

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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Letter from Bro. Butt.

Cincinnati, January 7, 1845.

DEAR BRO. JACOBS,—Considering it a privilege to communicate a few words to my brethren of like precious faith; (especially to those through the country with whom I have a personal acquaintance,) I have taken advantage of your general invitation to make the columns of the "Western Midnight Cry," a medium of communication. Two years ago when I was first led to examine, and from overwhelming evidence to embrace the doctrine of Christ's speedy coming, I expected ere this with all God's redeemed people, many of whom now lay scattered in the "land of the enemy," to have seen the "King in his beauty" and to have walked the golden streets of the New Jerusalem praising him with an immortal tongue who is soon to be our glorious King;—but with my brethren I have been disappointed,—we are still within the confines of probationary time;—but as our pilgrim fathers did before us, we are still looking for and expecting to see "a City which hath foundations, whose builder and maker is God."

I have felt, and still feel that we have not been deluded by a cunningly devised fable—in believing as we have. No, my brethren, with you I feel satisfied that we have had for our foundation the Prophets and Apostles, Jesus Christ himself being the chief corner stone. It is supposed by the opposers of our hope, that we are now floating about upon a sea of uncertainty without chart or compass, not knowing where we are, or whither we are tending; this is undoubtedly a mistake, for we still have the sure word of prophecy which shineth as unto a light in a dark place, and will continue thus to shine "until the day dawn and the day star arise." If this be true, (and we know it is, for it was given by the inspiration of Him who cannot lie). Then, until the Saviour comes, and the eternal day dawns—we have a chart by which we can safely steer our little bark into the haven of eternal rest, though the tempest may howl and threaten it every moment with destruction.

By examining the passage just referred to with its connection, (2 Pet. chap. 1:) we find that it relates specially to the prophecies concerning Christ's second coming. The apostle commences this epistle by calling the attention of his brethren to the "Exceeding great & precious promises" left on record for our encouragement, and in view of their realization, exhorts them, by saying, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 5-11 verses. Here an entrance into the Kingdom of Christ, which is to be established at his coming, (see 2 Tim. 4: 1:) is presented as an inducement to holiness. In the 16-18 verses of this same chapter, in evidence of the certainty of Christ's second personal coming and consequent establishment of his Kingdom, the apostle refers to Christ's transfiguration on the mount. He thus speaks: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came

such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." By a reference to Luke 9: 28-36, where the transfiguration is described, we find that on that occasion was given an exact miniature exhibition of Christ's future Kingdom. Christ was there as he will be in his Kingly glory, when he is seated upon his Father David's throne. There was also Moses the representative of the righteous dead, and Elias of those who will be changed when Christ comes. It is said in the 27th verse, that there were some standing there who should not taste of death till they should see the Kingdom of God, clearly referring to its exhibition in miniature. Peter was one of those referred to who thus had ocular demonstration that the future Kingdom would be established; but after alluding to this in his second epistle, he says: "We have also a more sure word of prophecy," (speaking as though he might have been deceived in his vision on the mount,) "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Mark the figure! "As unto a light that shineth in a dark place." Go for instance into a dungeon, where there is no aperture to let in light, and you cannot see your hand before you, or where to tread in safety, but let a light be introduced and you see all around. Thus it is with the prophecies referred to by Peter concerning Christ's future coming in glory. (See those of Daniel in particular). What a cutting rebuke is this language of the apostle to those teachers of our day who are telling the people that these prophecies cannot be understood.—That they need not trouble their heads any thing about them.—That God will not hold them responsible for their ignorance. I wish not to be uncharitable, but is there not danger that these blind guides with many at least of those whom they are deluding by this teaching, of falling into the ditch together.

It is said by this class of teachers that we can know nothing about the time of Christ's coming. And upon what do they predicate this conclusion? Not upon the word of the Lord; 'tis true they quote, "But of that day and hour knoweth no man;" but this only relates to a literal day, as the connection clearly shows. Yet this is quoted by many of the learned collegiates of our day as a triumphant argument in evidence that we can know nothing about the time.—They forget to look at the context, where it says, "When ye shall see all these things know that it (margin he) is near, even at the doors." Again it is said, "It is not for you to know the times or the seasons which the Father hath put in his own power;" Acts 1: 7; but mark what follows, "But ye shall receive power after that the Holy Ghost is come upon you." Again, we are told that he will come as a thief. But upon whom? Not upon the righteous, for the connection of those passages prove the contrary.

Well may we exclaim, "O shame, where is thy blush!" Truly, as Job says, "Great men are not always wise," Job 32: 9. Had we no better evidence than this to sustain our positions we should not be countenanced one hour, neither could we stand, for we should have nothing upon which to predicate our hopes; but instead of this being the case, we have a sure basis,—one upon which we can stand; knowing that "Heaven and earth shall pass away" before this basis (the word of God) can be shaken.

That God's people, those who had the sure word of prophecy, living just prior to the end, were to have a knowledge of about the time of Christ's coming, I think can be proved to a demonstration. If this is not the case, then certain portions of scripture can have no meaning, or, the language is calculated to deceive, which in the first place, would prove God to be the author of supererogation; and secondly, a virtual im-

peachment of his character for goodness. God does not thus deal with his creatures when he says "the wise shall understand," he means something. Take this passage in its connection and you will find time is referred, see Dan. 12: 11-13. In these verses we have a period of time given us extending to the resurrection with its date, see 1-3 ver. Now it is evident that God intended that we should know at least about the date of this period, or else he never would have called our attention to it.

Again, he speaks through the apostle Paul on this wise, "But ye brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. 5: 4. In the preceding part of this chapter the reason for this knowledge is given, "But of the times and seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they (the wicked) shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This destruction is clearly the result of the Lord's coming, as described in the next epistle 1: 7-10. Although this language of the apostle was addressed to the brethren then living; yet it is evident its special application is to the brethren now living. Paul knew that the Lord would not come in his day, for he gives us to understand (2 Thess. 2: 1-3) that the day of the Lord's coming would not be until after a certain falling away, and the revelation of the Man of Sin, which event did not take place for several centuries afterwards. Hence the special characters referred to must be those living when Christ comes: The brethren having the prophetic times of Moses and Daniel, (they being now unsealed,) and the seasons spoken of by our Saviour and the apostles; from these they know the time, or period of Christ's coming, which enables them to watch daily in the well-grounded expectation of seeing Jesus at any moment. Hence when the day comes it will not overtake them as a thief. This truth may also be proven from analogy. God never has brought any great judgment upon the world without first giving it an intimation of its danger.

Notice the case of the antediluvians, Gen. 6th and 7th chapters; of the Sodomites, Gen. 19th chapter; of the Ninevites, Jonah 3: 1-4; and of the Jews in their whole history. Now as God is an unchangeable being, "The same yesterday and to-day, and forever," Heb. 13: 8. It is reasonable to suppose that he will warn the whole world prior to, and in view of the Great Burning Day. This is not only proved analogically, but we have positive testimony to this fact. The apostle John in prophetic vision saw an "Angel [prefiguring clearly human agency] fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14: 6, 7. The burden of this message is, "The hour of his judgment is come," or that God is about judging the world; not that the literal hour of his judgment had actually come, for that ends probation both to saint and sinner, which would conflict with the other portions of the message. "Fear God, and give glory to him," . . . "and worship him that made heaven, and earth;" clearly implying that probation still continued. This is also evident from the sounding of the two succeeding angels, the third angel pronounces the doom of those who worship the "Beast and his Image." This proclamation is also a warning, and relates to probationary time; for it is evident from the language, that it is optional with men whether they worship the Beast, or not. The language is, "If any man worship the Beast and his image;" the word is,

here, clearly implying a *free* agency in the case. From these messages, the first in particular, it appears clear to a demonstration, that prior to the coming of Christ, (spoken of in connection,) the solemn warning of the Judgment just impending would be proclaimed in the ears of the children of men.

Notice again the midnight cry of "Behold the Bridegroom cometh, go ye out to meet him," Matt. 25: 6. Some have supposed that this cry would be given in connection with Christ's coming; this however is clearly a mistake, from the fact that *after* the cry is made the virgins all arise and trim their lamps, [for search the Bible] Ps. 119: 105. Now I ask, what will God's people, or sinners have to do with searching the Bible after Christ comes? Nothing at all. For the one class will be singing the song of triumph with immortal tongues,—while the other class will be taking up the piteous lamentation of the "Harvest is past, the summer is ended, and we are not saved." After this cry is made some little time elapses before Christ comes, as may be seen from the connection. This furnishes another evidence of an intimation being given of the approach of the Saviour, prior to his coming. There is also inferential evidence to the same point: See Matt. 24: 48-51; Luke 12: 45, 46; Ezek. 12: 21-28; 2 Pet. 3: 1-4. Now what else than the agitation of the subject of Christ's *soon coming personally* could give rise to the language contained in these passages? It appears to me that direct reference is made to that subject. That they have had, and are still having a fulfilment needs no proof: The professedly religious world furnish a lamentable evidence of this fact; its faith in God's word is almost entirely extinct; a universal cry of peace and safety every where prevails; at which time Paul tells us "Sudden destruction cometh."

Where are we? is the question repeatedly asked. Has the angel yet flew through the midst of heaven? Has the midnight cry yet been given? Do the wise understand? These are questions I think may all be answered in the affirmative. The hour of God's Judgment has been faithfully proclaimed;—the world has been warned;—the preaching of the 10th day of the 7th month aroused all the virgins and they trimmed their lamps;—the cry was "Behold the Bridegroom cometh, go ye out to meet him." But you have erred in regard to time, and can it *now* be said the wise understand? We have erred slightly in regard to time, it is true; but in this we see the hand of God, had the Lord have come within those specified times *some* of the jobs and titles of his word could not have been fulfilled; and the very passing by of the times in the which many of us supposed the Lord would come, brought about their fulfilment; which has furnished us with additional evidence, knowing that now we are in a very small circle of time, in the which the Lord will most assuredly come: hence, the wise, those looking for the Lord, in the sense of the prophecy, do understand. We can look up, and lift up our heads, knowing that our redemption draweth nigh; for "He that shall come will come, and will not tarry."

And now it behooves us, my brethren, to take heed to the apostle's injunction of "Hold that fast which thou hast, that no man take thy crown." Let us not ingloriously lay down our arms in the moment of victory.—When the trumpet is about sounding for the gathering of the hosts of the Lord to receive the victor's palm.—And though now the conflict may be sore; though the devil with his legions are bearing down upon us in his mighty phalanx; yet, let us remember that the eye of Israel's God rests upon us.—He that neither slumbereth nor sleepeth, that his arm is extended for our protection and deliverance;—that the New Jerusalem with its glorious King are about emerging from the distant clouds, and the inheritance promised to Abraham, Isaac, and Jacob, with all the Patriarchs, Prophets and Martyrs, and the mighty host of the Redeemed from every kindred, tongue, and people.—Redeemed from all the effects of the fall.—When the last burning tear shall be wiped away from our eyes.—When there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. O what a glorious prospect! enrapturing to the soul. Glory be to

Heaven's eternal King. What heart that throbs with a Saviour's love, cannot say—

"Fly swifter round ye wheels of time,
And bring the welcome day."

Even so, come Lord Jesus.

Yours, in the blessed hope,

JOHN G. BUTT.

WESTERN MIDNIGHT CRY.

Cincinnati, Friday, February 7, 1845.

☞ The present ill health of the editor will account for the barrenness of editorial matter in this number; but it is hoped that in a few days he will be able to be at his post.

☞ Owing to the present arrangement of our printer, we purpose altering our publication day to Tuesday, in which case there will be no paper issued next week.

☞ The present number closes the 4th vol. of the "Western Midnight Cry." Our next sheet will appear under the title of "The Day Star."

☞ The continuation of the article under the head of "The Vine," in our last number, will probably appear in our next.

☞ We call attention to the article on our first page, by Bro. Butt—it will refresh the hearts of the followers of Jesus.

TERMINATION OF PROPHETIC CHRONOLOGY.

The "Morning Watch" of the 23d ult. contains an article under the above head; but owing to its great length we are unable to give it entire. The article is from the pen of Bro. H. H. Gross. Bro. Gross is of the opinion that the 2300 days (Daniel 8: 14,) extend no farther into the future than to the commencement of the next Creation and Exode, or Sacred year, which he understands will be in the coming April. He also endeavors to show that the other prophetic numbers terminate at or about the same point. He has advanced quite an array of evidence going to prove that creation commenced in the spring—and that the 6000th year of the world will then terminate—ushering in the great Sabbath of rest to all the true Israel of God,—then the Sanctuary will be cleansed, and the Host no longer trodden under foot.

As it was intimated in our last No. that an article on "the time of deliverance" would be forthcoming, the following extracts are given as a substitute. (Owing to the editor being confined to a sick bed he is unable to attend to any business at present, but his physician says he is in a fair way of recovery, and it is hoped that in a few days he will be able to attend to the duties assigned him, and ere long participate in the joys that await all the meek and lowly followers of Jesus.) It is hoped our readers will be prepared to examine the subject with that degree of candor which it demands.—T.

★ THE TIMES AND THE SEASONS. ★

When the earth has revolved around the sun 6000 times since Creation—when 2300 years, or complete revolutions, are accomplished since "the going forth of the commandment"—then prophetic time shall be no longer. When the "times," or years, and the "seasons," or months, which designate the prophetic time of the Lord's coming, and the coming of the Day of the Lord, and of the restoration of the kingdom again to Israel, shall be fully understood, and published for a witness to all

nations, even to the uttermost parts of the earth, then the end of the world will come.—Mat. 24: 14; Acts 1: 6-11; 1st Thes. 5: 1-5. But the day of the Lord will come as a thief upon those who say PEACE AND SAFETY, in opposition to those who say the Day of the Lord is coming at a definite time, and prove it from the "times and the seasons" recorded in the sure word of prophecy.—

At the same time that one class of persons shall be saying, or proclaiming, the time, and the true time, too, there will be another class saying Peace and safety, to oppose the other class, then, at that very time, sudden destruction cometh upon them. But you, BRETHREN, are not in darkness that that day should overtake you as a thief. Ye are children of the light. Christ is the light of the world, and the testimony of Jesus is the spirit of prophecy. The BRETHREN give heed to a more sure word of prophecy, as to a light shining in a dark place, until the day of the Lord dawn.—2d Pet. 3: 10; 1st Thes. 5: 1-5; 2d Pet. 1: 19; and hence the brethren of Christ, "the wise," will understand and witness to, or publish, the times and the seasons when the Lord will come, and beyond that point of time the Lord will not tarry. But their publishing that time will prove that their influence upon the wicked is gone—that the power of the holy people is scattered, removed, dispersed, gone, and the effect will be, that the wicked will do more wickedly, and NONE of the wicked SHALL understand. Understand what? The time when ALL these wonders shall be finished, (Dan. 12: 1-7, 10,) the very time that the wicked will not understand, and hence the day of the Lord will come upon them as a thief—unawares; but ye, BRETHREN, are not in darkness concerning the times and the seasons which teach the precise time, that that day should overtake you as a thief.

☞ Hence a set time will yet be proclaimed, founded on the times and seasons, or years and months, which will result in the coming of the Lord, without any delay, at the very time that the wicked shall be saying in opposition, Peace and safety, WHICH, I AM SATISFIED, WILL BE THE FIRST MONTH, ABOUT APRIL 20th TO 23d, NEXT.—☞

The same truths are taught in Acts 1: 6-8. "It is not for you to know the times and the seasons which the Father hath put in his own power." Times and seasons for what? Which show the time when the kingdom shall be restored again to Israel. To what time, or how long were the times and seasons put into the hands of the Father? Dan. 12: 4, 9, 10, "Sealed up and closed till the time of the end," i. e., till the last 45 years of the world. What is a pre-requisite in the time of the end to have power to know the times and the seasons when the kingdom shall be restored to Israel? Answer—"AFTER the Holy Ghost is come upon you." After the Holy Ghost has come upon them in the time of the end, and they not only have power to know the time, as taught in the times and the seasons, but they who receive the Holy Ghost shall be Christ's witnesses unto the uttermost parts of the earth.—Hence the precise time will be witnessed when the kingdom shall be restored to Israel. The 24th and 25th chapters of Matthew teach the same truths, but are now misapplied by many Adventists in the same manner as they have continually been by the lukewarm church and the non-professing world. The Saviour attested in v. 35 of chap. 24 the end of the world, and then said, "But of that day and hour knoweth no man, no, not the angels of heaven, (neither the Son, Mark 13: 32,) but my Father only." Daniel desired to understand the time (chap. 12: 7, and 9: 1-3,) but was told to go his way, for the words are closed up and sealed until the time of the end. And all the prophets that prophesied, searched and inquired diligently as to the time and manner of the time, for both the first and second Advent, (1st Pet. 1: 10-12,) which things the angels desired to look into. And the Son spake as a prophet (spake or made known all things that he had heard of his Father,)—as the Father gave him commandment, so he did.—John 14: 10, 24, 31, 15: 15, 16: 12-15. The Father, of course, did not give to the Son to explain the day and hour of his coming, and the end of the world, because he had put them in his own power, or sealed them up and closed them from human

knowledge till the time of the end, hence, if the Saviour had answered the question of the disciples on *time*, he would have broken the law and the prophets, Mat. 5: 17-19, and not to break them; therefore he said, none *now* know the time except the Father. This language does not teach that none *shall* ever know, not even the Son, but Acts 1: 6-8 explains that *after* the time is passed to which the time was put in the hands of the Father, those who receive the Holy Ghost should receive power to know the time and then be witnesses of it—"the wise shall understand." Verses 37-39 teach, that those who shall be found when the Lord comes, not taking heed and watching, and consequently not ready, [Luke 21: 34-36,] as was the case with all who were destroyed by the Flood, will know it not, and be destroyed. What, therefore, is the argument concerning the righteous? As, then, Noah and his family knew because they were *READY*, so when the Lord comes the righteous will know. To "watch" is to keep "ready," or Rev. 3: 10, 16: 15, keep our garments undefiled, and if we do not, the Lord will come upon us as a thief, and we shall not know the time. The things of the Spirit of God are the Holy Scriptures, which things [1st Cor. 2: 8-14] the natural man cannot receive, for they are foolishness to him; neither can he know them, because they are spiritually discerned.—Hence the reason that the wicked will not understand or know the *time* of the Lord's coming. In vs. 40 and 41 some will be taken, and others left, v. 42, "Watch, THEREFORE, for you know not what hour your Lord comes." The hour may not be known to even the wise. But this verse is addressed to those who know not the time, and consequently are not *WATCHING*, or *READY*, and will be left, as vs. 43 and 44 prove; "if the good man [or master] of the house had known the time, he would have WATCHED. So in the case of the wicked at the Flood, if they had known they would have WATCHED, i. e. kept ready. None have the power to know until the Holy Ghost comes upon them, and then they must watch and keep ready, and more and more clearly come to the light on the time of his coming, as they "see the day approaching," but must persevere in keeping ready, and not draw back to perdition; verse 44, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." It will be plain to any one that this language is addressed to those who are not ready, and asserts that they know not when the Lord will come. Chap. 25: 11-13, is addressed to the foolish virgins, who wanted *oil*, or the light of the Holy Ghost, through the medium of God's Word, in order that they might have the light which the wise virgins had; but the foolish went to the wrong place to get the light of the things of the Spirit [they went after light on time], and tarried in that way until the door was shut. The wise were evidently giving *light* on the *time* of the Lord's coming, but the foolish did not get it. Why? *WATCH* [or be ready], therefore for ye know neither the day nor the hour wherein the Son of Man cometh; certainly this language is not addressed to the wise virgins, for the wise knew, and therefore were *READY*. And all that are ready will know, and if they know, they will watch, or be continually ready.

THE SEVENTH MONTH.

A few words on the 7th month movement, and I close. Will the Lord himself descend from heaven with the trumpet of God on the 10th day of the 7th month in any year? I understand from the law and the testimony that he will not. But were we correct in proclaiming that he would come on that day? In the main we were correct. Under the law the 7th year was a sabbath, holy unto the Lord; man and beast were required to rest from labor, and the land was to rest; and when it began (in the spring) the people were fully released from bondage and debt. It was an entire year of rest and deliverance to all the people, and rest to the land, Ex. 21: 2; Deut. 15: 1-5; Lev. 25: 1-7; certainly a type of the deliverance of God's people at the coming of Christ, and their rest from their labors. This release was given, and the rest began on the 1st day of the 1st month. On the 10th day of the 7th month, in the last year of 7 sabbaths of years, that is,

in the 49th year, the people were to make the trumpet of the Jubilee to sound throughout all the land. What for? To proclaim liberty, and at the beginning of the next year all Hebrews were entitled to go at liberty, and were commanded to hallow the entire 50th year, and in that year return to their own possessions. Certainly a type of the release and rest of God's people at the end of the world, when the purchased possession shall be redeemed, Lev. 25: 8-24; Eph. 1: 14. This redemption and rest of the people of God was on the 1st day of the 1st month, but the trumpet was blown *by the people* nearly six months previous, to give notice, and make all ready. As in the type, so it has been, and will be in the antitype. On and before the 10th day of the 7th month in this Sacred, or Creation year, the trumpet was blown, to make all ready, Eze. 7: 14. We obeyed God (Jo. 1: 14, 15; 2: 1-16, 30, 31; Luke 21: 26,) who said "Blow the trumpet in Zion, sound an alarm in My Holy Mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess, a day of cloud and of thick darkness. For the day of the Lord is great and very terrible, and who can abide it? As a destruction from the Almighty shall it come. I will show wonders in the heavens and in the earth [what wonders!] blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into (or Rev. 6: 12, as) blood, before the great and terrible day of the Lord come." Joel. 3: 16, "The heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." We proclaimed the above, called solemn assemblies, gathered all classes of people, instructed them how to prepare to meet the Lord in peace. We proved that the meat offering and the drink offering (worship of God in truth and in spirit) was cut off, or withholden, from the house of the Lord; and joy and gladness from the house of our God. The 10th day of the 7th month movement was a trumpet and alarm, a proclamation, and work of the people, the servants of God, to make all ready against the SET TIME to favor Zion should come, (Ps. 102: 13; 76: 9) when he will arise to judgment, to save all the meek of the earth. The VOICE OF THE LORD, or Trumpet of God, shall raise the dead, and shake the heavens and earth, at the set or appointed time, Hab. 2: 3; John 5: 25-29; Heb. 12: 26; Rev. 16: 17-20; 6: 14-17; Jer. 25: 30-38; 1 Thess. 4: 14.

I understand that we are now, for about six months in the little while, during which we have need of patience—that is, perseverance, (*endurance to the end*), that after we have done the will of God we may receive the promise, (when?) for YET A LITTLE WHILE, and He that is coming will come, and will not tarry, Heb. 10: 35-40. If we have the necessary patience during this little while, until the year of redemption shall begin, we shall not draw back to perdition, but believe to the saving of the soul, at the revelation of Jesus Christ. God has ordered the passing by of different set times, to try our faith and patience, and to give opportunity for all to come to repentance; but the Lord will not tarry long—he will not much longer bear to suffer toward his elect who cry day and night unto him to avenge them of their adversary, 2 Pet. 3: 4, 9; Luke 18: 7, 8. We must now let patience or perseverance be perfected, must hold fast the confidence and rejoicing of the hope FIRM UNTO THE END—must CAST NOT AWAY our confidence which hath great recompense of reward, for he that shall ENDURE to the end the same shall be saved.—Heb. 3: 6; Matt. 24: 13. And finally, I understand that we are now for about six months living in the DAYS OF THE VOICE OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND, in which *days* the mystery of God will be finished, and time shall be no longer, as he hath declared by his servants the prophets. The mystery here referred to is the bringing both Jews and Gentiles into one fold, which will not be FINISHED till they all who have the earnest of the Spirit are changed into spiritual bodies, at the last trumpet, and coming of Christ.—1 Tim. 3: 16; Eph. 1: 14; 3: 6; 1 Cor. 15: 50-52. But when the 7th or last trumpet shall sound, or the Lord utter his voice from on high, the righteous dead will arise, the living saints be

changed, and all go to meet the Lord in the air, the kingdoms of this world become the Lord's, the Lord God Omnipotent reign, all rule, authority, & power be put down, the nations be angry, and God's wrath come upon them, the time to judge the dead, to reward all that fear the name of the Lord, and love his appearing, to destroy the wicked, and to melt with fervent heat the heavens and the earth which are now.—Rev. 10: 6, 7: 11: 15-18; 1 Cor. 15: 20-26; Jer. 25: 30-38; John 5: 27-29; 2 Tim. 4: 1, 8; 2 Pet. 3: 7-12. During this little while, or during these days of the voice of the 7th angel, when he is beginning to sound, we are commanded to go and take the little book and eat it, which book contains 'prophecy,' which we are to speak from, to edification and to comfort, AGAIN before many peoples, and nations, and languages, and kings.—Rev. 10: 8-11; 1 Cor. 14: 3. From this book of prophecy, which is beginning to be understood and spoken, the times and the seasons are to be understood and spoken, showing when time shall be no longer—or more correctly, there shall be no longer DELAY. Time has been spoken from the "thus saith the Lord" at different points, but there has been delay, so much so, that the evil servants are saying, and will more strongly say, in reply to the wise servants, "My Lord DELAYETH his coming," but there will be no longer delay (as I solemnly believe) than during the remaining days of this year, to some time in April, when the mystery of godliness will be finished. GOD WILL ARISE TO JUDGMENT, TO SAVE ALL THE MEER OF THE EARTH.—Blessed are the meek, for they shall INHERIT the earth. When the Son of Man shall come in the glory of his Father, with all the holy angels, then will he sit upon the Throne of his glory; before him shall be gathered all nations—he shall set the righteous on his right hand, but the wicked on his left. THEN will the KING say to them on his right hand, "Come, ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." The meek shall inherit the earth, and shall delight themselves in the ABUNDANCE OF PEACE; WHEN THE WICKED ARE CUT OFF THEY SHALL SEE THE LAND; the people shall be ALL RIGHTEOUS, they shall INHERIT the land for ever. The saints of the Most High shall take the Kingdom under the whole Heaven, and shall possess the Kingdom forever, even for ever and ever.—Ps. 76: 9; Matt. 5: 5; Ps. 37: 3, 9-11, 18, 22, 26-29, 34; Matt. 25: 31-34; Luke 1: 30-32; Isa. 60: 21; Dan. 7: 18, 27. But the proud, and all that do wickedly, shall be stubble, and the day of the Lord that cometh shall burn them up, root and branch.—Mal. 4: 1; Isa. 2: 10-22; 29: 5, 6. To all the dear brethren scattered abroad I would say, we constitute the Philadelphia Church—the remnant of the woman's seed; and let us be faithful to the end, and we shall receive a crown of life, and be made pillars in the temple of God, and go no more out for ever. H. H. GROSS.

ENCOURAGING.

From a letter received by us from a friend in the east, we are permitted to give an extract of a private letter written in the western part of Massachusetts, dated January 10, 1845.

After detailing some previous tours, he says— "I then returned to H., considerably fatigued, and with a view to recruit my health a little, or rather my strength. I remained nearly 3 weeks at home, and then two weeks ago last Saturday left to spend the Sabbath at W. There is here a large and happy company of Disciples—we truly had a Sabbath day's journey toward the New Jerusalem. I remained there till Thursday of that week, enjoying precious seasons of worship every evening. On that day I came to this place, where I found about a dozen souls collected together, from a previous appointment, expecting me there. We had a good season of comforting one another. I remained in that section of the town over the Sabbath. Our meetings were all very interesting—but as the people in that neighborhood generally did not incline to attend, we commenced in this the north eastern section of the town. One week ago last Lord's day evening, a large room was nearly filled with attentive hearers. Our meetings have been continued in this neighborhood every

evening since, until our house is filled to overflowing. Last Friday evening, having spent a week with this people, and having placed before them sufficient evidence to satisfy any rational mind that the Kingdom of God was at hand, we brought our series of meetings to a close. But as quite a number of them had come heartily into the Advent faith, it was agreed by them that they would meet by themselves every week for worship, and accordingly gave out their first appointment. I retired to bed, expecting to leave the next morning for T., feeling grateful to God that my labors here had not been in vain in the Lord. During the night the Lord brought upon several of the mothers in Zion, such a burthen, or trial of soul that they could not sleep. A sister B., full of the Holy Ghost, (late convert to the Advent doctrine,) having been in agony through the night for her children and others, rose as soon as it was light and went in pursuit of me. After traveling on foot about a mile, being fatigued, she took a horse and sleigh and drove till she found me. As soon as she entered the room she exclaimed—Praise God, Bro. C., that I have found you!—and added, The Lord is in this place of a truth, and you must not leave. We have met every evening since. Her eldest daughter [say 15 years old,] before noon the same day was in great distress of mind, enquiring, what must I do to be saved? After a season of prayer, in which she herself took a vocal part—she was wonderfully liberated and praised God;—since which she has taken a decided stand for the Lord—and is, for a youth, wonderfully gifted in exhortation. In every meeting we have witnessed much of the salvation of God—say 15 or 20 souls already converted, and as many others now anxiously enquiring.

"Yours, affectionately, &c.

S. C."

Letter from Bro. Cherry.

Marysville, Union co. O., Feb. 1, 1845.

DEAR BRO. JACOBS:—

* * * Your little sheet is to us a welcome visitor—and I believe the Lord will sustain it the "little white" that yet remains of the 2300 days. Then the sanctuary will be cleansed and God's dear Son will reign King of kings and Lord of lords. Until then we need not expect any thing but tribulation. Who is not willing to suffer persecution rather than give up the hope of the Gospel. Can we not already see the lofty spires of the celestial City. I wish Bro. J. B. Cook would call and make us a visit, or some one would come this way and cheer us up. Can't you come Bro. Jacobs? Methinks I hear you say, no.

Please give our love to the brethren and tell them to "remember Lot's wife."

G. W. CHERRY.

From the Morning Watch.

Mob Spirit in Canada.

Bro. R. HUTCHINSON, writing from Waterloo, C. E., Jan. 13, 1845, says:—

Persecution runs high here. I have been shut out of three public buildings within a few days. But, glory to God, all tends to the furtherance of the Gospel. Two weeks last evening, when the congregation was quietly seated in the Frost Village School Room (in which all have been allowed to preach,) a Major and a Captain came, at the head of an armed force, and drove us out.—They were full of rage, and would hear no reason. On the following evening we assembled in a private house; during the meeting thirty heavy guns were fired close at the window. But we sat "calm on tumult's wheels," excepting the children.—Last evening, after going a distance of ten miles, I found the West Shefford School House, in which I have preached more or less for the last two years, closed against me. The cry was, "Hutchinson can't enter the School House." "No Millerism here to-night!" The ostensible reason was, the proprietors feared it would be demolished by the mob. We took the congregation, which was large, to a private house. By the time I had addressed the people, and Bro. CALDWELL had delivered a sermon, the mob came. Some rushed into the house, with deadly weapons; others threw

stones and clubs through the windows. Most of the windows in the principal rooms were entirely smashed in. Some of the brethren were wounded in the head, and some received blows. *The head of the mob is a member of the Church.* Their object was to get their hands upon me, but the brethren were too strong for them; so that hitherto I have escaped their designs, and I will trust the Lord for the future. He will preserve me till I have done my work.

We have just closed our Conference here. The labors of brethren Kimball, Caldwell, Chandler, Stone, Sweet, and others, have been blessed.—The little flock is fearing not, knowing that it is their Father's good pleasure to give them the kingdom. Yours, in the patience of Jesus,
R. HUTCHINSON.

Speculation!!

The following letter was received, which we copy verbatim, directed to

"Mr J v himes A Millerite Cincimatta Ohio"

"Mr J v himes Sir i Wis To inform you that you have Give the Midnight Cry No Long that i think it Most nerely Morning and i am Detarmined you Shant Speculat of Me And therefore you will dSContinue as i an not Ging to take them out of the office it is nothing put Speculation from first to Last Mr himes

West middletown Philip Smith
Washington Co P A"

As a specimen of our speculation, Mr. Smith owes us 75 cents, and furthermore has subjected us to 18½ cts. postage, of which we do not complain, as Mr. Smith's advertisement extraordinary is worth that much, seeing it is an illustration of the glorious speculation into which we have fallen.

From the Morning Watch.

THE GOOD SHEPHERD.

Let thy kingdom, blessed Saviour,
Come, and bid our jarrings cease,
Come, O come, and reign for ever,
God of love and Prince of Peace.
Visit now poor bleeding Zion,
See thy people mourn and weep;
Day and night thy lambs are crying,
Come, Good Shepherd, feed thy sheep.

Many follow men's inventions,
And submit to human laws,
Hence, divisions and contentions
Sully the Redeemer's cause,
Hence we suffer persecutions,
While the foolish virgins sleep,
All is uproar and confusion,
Come, Good Shepherd, lead thy sheep.

Come, good Lord, with courage arm us,
Persecution we'll not fear,
Nothing, Lord, we know can harm us,
While our loving Shepherd's near.
Glory, glory be to Jesus,
At his name our hearts do leap,
He both comforts us and frees us—
The good Shepherd guards his sheep.

Some of Paul, some of Apollos,
Some of Cephas:—none agree;
Jesus, let us hear Thee call us,
Help us Lord, to follow thee:
Then we'll rush through what encumbers,
Every hindrance overleap;
Fearing neither force or numbers,—
The Good Shepherd guides his sheep.

From the Morning Watch.

The Watching Time.

We insert the following for the excellence of its conclusion, although we have not the same confidence in the types which the writer manifests.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Mat. 25: 13.

Two things appear clearly taught relative to

the coming of the Lord. 1st. That there would be three points of general expectation for the consummation of that event; and, secondly, That that event will transpire at no definite point of time determined upon.

The year 1843 and the 7th month were grand rallying points, intended to try the faith of the true seed of Abraham, and to prepare a people ready to say, "Blessed is He that cometh in the name of the Lord." It is evident that we must pass a third point of general expectation. That point, probably, is the 9th month, the only one which has excited general interest since the passing of the 10th day of the 7th month.

The question may be asked, is a third definite time predicted? Not so clearly and explicitly as are the two former; but it is more than intimated.

All will admit that every word contained, and every circumstance related, in the Bible, mean something, and are intended for our instruction. In the word of God there is nothing superfluous. All advent believers will agree that the Transfiguration on the Mount was a miniature representation, or type, of the Kingdom of Christ.—The Savior appeared as the representative of himself in his glorified state; Moses as the representative of those who come forth in the resurrection; and Elijah as the representative of those who live and remain at the coming of the Lord. The translation of Elijah, then, is a type of those who are to be changed. From this we may infer, that the circumstances attending his translation were also typical; and we have seen their antitype most accurately fulfilled, so far as we have progressed.

Elijah was sent by the Spirit of the Lord from Gilgal to Bethel (see 2d Kings, 2:) where he expected to be taken up; but he was disappointed. Did not the Spirit of the Lord direct us to 1843? and were we not disappointed? Bethel signifies House, and certainly we found a house of God in 1843. From Bethel Elijah was directed to go to Jerico; and he went on, not the least discouraged by his first disappointment, and what was the result? Did he go up! No. He must suffer a further trial of his faith. Were we discouraged by the passing of 1843? Not in the least, but went forward with stronger faith, and in full assurance that our hopes would be consummated in the 7th month. Jericho signifies His Month, or His Moon, and we firmly believe that the 7th month was the moon, or month, in which the Lord would appear; but, like our type, our faith had to be tried still further. From Jericho, the Lord directed Elijah to go to Jordan, which signifies River of Judgment; and the many who have believed in the 24th day of the 9th month no doubt believe the Spirit of the Lord directed their minds to that period. Elijah was disappointed, and so they have been. Elijah was finally translated, at an indefinite point, and so must we be. Elijah passed every definite point, and while he was walking along, talking with Elisha, and at a moment when, perhaps, he least expected it, there appeared a chariot of fire and horses of fire, and he went up by a whirlwind into heaven. And this will, no doubt, be the case with all who maintain their confidence, as Elijah did, firm unto the end. But when? Elijah evidently passed every point; and went up in a single literal day; and in order to fulfil the type accurately, we must pass every point, and go up in a single prophetic day. All, then, must be completed before the close of the present Jewish year.

What, then, is the conclusion? That we shall soon, very soon, see the chariots and horsemen of Israel. We are certainly living in a most momentous period—a period, every succeeding moment of which may be the last—may reveal our coming Lord. To let our lamps go out now would be fatal—to go to sleep now would be only to be aroused by the appearance of the Sign of the Son of Man, to a consciousness of our danger, and to a knowledge of the fact that our lamps have expired, and there is no opportunity left to retrim them,—and to see ourselves shut out, while those who are ready go into the Marriage Supper of the Lamb. Every moment should be one of watchfulness, and every thought, word, and action, should be in view of the fact, that, "In such an hour as ye think not, the Son of Man cometh."