delusion; yet to console those of our subscribers who are believers in it, we simply say, that if sublunary things should be dissolved on or before the 21st inst., our paper will not appear as usual on the 28th of March. In case such a catastrophe should happen, we shall of course not be able to satisfy those of our patrons who have paid us in advance.—*Woodward Miscellany.*

A Millerite Conference, or Second Advent Jubilee, commenced its session in this city, on Friday last, at their church on Lawrence street. They expect to do a good business at this, their last call, as they are assisted by a number of talented co-workers from the East. This may be the only opportunity our citizens will have of hearing their "howls," as the millennium is near at hand.—*People's Paper.*

A COMING.—The Second Advent or Millerite Conference commenced yesterday in this city, in the Lawrence street church. A number of the big guns are present, and the Millennium is expected to come off soon. Brother Jacobs, editor of the *Midnight Cry*, (or *Howl*), is over head and ears in business. The public are invited to attend this last call.—*Enquirer and Message.*

THE EXACT HOUR.—A Millerite the other day ciphered up the last hour, and made it on the 26th April, at 11 o'clock and 10 minutes A. M. A survivor of the Hard Cider promises said he was glad it would come before dinner time, for he had 'nt the "beef."—*Enquirer.*

COMMUNICATIONS.

LETTER FROM BRO. J. LITCH.

DEAR BROTHER JACOBS:—I take up my pen, *first*, to apologize for not sooner fulfilling my engagement to write you, and then to proceed in fulfilment of that pledge, to give an article for the "Western Midnight Cry."

My apology is, a press of duties, and my article for the "Cry."

THE GARDEN OF EDEN OF THE ORIGINAL EARTH, THE NEW JERUSALEM OF THE NEW EARTH.

When the Saviour describes the reward of his Saints, Matt. xxv. 34, he says, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." That the kingdom will be the earth restored, I believe all Adventists admit. But to make the kingdom complete, will it not be necessary for the garden to be restored? So it seems to me. Then look again at the garden:—It had in the midst of it "the tree of life." So also the city,— "In the midst of the

street of it, and on either side of the river was there the tree of life." Then, also, "a river went out of Eden to water it, and from thence, (when it had gone through the garden,) it was parted and became into four heads.—The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."—Gen. ii, 10-14. So also, when God made promise to Abraham, as to the extent of territory his seed should inherit, he said, "From the river of Egypt (Ethiopia) to the great river, the river Euphrates." Gen. xv, 18. But Abraham is to have it in the "heavenly country" and in "a city which hath foundations whose builder is God." Heb. xi. Then the New Jerusalem is to lie, as the garden did, between the Nile in Egypt and the Euphrates in Chaldea. The measure of it is 12,000 furlongs or 1,500 miles in circumference, or 175 miles square. Then there were precious stones there, such as bdellium and the onyx-stone; besides gold of the first quality. Likewise, there is to be a river proceeding out of the throne of God, in the city.

But the great argument, that the New Jerusalem has been on earth and is to come again, is found Isa. liv.—"Sing, O barren," &c. "for more are the children of the desolate than the children of the married wife." Who is the desolate, and who the married wife? Paul answers, Gal. iv. By applying this text to the New Jerusalem, shewing that her children will be the true seed of Israel and Abraham, and will be more numerous than the children of the Old Jerusalem. The natural Jews were her children, and are in bondage. The children of Abraham's faith are the children of the free woman, or Jerusalem, which is above. To this woman, or city, the Lord says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and THY SEED shall inherit the Gentiles (the land the Gentiles occupy) and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; The Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a little moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. liv, 2-9.

From this it seems the New Jerusalem was once the mother of the saints, but has been "put away" as "a wife of youth"; She has been "forsaken," "refused," "reproached," "grieved in spirit," in a state of "widowhood"; God has hid his face from her "for a moment"; has been "wroth with her," &c. &c. If she is not the Garden of Eden, then how is all this true of her? If it is the Garden of Eden, then all is plain.

But the present is the only time of her affliction. God has sworn he will no more be wroth with her, nor rebuke her, any more than the waters of Noah shall go over the earth again.

When restored as the bride, the Lamb's wife, "for her Maker is her husband," he will lay her stones with fair colors and her foundations with sapphires. In short, all the glory ascribed by John, in Revelation, to the New

Jerusalem, will be hers. It is our Father's house or dwelling place, where Christ is now preparing mansions. When completed, he will come and restore the earth, bring it down and gather his people into it. "Blessed are they then, that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." I do not know any other local heaven, described in God's word, but this; hence when it comes to the earth, God will dwell with men on the earth in very deed.

Yours in hope, J. LITCH.

LETTER FROM BRO. BARTHOLOMEW.
Aurora, Ia. March 12, 1844.

DEAR BRO. JACOBS:

I would just remark that we have a loving little band of Advent believers here. We hold prayer and conference meetings three times each week. Our friends call them Millerite meetings, and try to dissuade others from attending, for fear of encouraging the Millerites; but we think some few have a little more piety than prejudice, and intend to use their liberty, not for a cloak of maliciousness, but to see whether these things are so. But notwithstanding all the opposition, false accusation and bitter prejudice of worldly, lukewarm professors and an unholy world, we still think, yea we know, we have much encouragement. We feel able to say, and think we can say in truth, the best of all is, God is with us, and appears by the comforter to be drawing our hearts closer together, as with a three-fold cord of faith, hope, and charity. At our meeting last Sabbath, a good pious brother arose and said, he had not believed in the doctrine of the Second Advent, as some of his brethren and sisters had done, till of late, and an open confession, he said, was good for the soul. He said that the opposition of professors to the doctrine was a proof to him of its near approach. He then mentioned the appointment of our Elder, on the 22d instant, to preach the funeral sermon of Millerism. The reflection that an old preacher should presume to preach the funeral sermon of the Bible doctrine of the Second Advent of the blessed Saviour, so filled the heart with grief and the eyes with tears, that utterance was checked, the tongue quivered and became silent before the Lord. Subsequently the proposition was made that none who believed in the doctrine of the Second Advent at hand, attend on that occasion; and as we could have but little expectation of receiving either instruction or edification, we have generally agreed not to attend, but purpose to observe the day as a day of fasting and prayer, hoping, should time continue, that this bold effort will turn to the furtherance of the gospel of the everlasting kingdom, which, to the entire destruction of all the opposition of the kingdoms of this world, will soon be established in the new earth.

Yours in the blessed hope,

D. BARTHOLOMEW.

P. S. The above appointment is for Friday, the 22d, at 11 o'clock, A. M. The meeting on the occasion is intended to commence the evening previous and continue over the Sabbath. We would like to have some person to take down the sermon; if you think it proper, please send some one. We hope you will be able to pay us a visit at the time, or immediately after, as you think best. Please inform us and we will give out the appointment.

THE TRUE INHERITANCE AND FUTURE ABODE OF THE SAINTS.

In order to obtain a rational and correct view of this delightful and heart-cheering subject, we have not to refer to blind reason, or to the confused and visionary views of the great and reputed wise men of the present or past ages. For it seems that on no scripture doctrine, which appears so plain and simple, has there originated such wild and speculative ideas, as on this one subject. And this appears to be the case in a greater or less degree, in reference to all the doctrines of the Bible, when

ever we leave the pure uncorrupted word of truth, and roam at large in the wide fields of fancy, although we may chance occasionally to pluck a sweet flower, yet in the end we are lost in the wild maze of ignorance, conjecture, confusion, and dismay. So it appears to have been with the poet, when the muse took flight on fancy's gilded wings, passing through trackless ether, swifter than fiery comets fly, upward through immensity of space above all planetary systems, and increasing velocity, as may be supposed, as she approaches the centre of attraction, and still rushing amid its wild, airy, visionary flight; and where is she going?

Beyond the bounds of time and space.
Look forward to that happy place,
The saints' secure abode.

I will not at this time attempt to theorise on the sentiment expressed by the poet in these sublime aspirations, for I must confess that my intellect is too weak, (and I am thankful for it,) to take me even in imagination beyond the bounds of space, or the immensity of the works of nature and nature's God. I will content myself with the plain, simple account of heaven, given by inspiration, and recorded in the book of God. Then to the law and to the testimony, and here we have an unerring guide, which, if we follow by the light of the spirit, we shall not walk in darkness, but shall have the light of life; and this spirit leadeth into all truth, but if we have not this spirit of Christ, we are none of His, but are in darkness, even until now. And while I attempt in much weakness to answer, in a brief and imperfect manner, the above query, I pray that I may be directed by the spirit of truth, without which all efforts are vain. The first scriptural account we have on this subject is found in Gen. i, 8, "And God called the firmament heaven," &c. 14th verse, "And God said, let there be lights in the firmament of the heavens, (not in the heavens, nor between heaven and earth,) but in the firmament of the heavens, (or above the heavens, is the idea naturally conveyed to the mind, this is proved by the 20th verse,) to divide the day from the night," &c. 15th verse, "And let them be for lights in the firmament of the heavens, to give light upon the earth, and it was so." 16th and 17th verses, "He made the stars also. And God set them in the firmament of the heaven to give light upon the earth." Thus it appears that the sun, moon, and stars are far above the heaven, in the firmament thereof. 20th verse, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Now it does appear to me that there is no necessity for a person of ordinary intelligence to roam through the wide fields of fancy, for wild speculative ideas in reference to the location of heaven, or the future and eternal inheritance of the saints. It is just as easy and simple to determine this point, as it is to comprehend where the birds and fowls of heaven fly, and build their nests for their young—Is it not the atmosphere that surrounds our earth? The poet, I think, had a proper view of this, when he penned the following, "The all-surrounding heavens, the vital air, is big with death." The Psalmist says (cxlii, 4) "The Lord is high above all nations, and his glory above the heavens. His glory is visible in the sun, moon, and planetary systems, the starry firmament, above the heavens." Again, the heavens declare the glory of God, and the firmament (above the heavens) sheweth his handy work. If heaven is in some undefinable, invisible place, beyond sun, moon, and stars, or beyond the bounds of space, I cannot comprehend how, and in what possible manner they can be said to declare the glory of God. I must confess that my vision is not sufficient to enable me to discover the beauty and exceeding glory of an imaginary, invisible, interminable heaven. But in the visible heavens, and firmament of the heavens, there is grandeur, beauty, and glory, majesty, might, and dominion, manifested sufficient to fill an angel's mind with amazement and

create new and increasing themes of wonder and adoration in the highest seraph around the burning throne. There is sufficient evidence it might be supposed, to convince the most skeptical, that the hand that formed, organized, and put in motion—in regular continued order, all these vast bodies of light and beauty, must surely be divine. But, says the objector, does not the Bible speak of three heavens? Was not Paul, in his visions or revelations, caught up to the third heavens; surely that must be a vast distance above? Yes verily, Paul was undoubtedly, in vision or by revelation, by the spirit, caught up (or taken forward into futurity) to the third heavens. What do we understand by a revelation, but a pre-conception or a divine impression on the mind by the Holy Spirit, of future events. So Paul, like John on the isle of Patmos, was in the spirit, and by it taken forward beyond or above the scenes of the present heavens and earth, to contemplate and view the resplendent beauties, sublimity and grandeur of the new and third heavens.—It is no wonder that Paul was so far captivated and caught up above the world, by the excellent glory, as he elsewhere describes it to be, a far more exceeding and eternal weight of glory presented to his view, in the third heaven, or paradise restored, that he knew not whether he was in the body or out of the body. But, says the objector, I can never believe that doctrine; I believe that Paul was caught away up into heaven, above the stars, either soul or body, and perhaps both together, and I believe, as soon as the soul of the saint leaves the body, it will go directly there. An old professor not 100 miles from here, lately said he had ascertained how long it took the soul, after it left the body, to get to heaven; it would take just five minutes, from the fact that it took ten minutes for a prayer to ascend to heaven and get an answer. This man is one of the most bitter and inconsistent opposers of the doctrine of the Second Advent. And if I were to give a reason for this opposition, by this person and some others with whom I am acquainted, for similar reasons I should be constrained to say, I fear they are not ready.

I will relate a circumstance in reference to this person, and leave it to the candid to judge. A poor brother in the church, unfortunately through the pressure of the times, was reduced to very straitened circumstances; so much so, that his house and home was taken on execution, and sold at sheriff's sale; the time of redemption came round, which was one year, this old brother was called upon for a little assistance to make out the required sum, as he had promised before to do so; he furnished \$125 by receiving a deed for the premises in security, which was worth about \$300. His money was paid in about four months, and the title reclaimed, but not without his claim being paid, which was about 25 per cent. Are such persons ready for the judgment? An old preacher took occasion in a sermon, lately, to speak of the intermediate state, said, some persons think it will take three hours for a soul to get to heaven, some three days, from the fact that our Saviour was three hours upon the cross and three days in the sepulchre; but for his part he thought it would hardly take that long. This man also, in preaching a funeral sermon from Dan. xii. 13, made the bold and almost blasphemous assertion in plain contradiction to the express declaration of the angel Gabriel, that *Daniel was a wicked man*, and the Lord reproved him, and told him to go his way, as he was prying into things that did not concern him. Who could be surprised that such a man should publicly, at a quarterly meeting, at which he presided, give out an appointment to preach at Aurora, the funeral sermon of the Second Advent of the blessed Saviour, on the 22d day of March. Will a holy God accept the sacrifice of the ungodly; then may such proud and heaven-daring presumption receive countenance from the Almighty. Would not the spirit that moved, with pity and compassion, the bleeding heart of our blessed dying Saviour on the cross, for his most bitter enemies be quite appro-

priate? If so, let every Christian heart say, "Father, forgive them, for they know not what they do."

D. BARTHOLOMEW.

Aurora, March 1, 1844.

The above is but a part of Bro. B.'s letter. We have omitted the rest for two reasons: 1st, The remaining part of the subject was connected with other matters that would naturally tend to a religious discussion. 2d, It was so long we had not room.—Ed.

LETTER FROM BRO. HICKLIN.

FEBRUARY 9th, 1844.

DEAR BROTHER JACOBS,

I am still giving the Midnight Cry, or "Howl," if that will least the fancy of scoffers any better. I am looking and waiting for the glorious appearing of the great God our Saviour. I am not willing, although the last day scoffers rise up on every side, in the church and out of the church, to cast away my confidence which has great recompense of reward, even if we are mistaken, our opposers are worse mistaken in making a *jeer* of so vast a subject.

There is nothing I pray the Lord more fervently for, than that he may grant me the spirit of humility and patience. I am now in the vicinity of Fort Wayne, Ind. The people are generally occupied in building up parties, and sects—debating politics, universalism, &c. while the great mass reject the hope of a Coming Saviour. Mr. Chaplin, of Kosciusko, like a faithful watchman, is giving the alarm in good earnest. To show the influence of a dead, faithless church, I will submit the following facts. A class leader, professing great holiness, says he does not love the Coming of the Lord, and boasts that he is one of our infidels. Another dear sister says she wants to be covered up in the ground a thousand years before the Lord comes. One sister, not far from where I write, was in trouble about the Lord's Coming: her minister called on her—preached 'Christ can't come yet,' the world to be converted, Jews return, &c. went away and said her mind was easy. A presiding elder out here discourages the Lord's coming so decidedly, I am told; that he ordered his members not to sing that beautiful invitation song, "We are travelling home to heaven above, will you go," &c.

When we meet with such opposition, how blessed is it to read, "For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry." Heb. 10: 36. This quotation is from Hab. and shows that the time appointed, for which the prophet set him upon the tower to watch, to see what the Lord would say unto him, was the Coming of the Son of man to give the promised inheritance to Abraham and his seed, which is Christ. To him was the promise made; "And if ye are Christ's, then are ye Abraham's seed and heirs, according to the promise." Gal. 3. So Paul, after enumerating a host, a "cloud of witnesses," that were giants in faith, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured not accepting deliverance, that they might obtain a *better resurrection*. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. They are not to get the blessing without us. Paul, and all those who love Christ's appearing will be crowned when the Lord comes; and we wait for the Coming of the Lord (not death) to receive a crown which the righteous Judge shall give at "that day," for "unto them that look for him shall he appear the second time without sin, unto salvation."

The apostle James says, ch. 5: 7, 8, Be patient therefore brethren unto the Coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient: establish your hearts; for the Coming of the Lord draweth nigh!

So Peter, 1 chap. 7, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 13th. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 5. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Paul says, 2 Thess. 1: 7, &c. We glory in you * * for your patience and faith in all your persecutions and tribulations that ye endure * * "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." If Paul and these holy men had known, the terror and fear, "hearts failing them for fear," that the blessed hope of a Coming Lord would produce in the minds of the modern disciples of Jesus, would they have dared to comfort the brethren with the terrible "appearing" and "revelation" of the Son of God in flaming fire. Can we with patience wait for an event that our imagination has clothed with terror and consternation, and we never want to see! Can we hope for a thing we do not expect for a thousand years; or desire a thing that we never want to see? To the enemies of Christ this subject presents nothing but dread and appalling. But all true christians should lift up their heads and rejoice, for their redemption draweth nigh. Zion's warfare is nearly accomplished, the bright morning of eternal ransom and deliverance is dawning, a day that will not close. The Lord in great mercy help us to hope, to look for, and ardently desire the Coming of the Lord. "Roll on! roll on sweet moments! roll on! and bring the joyful day!"

There are many here ready to embrace the truth, and we have a goodly band of believers in the Lord's speedy Coming. May we all be ready with oil in our vessels and enter into the marriage supper of the Lamb—and reign in his everlasting kingdom.

Yours, expecting Christ soon to appear,

LEWIS HICKLIN.

LETTER FROM BROTHER COOK.

FOR THE WESTERN MIDNIGHT CRY.

DEAR BROTHER JACOBS—

It gives me pleasure to inform your readers that the interest taken in "the blessed hope" of the "Glorious Appearing" is increasing in most parts of this State, and in Pennsylvania, where I have been since autumn. As letters have been written from several points at the north and east of the State, I will only notice very briefly my visit to Maryville, Union Co. There are probably from one to two hundred intelligent believers in that region. Judge Strong was the first, except, perhaps, a good Brother Brown, whose father has believed for thirty years past. Bro. Strong held up his light, and in process of time Bro. Cherry and others took hold with him. At Richwood they have "a cheerful band of brethren dear," with whom I took sweet counsel. The experiences of several were quite interesting and encouraging to me. So also at Pleasant Valley. It was with no little regret that I could not go to Granville, Zanesville, and Beverly to see our dear Brother Weethe. Yours in hope,

B. COOK.

THE JEWS.

(Continued from Vol. 2, No. 13.)

ROMANS NINTH, TENTH, AND ELEVENTH CHAPTERS. If the doctrine of the conversion and restoration of the Jews is not taught in these chapters, it is not found in the Bible.

CHAPTER IX:

Verses 1—5. The apostle manifests deep sorrow at the rejection of the descendants of Abraham—the relatives of Christ, the very people, who had in their keeping, the Law and promises through Christ.

Verse 6. Not as though they were so completely cut off but that those who believed might be saved, for though Israel is rejected, all of them are not unbelievers.

Verses 7, 8. Neither are those Abrahams children that have not his faith, but the child of promise is the true one.

Verses 8—28. God has a perfect right to choose his instruments of wrath and mercy which he always has done. He chose the families of Isaac and Jacob, through which, to transmit the Law and ordinances and rejected Ishmael and Esau.

He chose wicked Pharaoh and "raised him up" King of Egypt, to show his power in the deliverance of his people.

The potter has power over the clay; and when it will not form into the vessel designed, he forms it into another. So the Jews, by being incorrigible in the Potter's hands, were formed into vessels of wrath fitted for destruction. But he will "make known the riches of his glory, on the vessels of mercy,—all believers, both Jew and Gentile, (verse 23, 24.) The Apostle shows that in this case, the almighty has exercised the same prerogative he always has done, viz: To choose whatever nation he pleased, in whose archives to deposit the ordinances of his church.

As the Jews had rejected this high favor, he conferred it upon the Gentiles; but still shows (Gal. iii: 26—28.) how the Jews as individuals may escape the national curse.

Verses 27—29. God never promised salvation to only a remnant of the Jews, and that remnant as we have seen, embraced all the righteous.

Verses 30—33. Here, again, is enforced the reason of the Jews rejection. They would not receive Christ, but still cleaved to their old "School Master," (Gal. iii: 24.)

CHAPTER 10:

Verses 1—12. He again expresses his anxiety for the Jews, and simplifies the exercise of faith in Christ—presents him as the end of the Law; and to induce them to let go their claim to peculiar privileges, tells them there is NO DIFFERENCE between the Jew and the Greek, for the same Lord over all is rich unto all that CALL UPON HIM.

Verses 12—18. The institution and extent of the proclamation of the Gospel, is brought to view—so they could not arise in the Judgment and say, The faith of Christ had not been preached to them.

Verses 19—21. Moses had given them a sign by which they might know, that Christ was the Saviour. "I will provoke you to jealousy by no people, and by a foolish nation will I anger you." This was now fulfilled, by adopting the Gentiles as the favored nation. The Jews, through jealousy, were led to hear—They might have been saved but they stumbled at Christ, and that, after they had the knowledge of the fact, of his being the Saviour.

CHAPTER 11:

Verse 1. Hath God cast away the literal seed entirely? No. Where is the proof? I also, am an Israelite, and have found pardon through Christ, and they can find it in the same way.

Verses 2—5. It is now, as it was in the days of the prophet who supposed the Jews were all rejected. There is a remnant left that have not so idolized their system of opposition to Christ, but that

they are yet within the reach of mercy; and though they can not be saved by the law, yet by grace in Christ they can.

Verse 6. If they are saved by Grace, it is not more of works, therefore drop the covenant of works, and seek salvation by Grace through faith.

Verse 7. What then? To what conclusions are we then to come? It is this. Israel hath not obtained salvation in their system of worship, nor never can while they reject Christ: but the election, or believers, have obtained it, and the rest, or unbelievers, are blinded.

Verses 8, 10. As it is written in Isa. xxix: 10, and Psa. lxxix: 22, 23. Here the reasons of that blindness is given. They wilfully reject the truth. Such have always been blinded, while the humble penitent is saved; no matter what nation he is of.

Verse 11. Have they stumbled in such a manner that their fall is irrecoverable? God forbid. For in their rejection of Christ, and loss of national privileges, the way of truth was more clearly opened to the Gentiles.—They have received it; and, as called of God for this purpose, are now urging faith in Christ, upon the Jews.

Verse 12. If their crucifixion of Christ, or casting the true heir out of the vineyard, furnished a sacrifice by which pardon is offered to a world,—and the loss of their name as God's people, brought that distinguished privilege to the Gentiles, how much more rich the trophies of Grace, if the Jews would all come to Christ and embrace salvation.

Verses 13, 14. I, says Paul, am laboring for the salvation of the Gentiles; and am not ashamed of my calling. Still I shall toil to save some of you. Such is the Jews determined opposition to Christ, that to save some is all that can be expected.

Verses 15, 16. The Jewish religious system must stand or fall; if it stood according to their views, a world was lost—all that were not Abrahams seed must perish. They fell: and in that fall the notes of salvation fall upon the ears of a guilty world. If they will now quit the wreck of Judaism, and fly to Christ as a Saviour, it will be like life from the dead. For if the first fruit, Christ, be holy, (1 Cor. xv: 20.) and if Christ, the "root" be holy, so must the branches.

If he lives by a new principle of life, (the Holy Ghost,) you must be a partaker of it, and thus become a branch, in order to secure your salvation.

Verses 17, 21. And if some of the Jews be broken off from the covenant of promise made with Abraham, by their rejection of Christ; and thou (Gentile) being a wild olive tree, were grafted in among them that acknowledged the heir when he came, and with them partake of the root (Christ) and fatness of the tree, do not boast, for it is Abrahams family that has received you, and not you that have received them.

Verses 16—21. If you (Gentile) say that the Jew was broken off, or rejected, on purpose that you might be grafted in; remember how that was done, viz: through his unbelief; and thou standest, not because of any national peculiarity, but only by faith. If God rejected them solely for their unbelief, take heed to thyself.

Verses 22—24. Behold the Goodness of God in providing a salvation for the Gentiles! Goodness if ye CONTINUE in that goodness; if not, ye shall be cut off. Behold, also, his severity, in cutting off those that had long borne his name, as soon as they rejected Christ! Mark his goodness, again, in receiving the Jews, when they forsake their unbelief.

Verses 25. Blindness has hapened to the unbelieving part of Israel. How long is that blindness to last? Till the end of time; or in the words of Isa. 6:11-13. "Untill the cities be wasted without inhabitant, and the houses without MAN; and the land be utterly desolate, and the Lord have removed men far away," the earth entirely swept—But their

shall be a tenth—a remnant, and it shall return. Having been "caught up" with the Lord during the desolation—forsaking etc. it now returns to the inheritance. It is the "Holy seed." Till that time their blindness shall last; but then, when the final judgment sits, their eyes will be opened to see Abraham afar off, and Lazarus in his bosom. This blindness is to last till the fullness of the Gentiles be come in, or "times of the Gentiles" Luke 22-24. The time appointed for Gentile Governments to bear rule, reaching to Gods everlasting kingdom. See Dan. 2d 7th 8th and 9th chapters. Or to the day of judgment and perdition (not probation) of ungodly men.

Verses 26-27. And so all Israel—the true, or holy seed, shall be saved, when the fullness of the Gentiles be come in—the perdition of ungodly men taken place. Then the seed of Abraham shall be saved forever: For as it is written in Isa. 59-20. (True reading of the Heb.) "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord" harmonising with all that class of texts that bring to view the second coming of Christ to gather together his elect,—all his saints—them that fear his name &c. For this is the covenant that I will make with them (the holy seed) when I destroy death, the last work of sin.

Verses 28-29. As concerning the Gospel, the Jews as a nation, are enemies on account of the Gentiles being made partakers in the covenant with Abraham; but touching the election, (the believing part of them) they are beloved for the fathers sakes—for the sake of the covenant God made with the fathers, the real spirit of which, they appreciate and love to obey. The gifts and calling of God are without repentance. God has not made it necessary that you should repent without hope of pardon. These gifts contained in the covenant with Abraham, and these callings into gospel privileges, have all been brought to you, and urged home upon you before you repented of the sin which caused their loss.

Verses 30-32. For as ye Gentiles before the present dispensation have not believed God, yet now have obtained mercy,—and the medium through which ye have received it is the unbelief of the Jews, and their rejection and crucifixion of the Lord Jesus Christ.—So now, they are unbelievers as ye were; and it now becomes your work, as an act of mercy, to carry the tidings of salvation by faith in Christ to them; if by "any means" some of them may be saved. "For God hath concluded them all in unbelief that he might have mercy upon all" whether Jews or Gentiles.—Only one way of salvation is provided.

Who, that is not equally blinded with the Jew, can read this thirty-second verse, and maintain the doctrine of especial privileges for the Jews? or the twentieth and twenty-third verses, and not see, clear as a sunbeam, "unbelief" to be the only cause of their rejection, and casting off that unbelief, and exercising faith in Christ in common with the Gentile, their only hope of salvation?

Verses 33-36. O the depth of the riches, both of the wisdom and knowledge of God! Who can teach him, or alter his plans? What he has revealed to thee, that learn and be content; for what thou knowest not now, thou shalt know hereafter.

For the explanation here given, I have been compelled to be short for the want of space.

Much important evidence of the correctness of these views is necessarily omitted. I candidly believe that the truth upon this difficult portion of Gods word, is here presented. Whoever will prayerfully search the scriptures, with no other desire than to obtain, and do the truth, will most assuredly and very clearly, discover that God places "no difference" between the Jew and Gentile only upon the grounds of their reception, or rejection of Christ.

LETTER FROM BRO. HALL.

HOMER, Licking co. O. March 3d, 1844.

DEAR BROTHER JACOBS,

It has rejoiced me much to hear that God has so greatly blessed you in Cincinnati; and that so many are preparing for the Coming of our Saviour. Go on my dear brother, in the strength of the Lord of Hosts. For the last eleven months I have been engaged in the Advent cause, and during this time I do not know as I have had the slightest doubt that I shall soon see the King in his beauty.

I left Cincinnati last fall and have been continually engaged in proclaiming the Coming of the Bridegroom: And although my health has been exceedingly poor, yet "knowing the terrors of the Lord," I have sometimes walked five, ten, eighteen, and fifty miles to "persuade men" to get ready for his appearing: And for this I have frequently received their slander and contempt.—Yet notwithstanding all these things, I am not at all discouraged, for I know that the Lord is with me, and that I am doing his will.

I have generally had very large and attentive audiences, and have had many melting seasons. I have frequently had the pleasure of seeing God's people returning from their wanderings and consecrating themselves again to Him,—also of seeing sinners awakened and giving their hearts to God.

Last sabbath evening I finished a course of lectures in Utica, a village four miles from this. About a dozen professed to have consecrated themselves to God, and did as I trust, to be his forever. May the Lord preserve their whole spirit, and soul, and body, blameless unto his Coming. Last Tuesday I commenced a course of lectures in this place. Crowded houses—deep interests and I trust good done.

I wish to be affectionately remembered to all the Advent friends in Cincinnati: Tell them to "Cast NOT away their confidence which hath great recompense of reward," for yet a little while, and he that shall come will come and will not tarry. This I most firmly believe: and I intend to keep proclaiming his Coming until he does come; well assured that he will come in a few short months at most. Even so come Lord Jesus.

Yours affectionately,

J. B. HALL.

FOR THE WESTERN MIDNIGHT CRY.

Amos, 9: 9. "I will sift the house of Israel among all nations, like as corn is sifted in a sieve. Yet shall not the least grain fall upon the earth." Luke, 22, 31. "Simon, satan hath desired to—sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shows them off. We see many who have perceived the revealed hope of the christian,—the name of Jesus, as the *Coming one*, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's Speedy Coming, and who, notwithstanding, shrink back from the consequences of being decided and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great sieve. They have fallen with the chaff and the tares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth because of the word, they are offended." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the sieve. All "the tares" and "the chaff," he will sift out "to be burned." None but those who will "forsake all, who seek first the kingdom of God"—who "lose their lives" for Christ's sake, can expect, on scriptural principles, to be gathered "into the garner" of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I came not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who "endure to the end," shall be saved.—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, "ye have need of patience that after ye have

done the will of God, ye might receive the promise; for yet a little while, and the Coming one will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Those who draw, i. e. shrink back from truth, because of any mere worldly considerations, may know that they are already sifted out, and their impending doom is "perdition." Heb. 10: 36, 39.

"To serve the living and true God, and to wait for his Son from heaven," is to maintain the christian's calling. To renounce the world and live, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour," is to cherish the christian's hope,—to proclaim "behold he cometh with clouds and every eye shall see him—all the kindreds of the earth shall wail, because of him; even so, Amen!" is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do "draw back"—down they fall among the chaff, to be speedily damned.

To "know" that "the Coming of the Son of man is nigh even at the doors," because his own words have been verified in "the signs"—to "look up, and lift up our heads" assured that our "redemption draweth nigh"—to "understand" when we read the prophecy of Daniel, is to obey Jesus, our approaching judge: therefore those who are too "fearful and unbelieving" to "understand," "look up," or "know" ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the devil, in place of our blessed Saviour's return to judgment: to make death the source of motive to repent, confess Jesus, and be faithful as christians, (Acts, 3: 19, 21—17: 30. Mat. 10: 32. Heb. 10: 25, 27); to set aside the christian's hope, or the redeemer's name, by any human theory relative to the conversion of the world, is both to make and "lose a lie." Rev. 22: 15. Surely those make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape "the reproach of Christ," do certainly love the "lie" which the other made. Their doom is written with "whoremongers" and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return should beware lest they be "removed away from the hope of the gospel." Should any become weary of "waiting?" If when the vision seems to "tarry" they do not "wait" as required, they also shall be sifted out. "Blessed is he that waiteth and cometh to the 1335 days."—Salvation and a crown awaits those who "look for" and "love" his appearing. Heb. 9: 28. 2 Tim. 4: 8. We should as soon be turned from the atonement as the Coming of Christ.

God sifted mankind before the deluge—he found only a "few, that is eight souls," who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat, (and those not pure) were left in the sieve. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation: "Caleb and Joshua who followed the Lord fully."

During the personal ministry of Jesus, who had his fan in his hand for years, "thoroughly" purging his floor, there were but few not fanned away; the largest number named is "above five hundred brethren at once."—Those who were first detected and sifted out, were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will "burn up" with "fire unquenchable." O thou searcher of hearts, who shall be saved? The "wheat" he will gather into his "garner." Those who will lose their lives for his sake "shall find" them. Those who do not flinch from truth or duty, will be "counted worthy" of the kingdom of God.

The Jewish nation has been generally regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out; as it is written "when the Son of man cometh shall he find faith on the earth." All who have not faith, which "giveth us the victory" over the world, will be sifted out. We know from the highest authority that "as it was in the days of Noah, so shall the coming of the Son of man be." Here we see the character of the saved. "By faith Noah, moved with fear, prepared an ark." Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation; those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first Advent. "He that believeth not," is to be sifted out to be "damned."

These remarks have been suggested by the searching inquiry, "Who may abide the day of his Coming? who shall stand when he appeareth?" The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith; so they were sifted out

as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered; they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the christian's hope and calling; nay of one of our Saviour's names; yet they will not believe. They could believe were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from scripture to alter his mind; therefore the conclusion is irresistible that he is not "enduring to the end;" he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who "look for" the Saviour "the second time," has, it seems, less power over him, than the church and the world.

The "Christian Secretary" should bear in mind who it was, that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that "some great event is coming." Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing us if no such ideas were ever suggested to their minds—God holds them accountable for letting their "light shine." If they do not, conscience and scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, "if the vision tarry, would in obedience to God 'wait for it.'" If we are honest they say, we shall confess after the 21st inst. If they have had such convictions as they have expressed in private, are they honest before God, in suppressing them. They should honestly tell the church that the world is not to be converted—the prophetic period ends and "something is coming." If not it is clear that something beside scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel, and the Speedy Coming of Christ is concerned.

Take an example from the ministry—one of a great many. He has professedly studied his Bible forty years; yet he does not, (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, "then you do not want your Lord to come?" "NO, NOT A BIT!" was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, "Amen! even so; come Lord Jesus."

Many Bibles have been scattered over the world, and much light shed on this generation; therefore the guilt of rejecting its contents is greater now than ever before. "Where much is given, much will be required."

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the doctrine of the Advent, stated in scriptural language, is truly wonderful. O how is hell moved to meet them at their coming! Isa. 11: 9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name; therefore we know that God has detected them, as he did the papists by the reformation; as he did the Jews by the language of their scriptures. Their sympathies are seemingly with this world, "which is nigh unto evening, whose end is to BE BURNED." Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The devil will get none but the chaff; not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

J. B. COOK.

Watch ye and pray always, that ye may be accounted worthy to escape all these things and to stand before the Son of Man. Luke 21: 34-6.

For the Western Midnight Cry.

THE MARRIAGE OF THE LAMB.

Now let the Church, with one accord,
Prepare to meet their coming Lord;
He has declared the time's at hand,
And bids us pray and watching stand.

Behold the time! the day draws near,
When Christ in judgment shall appear;
On a bright cloud he will descend,
To judge the nation's of the land.

The earth will quake, creation bend,
The Heaven's shake, the rocks will rend;
The tombs will burst, the saints come forth;
The living reign with Christ on earth.

Our Lord will banish from his throne
All that belongs to Babylon:
His presence will all sin destroy,
And saints will sing and shout for joy.

Now is the time! with one accord
Prepare to meet your coming Lord,
Arrayed in garments white and clean,
For soon the Bridegroom will be seen.

FANATICISM.

Extract of a letter from a venerable Minister of the Gospel in Western New York.

5th February, 1844.

DEAR BROTHER,—I arrived in safety on Tuesday evening, about 6 o'clock, at Lockport, the 9th of January. Brother Galusha was absent at Buffalo. He left Lockport that morning to convey Mr. Hines, a Millerite of the *Christian sect*, the editor, I believe, of the *Midnight Cry*.

Millerism seems to absorb his whole soul; and the means adopted to advance the kingdom of Christ are neglected, or forgotten, or deemed useless. I heard bro. Galusha publicly say, that the devil laughs at all our attempts to convert the heathen! That the world is in a worse condition now than it was fifty years ago!

The Baptist church in Lockport has been rent to pieces by Millerism. Brother Galusha has entered into this system of delusion with his whole heart, and it has become with him the all-absorbing subject; every thing else with him seems to appear of minor importance. Though he possesses many amiable and excellent qualities, he does not possess a well-balanced mind. In its composition, the sanguine and the erratic appear to be the prevailing qualities. For many years his mind has been absorbed with some topic or other *aside* from the ministry of reconciliation, which in a great measure has unfitted him for pastoral duty. Anti-masonry for a time was the all-absorbing theme; then Abolition in its most ultra form, engaged his attention; and now, every thing else, compared to Millerism, seems, with him, less than nothing, and wholly vanity. It appears to me, that the tendency of the Millerite system, is fast verging towards the formation of a new sect. Among the elements of its composition are found Perfectionists, Destructionists, Arminians, Arians, Socinians, excluded Baptists, Presbyterians, Methodists, &c. &c. No doubt there are some very good men, of different denominations, who possess, in their temperature of mind, an union of the sanguine and erratic, who have been induced to embrace this strong delusion. But I apprehend when their expectations are disappointed, on the 21st of next month they will still endeavor, by some contrivance or another, to keep together as a party. Such is the heterogeneity of the mass of materials of which the party is composed, that it seems to contain within itself the elements of self destruction. It appears to be a dangerous experiment for good men to unite with; men who hold many destructive heresies, because they agree in a single point, in sustaining Millerism. Our lovely and amiable brother Cook is already ensnared by these evil communication and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook.

Let us be admonished by events like these, not to be high minded, but fear; lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Brother Galusha, I am informed, has resigned his pastoral care of the church in Lockport, and brother Winchell is now supplying his place.—*Baptist Advo.*

The above article carries with it, its own explanation. Brother Galusha has been the great Champion of the

Baptist Church in Western New York for many years. Any Baptist man, woman, or child, that could have been presumptuous enough to say aught against brother Galusha, would have been considered unworthy the name of Baptist. But now, "a VENERABLE minister" of that church has made the discovery that he "has not a well-balanced mind. The reason is obvious. Bible truth, has gained the ascendancy over sectarianism."

[Ed.]

FOR THE WESTERN MIDNIGHT CRY.

THE MILLENIUM.

It has been estimated that near fifty thousand and have been hopefully converted from heathenism within the last thirty years.—It is also estimated that, during that time, fifteen hundred thousand slaves have been born in the southern section of our country. Now, allowing that five hundred thousand of them become Christians, or have the opportunity of becoming such, then there are ten hundred thousand who are left, in the language of southern ministers themselves, to all the degradation of heathenism. What proportion does the fifty thousand converts from heathenism bear to the ten hundred thousand which have been raised as stock, for the purposes of gain, in this professedly Christian land? It is one to twenty: one heathen converted by those who made twenty, or have pleasure in them that do!! O! horrible! This is the damnable farce that the Devil and his willing agents, the pro-slavery ministry, is playing to divert Christians from their proper calling, [Thess. i. 9-10.] and their blessed hope. [Titus ii. 11-13.]

Those who "love" and "look for" the Redeemer's return, though encouraged with the promise of a "crown of righteousness," are deemed crazy; but really, the charge might be returned, and in any ordinary event would be. There is a man vastly in debt—yet is he more vastly proud, so that he will not confess his poverty and ask a release. He blusters about to pay off, and tries to make the world think that he will soon be able to do it; yet he is running in debt twenty dollars in one department of his business for every one he is paying to all his creditors in every department. What would be thought of such a man! Few, but would deem such a man as crazy, as wicked, especially should he refuse a reckoning and a release from his chief creditor. This is a good representation of the professing church. O! my heart sickens, my tears flow, when I contemplate the suffering missionary, in contrast with the comparatively well paid agent or secretary. The mass of them oppose their Lord's return, and yet would not labor a year except they were better paid than they could be in any other sphere they are willing to fill. O! it is a greivous crime to deny the hope and calling of the Christian, with such shallow pretences of converting the world. It is sin such as few pharisees of old ever perpetrated.

J. B. C.

The following is a brief published narrative by an aged man—a soldier of the Revolution—and who has for many years been a member of a Baptist Church. So far as we know, his piety has never been questioned.

Its simplicity will be scoffed at by many opposers of the Advent near; yet, it will not be uninteresting to the humble follower of Jesus.

All you who fear God, believe in the Lord Jesus Christ, and tremble at his word, take warning, and take good heed to the solemn truths I now declare unto you.

In the silent watches of the night of September 23, 1823, the angel of the Lord appeared to me in a vision, to show me the end of the world. Then he lifted up his hand towards heaven, and cried with a loud voice, and said, time shall be no longer, for the great and last day is come. Then said I, may I ask you some questions about spiritual and heavenly things? He answered me, with pleasure, and said, You may. I asked him a good many questions; he answered me, and was glad to see me seeking after spiritual things. Then he said, I must be about my business that I came to do.—Then he said to me, You have been in trouble about the last day a long time, and I come to show you how it will take place. Then he blew the great trumpet, which sounded like heavy thunder; the earth was shaken with such violence that the rocks and mountains were rent with the sound, and all the foundations of wickedness, and all the works of men, were destroyed together. When the trumpet sounded long all the saints in heaven gave a shout like a thousand thunders; then the graves opened and the saints arose from their graves; their earthly bodies were changed into spiritual bodies: but the wicked did not raise out of their graves, but all the wicked on earth fell dead in their places. Two were in one place, one was taken to glory and one left; when the saints in heaven and those on earth met—parents meeting their children, friends meeting friends—Oh! the joy, the love, the friendly conversation cannot be told! Now the glory of the Millennium begins; the world is full of the glory of God. Then he showed me the food of the saints; the trees and bushes were loaded with fruit, beautiful to behold, like apples of gold clear as crystal, a bright yellow, of a reddish cast on one side, being soft and tender; they would melt in the mouth like wafers of honey: this is the food of saints. When they partook of it, they were so filled with the glory of God that they could not help shouting his praise. When one apple was pulled off another immediately sprung forth in its place. The fullness was inexhaustible. O! the beauty and glory of that day; it is full of God and the beauty of holiness. Then the angel said to me, Yet a few days the world shall stand, for the great whore of Babylon, or the wicked world, has come in remembrance before God, to give them their reward. Then the angel of the Lord cried with a loud voice, and said, Come forth!—Then all the wicked arose from their graves, and came forth in full view; the earth was covered with the wicked from one end to the other. Then the angel disappeared, and I saw him no more. Then all was silent again. Now I am satisfied how the world will come to its end.

On December 22d, 1837, an awful distress rested upon me throughout the night: it had been shown to me that that awful day was near, even at the door; that distress was soon coming upon the world, and I was ordered to warn the Church of that awful day; but I did not warn them as I was commanded; therefore the Lord was angry with me for my disobedience, and sought to take my life. But, strange as it may seem, through fear and weakness, I neglected to obey the Lord at that time, until the impression, so powerful then on my mind, gradually wore away, and the dreadful warning was not given—the fearful message was never delivered.

This morning, March 21, 1841, I read a portion of the word of God, and as I retired to bow upon my knees before God, the awful presence of God came in anger against me, to kill me because I did not publish his word as he commanded me to do. Oh! the dreadful shock of horror and anguish that seized upon me; I cried for mercy, that he would spare me this time and I would obey him, and would publish his word as I was commanded to do. This last visitation so powerfully affected me that I fell sick, which continued for some days.

ABRAHAM PHELPS.

Cincinnati, May 6, 1841.

DUTY OF THE TIMES.

The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man." We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who, having received intimation of their master's speedy return, make everything ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open to him immediately." So let Christians act in this eventful period. "Let your loins be girded about and your lights burning, and ye yourselves like unto them that wait for their Lord."—The cry is given, "Behold, the Bridegroom cometh!" What, then, is our duty but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him? Blessed be God, there are many that are so doing, whose lamps are trimmed, whose lights are burning, and who have the Oil of God's grace in their hearts, and are going forth in faith and profession to meet their Lord! When he comes, they who are ready, will go in with him to the marriage supper of the Lamb, and the door will be shut! O! what an interesting and solemn period! What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken and the other left: two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart. How do matters stand between God and thine own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If

not, neglect no longer, "so great salvation." It will be too late to provide oil when the Bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, alas, they deceived themselves: they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the time and manner of Christ's coming; they attended not to the "signs of the times," and, therefore, neither looked for nor expected his coming: and now they learn, to their shame and confusion, that, not being ready, they go not in with him to the marriage-supper of the Lamb. O, awful thought. Oh! that in these last days, God would give the mighty power of his Spirit to warn the sinner with effect: that some might yet escape for their life, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

LIARS DEPARTMENT.

FATHER MILLER.—Some of the followers of this gentleman are now lecturing in this city, on the coming destruction of the world, which they have fixed to take place, as we understand, on the 23d of the present month. In all ages of the world ignorant people have been deluded by those who have undertaken to expound the councils of the Almighty, and to foretell coming events; but it is somewhat extraordinary, that in an age so enlightened as the present, when almost every one can read and examine for himself, there should exist so much credulity as to receive as truth the preaching of professed prophets on subjects which are inscrutable by the human mind. We do not doubt the sincerity of Mr. Miller—but his sincerity does not diminish the evil effects of his preaching upon weak minds; for weak they must be that can give credit to his prophecies. The chronology adopted by Mr. Miller has been proved false by able ministers of the Gospel, and will not bear examination—and, yet from erroneous premises he has drawn deductions which amaze and bewilder those who are inclined to receive the marvelous, and have not the capacity or diligence to examine for themselves. We do not know that he has made converts in this city; but he has sadly deranged persons in other sections of the country, and has done great mischief. His prophetic knowledge seems to be very accommodating, for it varies the period for the accomplishment of his prediction at will. The world was to have been destroyed during the past year; but that period having elapsed without the occurrence of that calamitous event, Mr. Miller has, after a "sober second thought," discovered, that, according to the Jewish computation of time, the year does not terminate until the 23d of this month, which day he has fixed on for the final catastrophe. There has been a little too much of this nonsense, and we hope that Mr. Miller will desist from further disturbing people's minds,

and quietly await the fulfilling of his prophecy—and that, should it again fail, he will not attempt to have another postponement, but at once acknowledge his error.—*People's Paper.*

CHURCHES FEASTING—BABYLONIAN REVELS, &c.

Isa. 13. "And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, [they will say,] for to-morrow we shall die, [i. e. we shall not live to see the coming of the Lord.]

Isa. 14. But says the prophet, "it was revealed in mine ear by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die, [i. e. they will pursue the same course till destruction comes upon them.]

Speaking of the last times, and of the conduct of the evil servants of those times our Lord says,

Matt. 24: 49, "And shall begin to smite his fellow servants, and to eat and drink with the drunken."

Here follows an illustration of these texts: A *Miscellaneous Concert*, on Saturday evening, February 17th, 1844, at the Presbyterian Church.

PROGRAMME.

Part I—Song, My Helen is the fairest flower (!); Air, from *Somnambula*; Solo, violin; The Miller's Maid; Song; Marseilles Hymn; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II—Overture, Caliph of Bagdad, (piano and violin); Song, 'Twas not my own native land; *Conestoga March*; Solo, violin, introducing popular airs and imitations; Life on the Ocean wave; Song; March from *Norma*; Lucy Long (!)

Tickets 25 cents, to be had at the principal Stores and Hotels.—*Pennsylvania paper.*

LADIES' FAIR, TEA PARTY AND CONCERT.—The Ladies' Benevolent Society of the Episcopal Church on Seventh street, (Grace Church,) propose holding for the benefit of said church on Thursday afternoon and evening, the 14th inst., at the College Hall, a Fair, commencing at 2 o'clock, and on the evening following at the same place a Tea Party and Concert, at 7 o'clock.

Mr. Tosso will be present and assist at the Concert.

Some India Cabinets of Minerals will be exhibited at the Fair, for sale.

Admission to the Fair 10 cents, and tickets for the Tea Party and Concert can be had at the bookstores of Messrs. Desilver & Burr, Cox & Moore, at the drug store of Wm. H. Harrison, and at the door.—*Cincinnati Gazette.*

LADIES' FESTIVAL AND LECTURE will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second street. The Rev. Prof. J. N. Maffit will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. The Band of the North Carolina will enliven the pleasures of the evening.

The door will be open at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper Saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest or satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun office; R. Smith's carpet store, No. 448 Pearl street; Benedict & Squires', 276 Bowers; Niblo's Bar; and at the door.

N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets.—*New York Paper.*

LADIES' TEA PARTY AND FAIR.—The ladies of the 5th street Baptist Benevolence Society, will hold a Tea Party and Fair on this evening at the College Hall. Tickets to be had at the door. Admittance 25 cts. to both.—*Cincinnati Paper.*

Drundards, of course, are not excluded from these feasts: their money will purchase a ticket as well as that of a professor of religion.

Brethren and Sisters, who are looking for the speedy coming of the Lord, "My heart's desire and prayer to God for *Israel* is that they might be saved." Ever since the Lord opened my understanding to apprehend the truth pertaining to the kingdom of heaven at hand, until now, I have had not a wavering doubt that probationary time will close with the present Jewish year. While I have uniformly had great peace in believing this revealed truth, and joy unspeakable in prospect of the glory so soon to be revealed, my heart has been, and still is deeply pained when I contemplate the condition and prospects of the multitudes of unbelieving professors and ministers of religion.—Oh, what a howling there is to be among the shepherds very soon! and with what fearfulness will hypocrites be surprised when Jesus is revealed within a few short weeks! Can nothing more be done to arouse them from their guilty slumbers? While contemplating their state and their coming doom, I have, of late, had inexpressibly longing desires to gain access to them with the truth contained in Daniel 12: 10, "None of the wicked shall understand, but the wise shall understand." All Advent believers seem to have a correct idea of the import of this text, and yet I have never known it to be distinctly illustrated and enforced by any Advent lecturer or writer; while it seems to me to be the truth particularly appropriate and important to be pressed home upon all classes of professors of religion, at this last hour of "the time of the end." I have therefore sought, and, as I think, obtained help of the Lord in preparing a tract on this subject, of about 34 pages, suited to the case of all classes of unbelievers, embodying what I have occasionally presented from the pulpit, in various places, on this subject during the last six months, and, as many can testify, with signal tokens of the divine approbation. This tract I have entitled "A Scriptural Test of Saving Faith." Before I had completed it, Bro. Hawley's article came out, and I had also an interview with him, respecting the ending of the prophetic

periods in A. D. 1847. I was so afflicted with this development of unbelief, and with what I knew must be its influence on many minds, and the subject was so inseparably connected with what I was then writing, that I was led directly on, to write about 18 pages more, which I have entitled "*The Reasonings of True Faith respecting the 2300 Days in Daniel viii. 14.*" In regard to the phrase "in the midst of the week," I have had access to a Hebrew Concordance, which has enabled me to make it perfectly plain to every reader of the English Bible, that Br. Hawley's views respecting it, have no foundation in truth.

What I have thus written is now published, according to a mutual and harmonious arrangement with Br. Himes, and can be had at the depot of Advent publications in this city and in New York, in quantities of a dozen or more, at the rate of \$4 per hundred. That part of it which pertains to the 2300 days, can also be had in a separate tract, at the rate of \$1 per hundred. This is as low as they can be afforded for defraying all the expense of publishing and sending them abroad, which is all I wish or expect. And now, beloved, I commit to you the work of conveying this my last note of warning from the word of the Lord, to unbelieving professors and ministers of religion, as God shall enable and dispose you; with unceasing prayer that it may be the means of speedily awakening and saving some of them.

Yours in the blessed hope,

JOHN STARKWEATHER.

Boston, Feb. 10.

FUNDAMENTAL PRINCIPLES

ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in his- torical prophecy.*

CHEAP LIBRARY.

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

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