

THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, APRIL 13, 1844.

[No. 5.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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CINCINNATI, APRIL 13, 1844.

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

THE MEETINGS.

The interest still holds good. The congregations are still large and attentive: The anxiety to hear does not at all decrease. The calls for lecturers in the surrounding country are as numerous as usual.

LABORERS.

It seems very strange and singular to brethren in this section, when they take up the "Midnight Cry," and "Advent Herald," and read the accounts of scores of lecturers at the east, lingering about the places where the people have had line upon line, and precept upon precept; while the "far west" has cried again and again, "Come over and help us," but have hitherto cried in vain. Where are the "Wise men from the East?" Again we say, come.

BRO. STEVENS.

A private letter from Bro. Stevens, dated Ottawa, Ill. March 22d, says, "I have now been lecturing in this place every evening for two weeks, with comparatively little success. * * * Last evening, however, we were favored with more encouraging prospects. Four young men and three young ladies came forward for prayers. The last place in which I lectured previously, was Dayton, four miles from this. I trust there were a few bright and genuine conversions." Brother Stevens speaks of the probability of his visiting Ohio, soon, should time continue, but only promises to continue his labors where Providence may seem to direct.

Extracts from a letter, from Bro. A. G. Jennings, of Fairfield, Conn., in consequence of our numerous engagements, is omitted this week.

Should any omissions, or errors, occur in the present number of our paper, it may be attributed to the absence of the editor. He is spending a few days with the brethren in Aurora, Ind., for which place he left on Wednesday last.

LETTERS AND RECEIPTS.

W. Mounts, P. M. 1 00; Ezekiel French, P. M. [eight subscribers]; Daniel C. Tourtelott, 3 00; Wm. W. Nelson; H. Campbell, 1 00; John H. Thomas, P. M. 5 00; J. M. Hadden, P. M.; Richard Moran; E. T. Chapman, P. M. 1 00; Jonathan H. Hardy, 1 00; Edmund Davis, P. M.; G. Agnew, P. M. 0 50; Julia Ann Clancy; A. G. Jennings; W. Keep; Henry Whipple, P. M. 1 00; T. J. Morris, P. M. 2 00; John Bennett, P. M.; H. Griswold, P. M.; John Barnes, P. M.

Bro. Kent has returned from Lexington, and left for Cleveland, on Wednesday last. He left Bro. Chittenden in Lexington, lecturing in the Independent Methodist Church. The intention is for Bro. Kent to fill Bro. Fitch's place at Cleveland while he visits this place.

IF THE VISION TARRY, WAIT FOR IT.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because **IT WILL SURELY COME**, it will not tarry." Hab. 2: 3.

What vision is here spoken of? Ans. It is a vision of the future, as may be seen from its connexion. (ch. 1: 5,) "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you." This text is quoted by Paul, Acts 13: 41, as a caution to a degenerate church; lest its events, which were predicted of a still later age, should come upon them. (v. 40.) As another proof of this prophecy reaching to a remote period, the Papal power is clearly brought to view. Hab. 1: 6-11, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sweep up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it. They shall hiss at the mind change, and he shall pass over, and offend, imputing this his power unto his god." The term "Chaldeans" (v. 6,) is probably used the same as "the fruit of the Assyrian," Isa. 10: 12, and "Mystery Babylon," Rev. 17: 5. Besides this, that monarchy had, at the time of this prophecy, passed the meridian of its glory. "Scoffing at kings" and "imputing their power to their god" has had its literal fulfilment in the Papal power. In ch. 2: 5-13, the prophet continues his description of the same power, and in verse 14, describes the glory of Christ's kingdom. In verses 15-17 is a prediction of another great destroying power. viz. Intemperance, upon which the last judgments are to fall. (v. 17.) The species of "drunkenness" mentioned in verse 15, has only been peculiar to the present, and two or three of the past generations. No longer ago than queen Elizabeth's time, alcohol was only kept by druggists,—labeled "vegetable poison," and sold by the ounce: But now it is carried in "bottles," and people "made drunken" with it.

In verses 18-20, the idolatrous worship and false teachings of the last days, is brought to view. Who does not know, that one of the methods used to enlarge sectarian organizations, is first to build, and decorate a meeting house? *We have no society, say they, in such a town, city, or village; let us go and build a church—carve out the stone and wood—lay it over with gold, &c. We shall then raise a society in keeping with the expense or cost of our church. The more money we spend in the outset, the better society we shall have. "Wo unto him that saith unto the wood, awake; to the dumb stone, arise; IT shall teach."* "The Lord is in his holy temple: be silent all the earth before him." Verse 20. When God is in his holy habitation (Zion,—Ps. 132: 13

—18) he will then judge and reward his servants. Ps. 68: 5.

THE VISION.

There is no vision in this book but the one recorded in chap. 3: 3—

"God came from Teman, [South, on perfect,] and the Holy One from Mount Paran. [Glory.] Selah. His glory covered the heavens, and the earth was full of his praise."

When the earth is full of his praise, all things will be made new, (Rev. 21: 5,) there will be no more curse, (Rev. 22: 3,) and the saints will inherit the earth. Ps. 37.

Verse 4, "And his brightness was as the light; he had horns [bright beams] coming out of his hand; and there was the hiding of his power."

There can be no doubt as to the person here described. He is the same that comes from glory. Verse 3.

Verse 5. "Before him went the pestilence, and burning coals [burning diseases] went forth at his feet."

See verse 12; Rev. 16: The seven last plagues, and Jer. 51: 33.

Verse 6. "He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."

As an illustration of this verse, see Rev. 6: 14-17; Jer. 3: 21-23; and Isa. 2: 20, 21; where the 'shaking terribly the earth,' and 'the great day of God's wrath,' are described in parallel language.

Verse 7. 'I saw the tents of Cushan [Ethiopia] in affliction; and the curtains of the land of Midian [Judgment] did tremble.'

He saw the inhabitants of Africa in slavery, as another reason for judgment coming on the land.

Verse 8. 'Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?'

The earth was cursed for man's sake, and when this vision terminates, it is to undergo a physical change by fire, and that curse is to be removed.

Verse 9. 'Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.' [Thou didst cleave the rivers of the earth—margin.]

His word was made naked—plain; divested of its mysticisms—the sackcloth in which it had been clothed: According to the oaths of the tribes—the churches; who had always claimed that it was to be understood, until it began to be understood different from what they wished.

Verse 10. 'The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.'

See Rev. 20: 11.

Verse 11. 'The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.' Isa. 13: 10, 11.

Verse 12. 'Thou didst march through the land in indignation; thou didst thresh the heathen in anger.'

Psa. 69: 24, 25, and 78: 49. This is not indignation against his people, but against the wicked. The first comes by the power vested in the Assyrian, and his offspring. Isa. 10: 5, 12. The other is when the Lord comes from Glory, v. 3, see Isa. 26: 20, and 30: 27-33, and 34: 2-9, and 66: 14-16, Ezek. 22: 24-27, which is also a sign of these days. Nahum 1: 5, 6; Rom. 2: 6-9. The wicked look for it. Heb. 10: 26, 27.

Verse 13. 'Thou wentest forth for the SALVATION OF THY PEOPLE, even for salvation with thine anointed; thou woundedst the head out of the house of

the wicked, by discovering the foundation unto the neck. Selah.

This language unquestionably settles the character of the vision, to be identical with that of Daniel 7: 9-11, 26, 27, who also gives the 'appointed time' referred to in the text. Dan. 8: 13, 14. For a further understanding of the salvation for which the Almighty is to go forth, see verse 8; Rom. 13: 11; Heb. 9: 23; 1 Peter 1: 5-9; Rev. 12: 9, 10.

Having proved the *point* to which the vision reaches, by its events, we will examine the expression in the text, 'Though it tarry, wait for it.'

The same events named by this prophet, were to be understood far in the future, as to the *time* of their termination. Dan. 12: 4, 8-10.

The expression, 'Though it tarry,' supposes time *beyond* the period when it would be expected to terminate. It however supposes nothing more than a slight error on the part of the expectants, when taken in connexion with the declaration, 'IT WILL NOT TARRY.'

The prophet seems to be solving the doubts that would naturally rise with those who should see 'the appointed time.' What if, after all the clearness with which the time of the termination of the vision presents itself to my mind, the expected period should finally pass by? The answer is, WRITE IT, and make it plain. But, Lord, I am a frail erring mortal, and I only came upon this watchtower to get instruction relative to the *plain* practical duties of religion. I pray thee let me be content with these; for after all, the vision may be involved in *mystery*. Still, the answer is, *write it*, for it 'is for an appointed time,'—he can get no other answer. But, Lord, if thy word show 'the time of the end,' it will be wrong for me to encourage any one that it will last a moment longer. If there should be any error in consequence of my misapprehension, 'what shall I answer when reproved' for the definiteness with which I must have proclaimed the 'appointed time?' *Continue to write it*, and if it tarry, wait for it. The error can be but small, as it is to be unsealed by divine appointment. (Dan. 12: 4.) Furthermore, *the vision shall speak*; and if any considerable time should pass, beyond the expected period; and then the event should come, it would not be *the vision speaking*. Fear not! it will not lie.

The question now arises, Is there any thing in scripture that looks like the vision lasting beyond the expected time for its termination?

There are such evidences. They are of two kinds:

1st. Scriptural testimony.

2d. Examples.

We will first produce the scripture testimony. Ezek. 12: 22, 'Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged, and EVERY vision faileth?'

There is no history of the existence of any such proverb in the land of Israel, or among the professed people of God. The end of time has been proclaimed, and the vision has been pointed to as our authority. The time generally looked to, for its termination has but recently passed by, and never, till within the few past weeks, has this scripture been fulfilled. ALL your times have now gone by. EVERY vision faileth.

2 Pet. 3: 3, 4, 'Knowing this first, that there shall come [not in the *latter* days, but] in the *last* days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' &c. There was a promise that all our arguments failed to refute, but, where is it now? Your times have passed—there is no promise, &c. From the admonition given to the "Stout-hearted that are far from righteousness," Isa. 46: 12, 13, it is clearly inferred that they are saying, the revelation of Jesus Christ in the clouds of heaven, is yet *far off*, and that his salvation will tarry yet for a long time, while God says

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."

Heb. 20: 37, "For yet a LITTLE WHILE, and he that shall come will come, and will not tarry."

If he came within the limits of the time generally expected, by those that looked for him, Where would be the tarrying? There is to be a *little while* of tarrying, but at the same time, no tarrying beyond the *true time* "appointed," for he "shall come." "At the time appointed the end shall be."

Matt. 25: 5, "While the Bridegroom tarried, they all slumbered and slept."

Many might have *trimmed* their lamps (examined the Scriptures) at the time of the first general agitation upon the subject of the Lord's Coming, (v. 1) but none, except those that firmly believed he most assuredly would *soon* come, *went forth* to meet him. He *tarried*—did not come at the expected time; and it was the wisdom of God, that it should be so: for if he had come *at that time*, he would have found many *looking* and *watching*, that had no *oil* in their vessels; whose souls had not been made white in the blood of the Lamb. During the tarrying, the wise slumbered—the foolish slept—the church were locked up in midnight darkness relative to the advent, as they now are; when a significant sign appears—a cry is made that awakens even the foolish, but it is too late for hope. During this tarrying also, the 'drawing back' spoken of in Heb. 10: 38, takes place, and the 'lifting up,' Hab. 2: 4. It will have been seen that Heb. 10: 36-38, is a quotation, by the apostle, from our text and its connection; there, the 'patience' spoken of, in verse 36, supposes disappointment, relative to the termination of the vision. There is a danger in abandoning the ground occupied, though it might tarry, for it is written, ver. 38, 'if any man draw back, my soul shall have no pleasure in him.'

The believer, in the mean time, is so instructed as not to cling to inconsistencies; for he is told, it is but a *little while* till he shall come.

We will next adduce some evidence from examples, to show that this tarrying of the vision, beyond the expected time, is recognized in the scriptures.

Had God brought his people into the promised inheritance, with no more severe trial of their faith, than believers in the Advent near, had experienced at the close of the past month, it would have been an unparalleled instance of his dealings. Violence would have been done to the declaration, 'Through *much* tribulation we must enter the kingdom of God.'

In order that 'patience' may be wrought, we *must* have 'tribulation,' and to secure a blessed 'experience,' we *must* have 'patience.' In order to possess the 'hope that maketh not ashamed,' we must have the 'experience' that is the offspring of 'patience.' God's people, in all ages of the world, have been a *tried* people.

While the Ark of the Lord abode long at Kirjath-jearim, 'All the house of Israel lamented after the Lord,' (1 Sam. 7: 2.) A sore travail beset the people of Israel, while they dwelt a long time in Egypt, and were vexed by strangers; but when they *cried* unto the Lord, he came and delivered them. (Num. 20: 14-16. With prophetic eye reaching to the end of the vision, the prophet exclaimed, 'O Lord, how long shall I cry, and thou wilt not hear, even cry unto thee of violence, and thou wilt not save!' (Hab. 1: 2.) When the Israelites with Moses at their head, left Egypt, there was not a probable doubt, but that God would deliver them in every emergency; but when hemmed in on every side with mountains—a proud enemy, and fearful waters; because at *such time* the vision tarried, deliverance did not come quite as soon as they expected, they complained to Moses, and said, 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness?' This is just what we told you in Egypt, saying 'Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness;' we have come to this place with you,—the promise of deliverance has failed, and we cannot get back to Egypt (the church) with

honor, and now the *time has gone by*, we must die where we are, or go back in disgrace. The tarrying was but *short*—only for a night, for deliverance came in the morning. (Ex. 14: 10-22.)

Jeremiah's prophetic period of 70 years operated as a check upon the wickedness of Belshazzar, until the time had passed, and even then, he dared not profane the sacred vessels of the temple, until he became heated with wine. In the midst of his revelry—boasted security, and exclamations of 'the time has gone by,' the *hand writing* on the wall sealed his doom; for the same night he was slain—his proud empire buried in ruins, and his throne, which had bid defiance to surrounding nations for sixteen centuries, that night crumbled into dust.—[Daniel 5.]

When Lot fled from Sodom with his family, the threatened destruction did not fall upon the city as soon as some of them expected, or his wife would not have *looked back*. During the tarrying, (for the storm of fire did not fall till 'the sun was up' and Lot safe in Zoar,) as in other parallel instances, the 'looking back' or 'drawing back' took place. [Gen. 19.]

Judge, also, of the feelings of Noah, and his family, while shut up in the Ark during seven pleasant days. The vision tarried, and the wicked had their fill of laughter and their height of triumph, while the faith of the man of God, and those around him, was put to the severest test. At the end of seven days, intimations were received that the promise would be fulfilled in its time, yet nearly forty days must have passed before Noah was out of the reach of the taunts of the ungodly, and cries of 'your time has gone by,' and he was 'taken up, or 'caught up' from the earth, [Gen. 7: 10-17.] 'Even thus shall it be in the day when the son of man is revealed.' [Luke 17: 26-30.]

If any begin to doubt the vision, as to its being for an appointed time, that matter is settled by the prophet: 'Wait for it,' (the vision—not death,) 'it will surely come.' The angel gave its length, [Dan. 8: 14,] and in the same chapter explained its symbols; all but the time, and in the ninth chapter explains that. In verse 25 he was given the date. If we turn to the decree that dates the vision, [Ezra 7: 11,] we shall find proof that it *does not tarry*.

The expression, 'going forth of the commandment,' ther refers to its *starting* for Jerusalem, which was on the 12th day of the first month, (Ezra 8: 31) or to its being placed in the hands of the King's officers for execution, which was not until the *fifth month*. (chap. 7: 9 and 8: 36.) Two thousand three hundred years, (which was the length of the vision,) has not passed from the *earliest* of the above named circumstances—This first month is settled, not merely by Jewish custom, or Jewish chronology; but by the word of God. In Exodus, 12th chapter, we have the establishment of the passover on the 14th day of the first month, which was thus to be observed *forever*. In Leviticus, 23d chapter, we learn that a barley sheaf of the first fruits of the harvest, was to be presented to the priest at the time of the celebration of the passover, and we have never seen it proved that the barley harvest of Judea took place earlier than the month of May. But by a close examination of the 'commandment' and the attendant circumstances of its 'going forth,' we find that a *full year* was occupied, from the time Ezra started from Babylon till they became settled in Jerusalem, and *made an end* with all the men that had taken strange wives; (cleansed the sanctuary.) It is questionable whether anything short of the event, can settle the termination of 2300 full years, from the going forth of that commandment, to within five lunar months; and those months are, most undoubtedly, all in the future; yet we have at present no satisfactory reason for believing that the first day of that time will pass, without bringing the object of the Christian's glorious hope.

The thunders of Jehovah's wrath still slumber, but in the room of bringing doubt or obscurity, it only causes

the page of eternal truth to shine with a brighter lustre. The chariots of his glory wait, that the Christian's joy may increase when the angel seizes the trump that has fallen from the weary lips of mortal messengers, and and raises anew the glad sound, "Behold the bridegroom cometh!" till the vale of heaven is rent—the rocks sun-dered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away FOREVER.

SAINT LOUIS, February 5, 1844.

DEAR BROTHER:—

If the following will at all help the cause of truth it is at your service.

STRANGER. Watchman, what of the night? This is a long journey—we have passed many dangers—the way has been rough and difficult, and most of it has led through countries [Pagan and Papal Rome] which have been very, very dark. Watchman, what of the night?

WATCHMAN. Where are you going?

S. We seek a city which hath foundations, whose builder and maker is God.

W. How came you to start on a road so dangerous? Why did you not take the other, [Popular Doctrines,] which is far easier; and besides you would have had much better company.

S. The King of the city has given us there an inheritance incorruptible, undefiled, and which fadeth not away.

W. How did you come to hear of it so far off?

S. The King sent one of his servants to tell us it is safely reserved, and that other things are also prepared which "eye hath not seen nor ear heard," neither hath any man thought of such things; and he wrote in a Book a description of the road, and before he left us (for he stayed till his coat was much worn, and the little house he occupied was decaying and leaky and cold; so he longed to go home to get a robe of righteousness from the King's wardrobe,) he often told us, and also wrote in the book, a great many strange things which we should see at certain places, and said the wise shall understand the waymarks written "in the words of the Book of this Prophecy," "whereunto if ye take heed ye shall do well."

W. I have often heard there were strange sights on this road, but don't think any body knows much about them.

S. Why, Sir? They are described so exactly that he who runs may read, and knows when he is near them, and be not taken unawares.

W. Then you have seen some of them?

S. Yes, when we first set out, we began to read our map of the way given us in the Book; and the first thing we found marked was a golden image of a Man's Head, and as we came in sight of it there stood upon it a Lion, which when we passed "was lifted up from the earth, and made stand on his feet as a man, and a man's heart was given to it." [Dan. 2: 31, and 7: 4.]

W. Whoever heard such things?

S. Well, soon after we came to a Bear and a Ram, [Dan. 7: 5 and 8: 4,] which became great and were pushing "so that no beast might stand before them."

W. What! a Bear in company with a Ram? Impossible; he would tear him to pieces in a moment.

S. You seem to doubt, Sir; but the Ram followed hard upon us, until he was met by a "He Goat," who had a "notable horn between his eyes, and he ran to the Ram in the fury of his power, and he was moved with choler against him, and he smote the Ram and broke his two horns, and cast him down to the ground and stamped upon him."

W. And so, at length, you escaped from him!

S. Yes; but we soon came to another great beast, "dreadful and terrible exceedingly;" "it had great iron teeth," nor was it like any other beast we had seen, for "it had ten horns," and one of them had "eyes like

the eyes of a man, and a mouth speaking great things,"

W. Why did you not go back? None but madmen would expose themselves to such dangers.

S. Because, Sir, the man who gave us the Book at the beginning of the road showed us, at a little distance, a large monument [Ezra 7:] on which was written, "If any man among you will return let him return, and let all the cost of the Temple and of the city ye build, be bestowed out of the King's treasure house, even to an hundred talents," and he told us, and also wrote it in the Book, that after we had left the stone, we should find certain marks by the way side; and when we had counted seventy-sevens of them, [Dan. 9: 24,] we should come to a Cross, which we found even so as he had said. Now there were two others besides the one at which was the last mark, which have been made for two Thieves who it was said had been hung up there for some great disturbance in a certain city near by, and one of them said to him who was upon the middle cross, "Lord remember me when thou comest into thy kingdom," [Luke 23: 42,] (for it was said in that place that he was a King,) and when he heard it, he replied, to-day shalt thou be with me in Paradise." He then turned and looked on us, (Oh, I shall never, never forget that look,) and said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," which so encouraged us that we were determined to go forward even at the great hazard of our lives.

W. I have often heard of the City. There are many in this country who do little else than talk about it, and the wise men, who they say lived there, and are soon going back again. But I have not lately heard much about Him who was hung on the middle Cross; there used to be a tradition among us, that he was a good man.

S. Most true it is, that he "was holy, harmless, undefiled and separate from sinners."

W. How was it, then, that he died in this way?

S. Ah, Sir, the man who gave us the Book told us that he was "cut off but not for himself [Dan. 9: 26,] and the people of the Prince that should come should destroy the city and the sanctuary, and the end thereof should be with a flood."

W. The city, then, was destroyed. What became of its inhabitants?

S. Both the city and her children were in bondage, [Gal. 4: 25,] and have long since gone into captivity, and one of the King's messengers said of her, when her sister, called Samaria, [Ezek. 16: 46-53,] is brought back, then thy children shall come back with them, and when another, called Sodom, which is now suffering the "vengeance of eternal fire," "is brought back, then thou and thy daughters shall come with them."

W. Hath not the King sent to have it rebuilt, and in a much better way?

S. Surely it must be a mistake, for one Paul who was once sent to attend in the King's court, [2d Cor. 12: 2 to 8,] and had great skill in the King's Laws, informed us that this city was built to represent a certain bond woman [Gal. 4: 21 to end,] of great note, who lived a long time ago; and to remind the inhabitants of the city we seek, that the King "hath prepared for them a city," and established it by a "new covenant," [Heb. 8: 8-12. Jer. 31: 31-35,] which being now ready, there is no longer need of the "old covenant," [Heb. 7: 18-19 and 8: 10 and 9 and 10: 9,] or city, which were the figures of the true, [Heb. 8: 2-5 and 9: 9-11 23-24,] which the King "pitched and not man."

W. Have you seen many watchmen on the road since you left the city?

S. For a little way the road was smooth, and there were a good many who were very faithful; but soon it grew quite dark, and only few could be found who would undertake it, exposed as they always are to so many furious beasts; [Persecutions,] but after we had traveled a long distance through many dark places, where we very often came near stumbling over what we saw, by the light of our lamp, to be fragments of the

feet and toes of some huge monster, [Dan. 2: 42,] part of iron and part clay, and which we see are still scattered thus far; we came to a place where the road was much easier, then we soon found plenty of watchmen, but they left their watch at night, all but a very few who were despised and almost always kept in poor condition, for they could get but very little of their pay, although they had worked very hard to keep the road clear of the rubbish constantly thrown upon it by the King's enemies; yet, they had the promise of the King that all who would watch and be faithful should be made "Kings and Priests," [Rev. 1: 6 and 5: 10,] when he should return, and they should have a house to live in, "not made with hands eternal in the heavens."

W. They will have yet to watch a long while, if they wait for him to return. [Matt. 24: 48-50.]

S. Our guide at the beginning, told us that after we had passed the cross, we should soon find a wilderness; and said, take ye heed to the number of the waymarks as ye enter it, for it reacheth unto a "thousand two hundred and three score," [Rev. 12: 6-14 and Dan. 12: 7.] Now the number of the mark was three score and five, and four hundred and two score; and since we be come up out of the wilderness, so that we could look upon our map, we found written, that from the great monument, our road was unto "twenty-three hundred" way marks, [Dan. 8: 14,] and "at the time appointed the end shall be."

W. Would you presume to say, you understand all these things, when the King's messenger said none understood it?

S. Well, but when we came to the Cross, He who said to us "fear not little flock," also sent a messenger after us to tell us He had "prevailed to open the Book, and to loose the seals thereof" [Rev. 5: 5,] and now whose readeth let him understand," for "these words are true and faithful." Surely, Sir, we cannot be far from the end; Watchman, what of the night?

W. It is yet for many days, and no man knows the day or the hour.

S. We have passed forty-four waymarks, since we came up out of the wilderness, and now we are so weary; Oh how glad we should feel to get a sight of the city, to be there, to get home, "where the wicked cease from troubling, and the weary are at rest."

W. Very likely you will never get there. I have known many in times past, who thought they were almost there, but they never reached there. Very likely you have got off the road.

S. Oh, Sir, that must be impossible; for a little way back, at the top of the hill, we opened our Book to see if we were right, and as we held it up towards the light we saw the likeness of a beautiful city, [Rev. 21: 10-27, Isa. 60: 11-19,] which had "a wall great and high," and it was "as the sun shineth in his strength," and "there was no Temple therein," and one whose Tabernacle was in the midst of it, who is the "brightness of his Father's glory," did lighten it; "there was no night there," and the name of the city was "the Lord is there." Watchman what of the night?

W. The morning cometh and also the night; if ye will enquire, enquire ye, return, come.

S. What, another night! A long dreary distance yet to pass. Surely this is the place of which it is said both "head and tail shall be cut off" "and the Prophet that speaketh lies he is the tail." [Isa. 9: 15,] If we are not out of our reckoning we are very near the end of our journey. Our map has been thus far true to the road, it has told us correctly, and as the Book told us so we have seen, almost as soon as we came from the wilderness the sun was darkened, the moon did not give her light, the stars fell from heaven, "as a fig tree casteth her untimely figs;" there have been but a little way back great signs in the heavens, strange sights, "men's hearts failing them for fear," wonderful lights, great fires, at one of which thousands of "Her Majesty's" firemen ran with great alarm, supposing their city was

set on fire at a thousand points. When, at length, they saw even the very clouds were a vast, awful conflagration, and it seemed as if he that sitteth in the heavens did "laugh at them."

W. Truly it was said, "behold this dreamer cometh," are ye not crazy? have ye not gone mad? you have seen some strange vision.

S. Well, we ask of the watchman how long the vision, he saith, "I cannot read it for it is sealed," "the unlearned saith, 'I cannot, for I am unlearned;'" "How do you say we are wise and the the law of the Lord is with us?" "Lo, certainly in vain he made it, the pen of the scribes is in vain;" "the wise men are ashamed, they are dismayed and taken;" "Lo, they have rejected the word of the Lord, and what wisdom is in them." [Jer. 8: 8-9.] Therefore let us watch and be sober, for we are not of the night, but we are children of the day. Then let us not sleep as do others, but let us watch unto prayer, for we have but one more waymark to pass, and then we will wait for the "great day of the Lord," "for it hasteth greatly," it is nigh even at the doors, and if it tarry we will wait for it, "for it will come and will not tarry;" "even so come Lord Jesus, come quickly!" W. K.

TO BELIEVERS.

Believers in Christ's Second Coming, do not be surprised to see a few lines from one so young in the cause, for I love you, and I want to meet you in heaven. I feel that we all have a part to act in these last days. Lift up your heads for your redemption draweth very near. Be firm and steadfast to the end. Trust in the Lord, and you shall be saved. Be not weary of watching, for the time draws very near, when you will be released. Think of what our Saviour once said to his weary disciples, "Can ye not watch with me one hour?" Oh! think of that land of sweet repose, where our Saviour's smiles are continually beaming upon his saints; where we will never part again, and where we shall raise our voices, and tune the lyre, and sing loud Hallelujahs to the Lamb forever and ever. The last sands of time is just running out. We are just about to be changed from corruptible to incorruptible. Oh blessed hope! oh glorious hope! It lifts our thoughts to things above. Pray for each other, and hope to the end; for if faithful we shall have a part in the first resurrection.

Yours, in hope of a speedy deliverance. J. A. C.

FUNERAL OF MILLERISM.

TANNER'S CREEK, Dearborn co. Ia. April 1, 1844.

DEAR BRO. JACOBS:

God is good, kind, and merciful, or I should not have this opportunity of writing you. My soul doth exceedingly magnify the Lord of Hosts. It has been about one year since I became convinced that the coming of the Lord draweth nigh, and commenced preaching and lecturing upon that subject; and glory to God, I expect to continue to sound the alarm until Christ comes or my voice is hushed in the stillness of death!

There are a few in these parts looking for the speedy coming of Christ; but we are taunted with—"Now where is your time for the earth to be burned up.—I told you 'twas all a humbug," &c. However, the societies of my charge generally, are willing to hear upon the subject. All of our houses of worship, in my charge, are open for the preaching of the Second Advent doctrine; but I am sorry to have it to say, that there is not much spirit of reformation in these parts, at present.—The return of the Jews, and one thousand years prosperity of the church, are the greatest obstacles in the way of the people embracing the Second Advent views; all the evidence adducible to the contrary notwithstanding: So they are taught by their leaders; but the doom of the unfaithful Shepherds, who cry peace and safety, may be found recorded in Jer. 25: 34-38.

I now proceed to give you the synopsis of a discourse I heard in Aurora, Ind. the 22d of March, delivered by

James Jones, Presiding Elder of the M. E. Church. But few Adventists were present, having previously resolved to spend the day in fasting and prayer. But to proceed,—after singing "Children of the Heavenly King," &c. James Jones went to prayer, and prayed that God would bring back his erring children again to the old paths. He then proceeded as follows:—"God, I thank thee, that through thy Divine Providence, I, and so large a congregation are permitted to tread upon the heels of the last sands of "Miller's predicted time of thy appearing to burn up the earth"!!! And many said, Amen!—Text—2 Thess. 2: 1, 2. He occupied 45 minutes in giving his reasons for preaching the funeral of Millerism, and read a clause from some paper that the Millerites were to have the sermon taken down, and said, "I suppose Bro. Roberts has been sent here for that purpose." I arose to say I had not: when he ordered me to "sit down sir"!!! Made several assertions, as follows, viz: 1st. Miller's views are fallacious. 2d. His doctrine causes divisions. 3d. They (Second Adventists) unchristianize all who differ from them in opinion. 4. He (Miller) has a wrong understanding of the "seven times" in Lev. 24: 21. 5. The 2520 years did not begin with Manassah's captivity. 6. He said there would be four comings of Christ, first, at his birth; second, at the destruction of Jerusalem; third I did not get; fourth, when he comes to the final judgment. 7. It will make Atheists. 8. The Gospel has not been preached in all the world yet. 9. The Jews must return to the land of Palestine and rebuild Jerusalem. 10. There will be a time when there will be more righteous upon the earth than wicked. 11. The earth was made to be inhabited, but one-third has been inhabited yet. 12. The watchmen have not seen eye to eye yet. 13. It disorganizes and dissolves all church operations and obligation. 14. God will not cut down the harvest in its milky state. 15. I have not the least concern of Christ's coming yet for several hundred years. 16 and lastly. It is all a money making plan!!! As for his arguments, I did not hear any worth taking down! I give you the most of his quotations, as follows:—Matt. 24: 36-44; Isa. 2: 2-4; Isa. 60: 1-15; Jer. 31: 31-34; Jer. 51: 19, 20. With the last quotation he attempted to prove that the Jews would destroy the heathen, if resistance were made to their taking possession of the land of Palestine. Ezek. 36: 25, 26; Amos 6: 11; Rom. 11. He read the remarks of L. L. Hamline upon the chronology and 70 weeks, but did not read your reply. After he had occupied two and a quarter hours, principally in reading from the Christian Advocate, &c. he said, "Now we will sing the "Bondage Hymn," and I will come down in front of the stand, and all who feel determined to travel on in the old paths and meet me in heaven, will give me their hand." And there was music and rejoicing, and for what? Why, Bro. Jones, their presiding elder, had told them that there was no danger of Christ's coming for a great while yet!!!

He gave me no opportunity to reply, nor did he make any apology for ordering me to sit down! I pray that the Lord may forgive the old brother, and give him light upon God's word. Oh, my brother, how many fail to see the great truths of God's word, because of their sectarian creeds. It steals upon their senses as the eastern Moldavian Vampire Bat, the friction of whose soft and velvet wings, placed upon the main arteries of its victim, soothes to slumber until the vital fluid is gone.

Be not dismayed at persecution, but rejoice that your redemption draweth nigh, and the God of all grace make you perfect: establish, strengthen, settle you, and to God, the Father, Son, and Holy Spirit, be all glory and dominion, forever, Amen.

J. F. ROBERTS,

Minister of the M. P. Church.

AURORA, Ind. April 5th, 1844.

DEAR BRO. JACOBS:

I would just remark, that the 22d of March is

past, and with it, the feeble effort to preach the funeral sermon of Millerism, mentioned in a previous number of the Cry; I say feeble, for although I did not hear it but by report, I must believe that all human efforts to explain away the plain and literal import of the Bible, by mystical reasoning, and forcing a construction on certain portions that are so plain that he that runneth may read, that the word itself will not warrant; all such efforts, I think, must be feeble indeed. In reference to the course taken, and remarks made, I have nothing to say, as I understand you have received a synopsis of that discourse from one that was present. Let the intention be what it might, we believe it will advance the cause of truth. There was called together on the occasion many of the ministers and laymen of the neighborhood and surrounding country, the meeting continued for nearly one week, and, as we are informed, a great effort made to get up a revival; but as far as we can learn, but little good effected. The pious part of the membership were somewhat revived, and others were joyful, perhaps from the fact that the Nobleman had not returned, and was not likely to return for at least one thousand years, to reward his servants. On the evening of the 21st, before the sermon, or funeral ceremony, alluded to, a class leader handed to the preacher in charge, a list of twenty-six members of said Methodist Episcopal Church, his own at the head, with a request (stating some of the reasons) to be read off, as no longer members of said church. These members were subsequently visited by the preachers and others, and three were induced to return to the fold or bosom of the church. The others proving, as they may suppose, somewhat refractory, and considering their escape somewhat fortunate, having put their hand to the plough, they do not wish to return. Like Lot, in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar; but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land. The preacher in charge, as I am credibly informed, at the conclusion of the meeting, knowing that some still in the church believed in the doctrine of the speedy Advent, made, in substance, the following remarks in reference to the Second Advent, viz.—That there was really but little difference in reference to the subject; that they all believed in the doctrine as taught in the Bible, that some believed it would soon take place, others that it would not take place so soon; now this was really not a matter worthy of the least difference or contention.—The main thing was to be ready; and if he was ready, and in the tan-vats up to the elbows, and the Lord found him so, and ready, he would take him home to heaven, Amen. He thought that on this subject we ought to be willing to think and let think. But mark the sequel,—he further stated that none of those who had seceded could be admitted into class-meetings, or love-feasts in the Methodist Episcopal Church. If they come, they would be considered intruders; and he wished it to be distinctly understood, that the door of the M. E. Church must be closed against all lecturers on the Second Advent.—Comments are unnecessary.

I would just remark, that it is not considered that the M. E. Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the doctrine of the speedy Advent. In reference to the privilege of class, we have it; and I am sure we enjoy as great liberty and as much peace of mind as we possibly could under any human organization, and as far as love-feasts are concerned we are not dependent on the M. E. Church for the number or quality of them. We have four in each week; that is, as often as we meet; and we are trying to improve and practice upon the admonition of the beloved disciple, Little children, love one another, for love is the fulfilling of the law. Therefore we grieve not at any restrictions that man may lay upon us, neither do we sigh or long for the privileges or institutions of the church. But

having boldness to enter into the holy of holies, by a new and living way, we intend to gird up the loins of our minds, and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ.

Brethren, pray for us who still enjoy the blessed hope.
D. BARTHOLOMEW.

FOR THE WESTERN MIDNIGHT CRY.
"COME LORD JESUS."

The Lord from on high,
Will descend through the sky,
And raise from the tomb
The saints that now sleep in glorious hope.
In beauty divine,
Then Daniel shall shine;
His Redeemer adore,
And glorified, glow like a star evermore.

Conformed to the Son,
The Church shall be one:
Transformed from their clay,
At the sound of the trump, in the great rising day.
The sword of the Lord
Will accomplish his word,
Lay waste the vile nations,
And Anti-Christ vanquish, and bury in blood.

Ye foolish, arise,
Take oil, like the wise,
No longer delay,
Improve the best hour while the Bridegroom doth stay.
The ready shall rise
To the feast in the skies,
The wedding behold
In mansions of pearl, and in temples of gold.

Redeemer, we look
To the pledge in thy book,
And wait for thy coming,
To change our vile bodies, and take us to thee.
We long to unite
With the Elders in light,
With Moses to sing
The honors of God, our Redeemer and King.
JOHN HOBART.
Marion Co., Indiana, March 22d, 1844.

ESSAY ON THE JUDGMENT.

J. B. DOW.

The doctrine of the Judgment, considered simply in its bearings on human interests, is inferior in importance to none in the whole system of Bible Theology; and occupies, perhaps, a no less prominent place in reference to the full and final revelation of the glory of God. The almost uniform allusion to the great day of the consummation of human hopes and fears, in all the exhortations, warnings, threatenings and curses, uttered in the sacred pages, is evidently intended to give us some definite ideas of the consequence which God himself attaches to it; and the consequent importance it ought to obtain in the estimation of his fallen creatures, whose eternal weal or woe is suspended upon its decisions.

There is as much of *truth as poetry*, in that significant expression of Young:

"All men think all men mortal, but themselves."
but without violence to either, we may say:
"All men think all men sinners but themselves;"

On this principle it is, that in the transaction of business relative to the affairs of life, they consider themselves under the necessity of dealing with all men as with rogues, or taking it for granted, that but

little reliance is to be placed in human honesty and rectitude. This point is too obvious to be labored.

Nay, we may go further: all men are not only sinners in general terms, in points of *fact*, but more or less sensible, as individuals, of this great and lamentable truth: and this simple consciousness induces in the mind of every intelligent human being, "a certain fearful looking for of judgments;" a kind of instinctive apprehension—though the time, manner, and consequence, may be involved in darkness—that a day of retribution awaits them, when their deeds shall be made manifest; and they "rewarded according to their works." The idea of guilt in consequence of a violation of law, contains the very elements of those fearful forebodings of a final dispensation of justice, which has exerted more or less influence in the organization of the various forms of religion, now or formerly extant, in every part of the habitable earth. But more directly: let us consider

I. THE PERIOD—ITS DEFINITENESS.

1. Then, I observe, the period, the time, the day, is *appointed*. Because he has *appointed a day* in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

It is asserted by many who deny the doctrine of the future and final retribution, that the judgment is constantly going on: that we are judged as often as we sin, and punished with the remorse of conscience. This however, requires *proof*. It is unquestionably true that, as a general thing, conscience is a faithful monitor. But is this always the case? The Bible plainly denies it. What, I ask, on this principle, becomes of the judgment of those who have continued to pass their way onward in a course of crime and rebellion against the Almighty, in spite of all the admonitions of conscience, and the strivings of the Holy Spirit, until they are "*past feeling*?" Eph. iv. 19. What effect can the stings of a "conscience, seared with a hot iron," have upon *moral insensibility*? 1 Tim. iv. 2. What wound of a moral nature does that hardened wretch feel, whose sins are of so aggravated a character, that God has ceased to reprove or plead with him; nay, to whom he has sent such "strong delusion, that he *believes a lie*?" 2 Thess. ii. 11. What folly would it be, when the officers of a given earthly court *appoint a day* for the trial of certain causes within their jurisdiction, for those persons who had suits to be adjudicated on that occasion—those individuals of all were most interested in its proceedings, to *take it for granted*, that that court would be continually in session while time endured, and yet this idea is no more preposterous than the other.

Take another illustration. Our Lord said to his disciples: "And I appoint unto you a kingdom, as my Father has *appointed* unto me." Luke xxii. 29. But had they already *received*, or were they receiving it? See, by the succeeding verse, what was embraced in the appointment: "That ye may eat and drink at my table in *my kingdom*, and sit on

thrones, judging the twelve tribes of Israel." *Their kingdom*, then, and *His kingdom*, are represented as synonymous—one and the same. Had *Christ* received, or was he then receiving his kingdom? No: for he said, John xviii. 36, "My kingdom is not of this world." He, moreover, taught his disciples to pray, saying, "Thy kingdom come."

Again: The definiteness of the period will further appear, from the distinct and significant terms in which it is spoken of. It is called "the day of the Lord;" Zech. xiv 1. "The day of the Lord's vengeance;" Is 34: 8. "The day of judgment;" Matt. x. 15. "The judgment of the great day;" Jude 6. "That great day of God Almighty;" Rev. xvi. 14. These examples might be multiplied almost to any extent; but these are sufficient to convince any but the invincible.

This brings us to another point in our arrangement, viz:

II. TIME WHEN.

I do not design, here, to enter into an argument to show that the time is *near at hand*, or *how* near it is, when the judgment will occur; nor to enter into a critical examination of the objections, which have been drawn from the 24th of Matthew, and other Scriptures, that as the Sadducee said of the resurrection—"it is past already;" for this would lay me under the necessity, even were I competent to the undertaking, of swelling this article to a size which I fear would tire the patience of both printer and reader. Besides, I should be entering into a discussion which, perhaps, may be considered as properly belonging to another subject—the second coming of Christ. But, by referring to some of the leading transactions which are to precede, attend, and follow the tremendous scenes of the great day, I hope to convince every candid and rational mind, 1, that it is yet to take place: and 2, that it will not occur until it follows in regular succession the second coming of Christ, and the resurrection of the dead.

The connection brought to view between these three great and important events—the coming of the Son of Man, the resurrection of the dead, and the transactions of the judgment, in all the Bible, and especially in the New Testament, establishes the fact beyond reasonable controversy, that the judgment day is yet future, or has not yet occurred.

I wish to remark here, that Christ is to act as judge himself. "For the Father judgeth no man, but hath committed all judgment unto the Son." John. v. 22; Acts xvii. 31. "For we must all appear before the judgment seat of *Christ*." 2 Cor. v. 10. "In the day when God shall judge the secrets of men, by *Jesus Christ*." Rom. ii. 16. I observe, then, that the judgment is not *past*, unless the second advent of Christ and the resurrection are past.

For, let it be inquired, what is the *object* of his coming? This is represented promiscuously, as to raise the dead, and judge the world.

"Our God shall come, He shall call to the heavens from above, and to the earth, that

he may judge his people." Ps. 1. 3, 4. "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the dead in Christ shall arise first." 1 Thes. iv. 16; see also verses 13, 15, 17. The "trump" here spoken of, must be the last: for, in the passage just cited in Corinthians, we are told, that the dead are to be raised at the last trump; and if that trump attends his coming, as we have seen it does, the resurrection occurs at the same time.

The order of these events appears to be 1. The advent: 2. The resurrection: 3. The judgment. For He is to descend "with the trump of God:" the dead are to be raised "at the last trump;" some, they that have done good, are to come forth unto the resurrection of life; and some, they that have done evil, unto the resurrection of damnation. All the people of God are included in this expression; for Zachariah says (xiv. 5,) "The Lord my God shall come, and all the saints with thee." It includes all the wicked; for John says, (Rev. i. 7,) "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Notwithstanding, however, the truth of these remarks in general, in regard to the time and order of these great and important events, I think it is more than intimated by the revelator in his twentieth chapter, that the judgment of the wicked will not occur until a thousand years after that of the righteous; for, "as it is appointed unto men once to die, but after this the judgment:" and since the dead, as we have already seen, are not to be judged until they are raised from the dead; and since "the rest of the dead," or the wicked, are "not to live again," or experience a resurrection, "until the thousand years are finished," after "the first resurrection," or that of the righteous; it seems to follow as the legitimate consequence, that their judgment will be reserved till the expiration of that time.

This idea argues nothing against our former remarks in reference to the definiteness of the term *day*; for Peter tell us, in direct allusion to this very time, and these very events, "the day of judgment and perdition of ungodly men;" that *one day* is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 7, 8. If the observations are correct, the righteous will be raised and judged in the morning, and the wicked in the evening, of that day.

III. ITS EXTENT.

The day having been appointed, and that day proved to be a definite time, and yet future, after death, (Heb. ix. 27,) we might with safety inter—were nothing more said in regard to the general interest of mankind in its momentous transactions—that the whole human family are then and there to

be assembled for full and final trial. But the subject is not left here. God is called "the judge of all the earth." Gen. xviii. 2. It cannot be denied, that the whole human race—to whose relation with the subject I shall confine my remarks—are included in the appellations of "the righteous and the wicked," "the just and the unjust," "him that serveth God and him that serveth him not," and various other expressions describing the same classes of characters. It is said in relation to the righteous; "The Lord shall judge his people." Deut. xxxii. 36. Ps. cxxxv. 14. Heb. x. 30. Again; it is said in relation to the wicked: "The ungodly shall not stand in the judgment:" Ps. i. 5. God will bring them into judgment: Eccl. xi. 9. Rom. ii. 5-16. It is nowhere intimated in the Bible, that only part of the human family are to be judged;—which must have been the fact, if the judgment of the great day took place at the destruction of Jerusalem, and that part exceedingly small in proportion to the whole—but on the other hand, that we shall all stand before the judgment seat of Christ, Rom. xiv. 10. 2 Cor. v. 10. Observe, Paul does not say this merely to the Jews, but to the Romans and Corinthians. Further: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

I remark here, in the first place, that all men must be included in the above quotations, and others of the same import in the Bible—unless a *third class* can be shown to exist, who are *neither righteous nor wicked*. But Christ denies the possibility of this, when he says: "He that is not with me is against me." Matt. xii. 30. Secondly: every human soul must be here included, from the fact that *every work*, with *every secret thing*, whether good or evil, will be brought into judgment: unless it can be shown that the deeds of men will be held accountable—punishable or rewardable—for their own existence abstractly, without any reference to the agent. And this, in ordinary affairs, we should all consider worse than nonsense: for who blames the *act of theft* rather than the *thief*? Why, even allowing the judgment was all fulfilled on ancient Jerusalem and Judea, it was not fulfilled on this principle; and the same difficulty presents itself if we take the other alternative, that it passes daily and hourly on individual conscience.

Lastly, under this head: The *quick* and *dead* will be judged: Christ is ordained to be the judge of quick and dead. Acts x. 42. "He shall judge the quick and dead." 1 Tim. iv. 1; 1 Pet. iv. 5. This certainly must include every human being, unless it can be shown that some are, or will be, *neither alive nor dead*. Was all this performed at the downfall of Jerusalem? Was you there, reader? Was all the race of man there?—Did "the dead small and great" then and there stand before God? Did "the sea give up the dead which were in it?" Did "death and hell give up the dead which were in them?" Were "the books opened;" and were they "judged every man according to their works?" Did "the fearful, and unbe-

lieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," then "have their part in the lake which burneth with fire and brimstone, which is the second death?" Did "the first heaven and the first earth" then "pass away," new ones appear, the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband?" Did "the tabernacle of God appear with men, He dwell with them and wipe away all tears from their eyes;" banish forever, "death, sorrow, crying and pain," from among his people, throughout the holy realms of the new heavens and earth? "O! the folly of sinners!"

IV. ITS IMMUTABILITY.

1. It will be a righteous judgment: (Ps. xcvi. 13; Rev. xix. 11,) consequently, there then will be no necessity for, or propriety in, its repeal. Nay, to abrogate a just decision, would be to "turn judgment away backward, and justice afar off;" the very things for which God reproved Israel. Is. lix. 14. Moreover, to reverse *any* decision would be either to acknowledge injustice in rendering the former award, or argue—rather positively prove, corruption in the judge.

2. The reward of the righteous, and the punishment of the wicked will be *eternal*. "And these shall go away into everlasting (or eternal) punishment: but the righteous into life eternal." Matt. xxv. 46. See also Dan, xii. 2. John v. 29.

3. The Apostle Paul speaks (Heb. vi. 2.) of the doctrine of "eternal judgment;" and the language of inspiration is never without meaning,—and, with all the inspired writers, leave us no—not the least—intimation of any repeal, or even mitigation of the consequences of the righteous decree; no fear that the glory of the righteous, or hope that the misery of the wicked, will ever come to an end. If the destruction or punishment of the wicked is not endless, neither is the reward of the righteous; for the same terms are used in reference to the duration of both. If "the wickedness of the wicked," is not of so aggravated a character as to deserve endless misery; neither is the righteousness of the righteous" of so meritorious a character as to deserve endless happiness. But on the opposite plan, what a contracted, degraded estimate, is placed upon the efficacy of "THE BLOOD OF THE EVERLASTING COVENANT," and the glorious character of "THE LORD OUR RIGHTEOUSNESS!"

Now, every Bible student knows—without stopping here to show how, why, or wherefore, let me observe it—that heaven is promised to the godly, and hell to the ungodly, as the rewards of their doings. "Verily, there is a reward for the righteous." Ps. lvi. 11. "Rejoice and be exceeding glad; for great is your reward in heaven." Matt. v. 12; Luke vi. 23. "Woe unto the wicked? it shall be ill with him; for the reward of his hands shall be given him." Is. iii. 11. 2 Peter ii. 13. And, behold, I come quickly; and my reward is with me, to give to every man as his work shall be." Rev. xxii. 12. The last passage includes both

characters—"every man." And the rewards—blessings and woes—must be awarded after death, and at the judgment, unless we all enjoy our heaven, and suffer our hell, according to character, in this life, and, atheist-like, blot from the entire roll of being every idea of futurity—either of life or death—beyond the grave!

But to return: If the time shall ever arrive, as some suppose—when the inhabitants of perdition shall have fully satisfied the demands of Divine justice, and they consequently released from their dark prison—what will next be their portion? and, on the same principle, will not the reward of the glorified saints, in the same time, have been fully enjoyed? and what is to become of them? Will they not be as likely to *exchange* situations, as to dwell together? And if they are to dwell together, what good reason can be assigned, why they should not be as likely to be thrust down to hell, as exalted to heaven? for they would stand on equal ground as to character, neither blame, nor praise-worthy; neither rewardable, nor punishable; neither holy, or unholy; but in a medium state betwixt both—merely *innocent*. I can see, for my life, no way, in which they can be disposed of, on this principle, but to suppose an intermediate place between heaven & hell, for their reception. They cannot go to heaven, or dwell in the presence of God; for "without holiness no man shall see the Lord." Heb. xii. 14. They cannot with propriety be sent to hell; for "only the wicked shall be turned into hell, and all nations that forget God." Ps. ix. 39. But we read of no such place, no such characters, no such transactions. But to avoid prolixity, I close with a few remarks by way of

IMPROVEMENT.

If we have taken a correct view of the subject, we see, 1, The propriety of that estimate which God attaches to the doctrine of the judgment, in giving it so prominent a place in all the instructions of his word.—When Christ "began to upbraid the cities wherein most of his mighty works were done, because they repented not," he enforced his fearful denunciations, by reference to the tremendous scenes of "the day of judgment." Matt. ix. 20-24. See also Acts xvii. 30, 31. Again: it is urged as a motive of faith: "And if any man hear my words and believe not, I judge him not: for . . . the word that I have spoken, the same shall judge him in the last day." John xii. 47, 48. It is further adverted to, as a motive, To the fear of God, and obedience to his commandments in general; Eccl. xii. 13, 14; Rom. ii. 13-16: To patience: James v. 7-9: To various duties: 2 Pet. iii. 3-4.

Let these examples suffice on this head. And if the Almighty, Omniscient God, thus regards this subject, with what intense, soul-stirring interest, ought human beings to look upon it, whose most momentous prospects of final weal or wo, hang upon its decisions?—For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

2. What scenes of glory and of joy will the transactions of that day unfold to the Christian! Now he lives in an ungodly

world, rise with trial and temptation—mourning over his own sins, his unlikeliness and unfaithfulness to his divine Lord and Master—"his righteous soul vexed from day to day, with the filthy conversation, and the unlawful deeds of the wicked;" but then—how changed! it shall be announced: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me." And as he utters his own sense of his unworthiness, "When, O when, have I done so much for Thee? I am verily but an unprofitable servant: and often have almost doubted even the power and willingness of a God to save such a sinner;" and the King shall answer and say unto him, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" he can only turn with a grateful sense of the melt-
To be continued.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

HYMN—BY WHITEFIELD.

Glory to Thee, whose pow'ful word,
Bids the tempestuous winds arise;
Glory to thee, the sov'reign Lord
Of air, and earth, and seas, and skies!

Let air, and earth, and skies obey,
And seas thy awful will perform;
From them we learn to own thy sway,
And shout to meet the gathering storm.

What tho' the floods lift up their voice,
Thou hearest, Lord, our louder cry;
They cannot damp thy children's joys,
Or shake the soul, when God is nigh.

Headlong we cleave the yawning deep
And back to highest heav'n are borne:
Unmov'd, tho' rapid whirlwinds sweep,
And all the wat'ry world upturn.

Roar on, ye waves! our souls defy
Your roaring to disturb our rest;
In vain t' impair the calm ye try,
The calm in a believer's breast.

Rage, while our faith the Saviour tries,
Thou sea, the servant of his will;
Rise, while our God permits thee, rise;
But fall, when he shall say, "BE STILL!"

Suggested while watching the unusual brilliancy of the evening Star

There is a star in the far blue sky—
A star that is sweetly gleaming—
Its radiance comes from the throne on high
Where the glory bright is streaming.

It seems a gem from the Saviour's hand,
Just dropt on the verge of heaven,
Which as a pledge of the golden strand,
And the sea of glass is given,

To cheer our hearts in the closing hour,
When the day is growing weary,
As a token of his love and power,
When all beside is dreary.

Then glitter on in thy beauty still,
Sweet star of earth's fading even,
A signet fair of thy Maker's will
To restore the long-lost Eden.

C. S. M.

EXTRACT FROM WHITEFIELD'S WILL.

"To all my other christian benefactors, and more intimate acquaintance; I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the great Head of the church hath called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon-day—As for my enemies, and misjudging friends, I most freely and heartily forgive them, and can only add, that the last tremendous day will only discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore from my inmost soul, I close all my crying, come, Lord Jesus, come quickly; even so, Lord Jesus. Amen and Amen.
GEORGE WHITEFIELD."

THE KINGDOM.

"Tell my people that I will give *them* the kingdom of Jerusalem, which I would have given unto Israel; their glory also will I take unto me and give *these* the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savor, they shall neither labor nor be weary. Go, and ye shall receive; pray for few days unto you, that they may be shortened, the kingdom is already prepared for you, WATCH."

"What is a man profited if he gain the whole world and lose his own soul?"

"This present life is not the end where much glory doth abide," "for what profit is it unto us if there be promised us an immortal time, whereas we have done the works that bring death, and that there is promised us an everlasting hope, whereas ourselves being most wicked are made in vain, and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly. And that the glory of the Most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all. And that there should be shewed a paradise, whose fruit endureth forever, wherein is security and medicine, since we shall not enter it." "For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death."
ESDRAS.

EXTRACT.

"Let go from the mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that

