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WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER. ✕

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Volume IV.

CINCINNATI, FRIDAY, NOVEMBER 29, 1844.

Number 5.

Bro. CHITTENDEN has arrived from St. Louis, and left for the East yesterday.

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

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

TO ADVENT BELIEVERS.

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

If one out of one hundred of the reports of "insanity," "suicide," "starving," "freezing," "frightening," "hanging," "drowning," "stealing," "absconding," &c. &c., as the results of this, so called, "awful delusion;" now in circulation, had even a shadow of foundation in truth, we might forever despair of obtaining justice for ourselves from the public press if disposed to attempt it. Having made it a part of my business for the last two or three years to examine into, and search out the origin of these reports, I am perfectly satisfied that the whole mass of them are as destitute of truth, as they are of argument.—Moses Clark, reported by the N. H. Patriot, to have committed suicide by drowning himself, a few weeks since, the Portsmouth (N. H.) Journal of Nov. 6, says, "is alive and well." The colored man in Boston that was reported to have "given away \$3000, and left himself poor," states over his own signature, that he never gave to the Advent cause but \$3.00, "besides a little in the penny collections;" The Carpenter on Tremont road, reported to have "given away \$500, all he had," states that "he has not given to the Advent cause \$20 a year for the last five years, what he always gave for religious purposes." The Grocer on Pleasant street, Boston, reported to have given away \$500, says he has not given more than he used to do before he was an Adventist, and never gave Mr. Himes but 50 cents, which was for another person. Messrs. Davis Palmer, & Co., that bought the old jewelry, say that it has not amounted to \$200 for five years past, and nothing during the last six months. The several ladies that gave up their borders to accommodate "Adventists free of charge, to their great pecuniary embarrassment, if not ruin," proves to be a Mrs. Hedge, of Boston, who says she never thought it worth while to enquire of the public whether she might receive or dismiss boarders, and that when she fails to pay her bills, and rent, it will then be time to say she is embarrassed in her finances. The Mr. Holbrook, reported to have become deranged as the "fruits of Millerism," his wife, and her father state his derangement to have commenced at a Methodist Camp-meeting in August last, since which time he had not attended the Advent meetings. A Mr. Williamson, of Medford, Mass. reported to have committed suicide and left his family poor, writes that he is well and boards ten ship carpenters. Abram Riker, of New York, reported to have committed suicide, is an old friend of mine, and on my arrival in New York a few weeks since, I had the privilege of condoling his family with himself in their midst, alive, cheerful, agreeable, and happy as usual.—Mr. Wyatt, of Dover, who was said to have poisoned himself to death, the Herald says is alive and well. The two children said to have "frozen to death near Philadelphia," are undoubtedly well, for Mr. Marshall, now at Louisville, Ky., told me he was on the ground all the time of the encampment, and that there was not a single case of sickness, or death; not even a case of taking cold.

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

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

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

Who, not longer than three months ago, could have been made to believe that such a state of things could possibly have been brought about in this land of civil and religious liberty in so short a time! A thing before unknown in our nation's history; when the worshippers of God have simultaneously, in scores of places, been driven from their consecrated altars. And who, now, can longer blame us, for believing that God has sealed the nations doom!

We beg that none will misunderstand us. We do not complain at the ill treatment we have received, on our own account, nay! we have rejoiced in it all, and will rejoice; not that truth is fallen in the streets, and error is triumphant; But that in these things, we see the thickening tokens that our redemption draweth nigh. That a company of comparatively obscure individuals have been abused and misrepresented before com-

munity, by the public press, is indeed a small matter. That is not the issue: It is *opposition to a vital principle*, acknowledged by all. **THE KINGDOM AND REIGN OF THE LORD JESUS CHRIST ON EARTH.**

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

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

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

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

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

If, however, your friend were a landlord that was to dispossess certain tenants that had abused his goods, and violated his laws, there might be

murmuring on the part of such, and such only would be displeased with your expectations.—When the last of those circumstances, named to transpire, prior to your friends return, had passed, and the last of those periods was drawing to a close, your faith would settle down into a certainty, and all your calculations be made with the assurance that it was perfectly impossible for you to meet with another disappointment. Such is my position relative to the coming of Christ. All prophetic periods terminate within a circle of a few years, and within that circle we now are, as is clearly demonstrated by the fulfillment of events marked to transpire within it, and which no Bible student can mistake. Such are the passing away of the "Ottoman supremacy" (Rev. 9: 11.) "The Papal civil power" having been, within the last year, "broken without hand," so fallen beneath its own weight, without any foreign interference, as to be incapable of exercising itself without the aid of a foreign power. (Dan. 8: 23—27.) The fulfillment of 2d Pet. 3: 1—4; Ezek. 12: 21—28; Matt. 25: 6; &c. &c.

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

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

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

consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me: 'Sir, if this doctrine is true, we certainly ought to know it; and to whom are the christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious jubilee dawns. Were this doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, *The day of the Lord is at hand!* Build no more houses! plant no more fields and gardens! Forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for, in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal.' It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM, were this doctrine true."

To us, the evidence was then satisfactory, and none therefore could reasonably find fault with us for acting accordingly, until they should furnish some argument, sufficiently powerful to overthrow the testimony upon which we rested. True, that time has passed, but the additional testimony makes it now equally sure to our minds, that months cannot pass until our highest hopes are realized.

It is again charged upon us that our faith is accompanied with a deleterious effect upon the mental faculties, "dethroning reason," filling "lunatic asylums," &c. The testimony of Paul to Titus, 2: 12, 13; 1 Pet. 4: 13, and other similar texts, is sufficient for us on this head, but if the language of an opposer is needed, take the following from the pen of the celebrated Alexander Campbell.

"Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New Heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars far brighter than our present sun: a new Earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient paradise, animated too, with the presence of nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "Sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin emaciated face, a shattered constitution sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new Earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity! Note on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this."

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

Again, we are told that no confidence can be placed upon our hopes being realized in the future as the result of the termination of prophetic periods, unless we account for the passing by of the year 1843.

To every such reasonable enquiry I think we

can give a satisfactory answer. One of the prophetic periods will do for this purpose. The 2300 days [years] Dan. 8: 14, begin as all agree, sometime in the year B. C. 457, but whether in the first or last of the year, we think will be difficult to prove. Now add to this period A. D. 1843 and we have 2300 the length of the vision. But who cannot readily see that to obtain this number we have taken the whole of 457 B. C. as well as the whole of A. D. 1843. Consequently we have no positive means of knowing that chronology is wrong until the whole of 1844 shall have passed. And should that fail we have no positive means of knowing when 2300 full years from the going forth of the commandment to "restore and build Jerusalem," (Dan. 9: 25; Ezra 7: 13—20) are filled up, but the coming of Christ and the Resurrection, for when that time terminates he certainly will come: His word cannot fail. The late position that the Lord would come on the tenth day of the seventh month, almost uniformly believed by Adventists, is not to be wondered at. Sustained by Scripture, and justified by the mass of commentators throughout the known world, that we were living in the last days, and the proof as yet uncontroverted that we are in the last year of prophetic periods, we were led, (from an investigation of the accuracy with which the types of the law had been fulfilled in point of time) to believe that Christ would come to those "that looked for him," as the antitype of the High Priest coming out of the "Holy of Holies" on the tenth day of the Seventh month, as explained by Paul to the Hebrews chap. 9. And now, after that time has passed, and we have been disappointed in not seeing him personally, yet our confidence in his immediate appearing is greatly strengthened.

(See article on "Time.")

THE TIME.

Believers in the soon coming of our Lord to reward his servants, and punish the wicked, have taken the position that the time of the advent might be known.

As authority for such position, the following texts of scripture have been quoted, with reference to a careful examination of their several connexions. Acts, 17: 31; Job, 7: 1, 14: 14; Isa. 40: 2; Dan. 8: 19; 10: 1; 11: 35; 12: 10; Hab. 2: 3; Acts 17: 26; Gal. 4: 1, 2; Amos 3: 7: 1 Thess. 5: 4; Ecc. 8: 5; Matt. 24: 33; 1 Pet. 1: 9—13; Dan. 8: 13, 14; 9: 23.

The above is but a part of the proof on this subject.

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

Jesus Christ is our best friend: He has "gone into a far country to receive for himself a kingdom, and to return." He has told us that he "will come again and receive us to himself." He has furthermore told us by his servant that his children will not be in darkness that that day should overtake them as a thief: and if any of his children are so well prepared that the event cannot overtake them as a thief, still, "that day," even to such, would come as a thief, unless they had some intimations of its approach before it dawned. The following are some of my reasons for believing that "that day" will yet be known previous to its coming. In 1 Thess. 5: 2, we are told that "the day of the Lord so cometh as a thief in the night," but in ver. 4 we have the proof that it is only upon the wicked that it will thus come; and in ver. 6 our knowledge of "the day," is urged as a reason for awaking from sleep, and soberly watching. In 2 Pet. 3: 10, we are again told that "the day of the Lord will come as a thief in the night," but not to God's people, for they "are not of the night," (1 Thess. 5: 5.) and furthermore, in ver. 17 Peter tells them, "Ye therefore, beloved, seeing ye know these things before, beware LEST YE ALSO being led away with the error (not an error) of the wicked, fall from your own steadfastness." And what is that great leading error with which the wicked have been "led away"? Obviously this; making the ignorance of "that day and hour" (Matt. 24: 36,) reach down to the last days, when they had been told (ver. 33.) "When ye shall see all these things, know that HE is near, even at the door." Thus they become "children of the night," and say in the midst of their darkness, "Where is the promise of his coming?" "All things continue

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVIDENCE THAT THE JUDGMENT SITS BEFORE THE PERSONAL APPEARING OF CHRIST AND RESURRECTION OF THE SAINTS.

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

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

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

ITS RENDERING BEFORE EXECUTION.

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

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

