

THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 24, 1844.

[No. 11.]

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

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All Communications, Drafts, &c. should be directed to J. V. Himes, Cincinnati.

A general assortment of Second Advent Books and Publications are kept at our office, for sale.

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 24, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

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

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

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

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

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

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

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL.

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON, } Committee.
J. ESHELBY,
W. MOORE, }

Cincinnati, O., Feb. 15th, 1844.

Our present number appears in larger type, in consequence of the old being much worn, and too small for aged people to read with comfort.

The extract from R. Atkins' Sermon, found in this number, will also be published in pamphlet form. We hope our friends will exert themselves to place it in the hands of every family in this city, and after having prayed over it—send to every professed preacher of the Gospel in the Union.

"THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. Jacobs." A 12 mo Pamphlet of 72 pages. Price 12½ cents single—\$1.00 per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut,—South Side.

ONE OF THE SIGNS.

Churches Feasting.

"And shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when HE looketh not for him, and in an hour that HE is not aware of." Matt. xxiv. 48-49.

This text is illustrated in some articles extracted from various papers, abridged from the Signs of the Times:

"GRAND FESTIVAL, by the Ladies of the

16th St. Baptist Church, (N. Y.) on Wednesday evening, Jan. 24th, at the Trivoli Saloon." Tickets are advertised at various places.

"Tea Meeting at Lynn," given by the Ladies of the South Street METHODIST CHURCH, in the Town Hall, which was "filled with a most interesting assembly," including six clergymen. Says the editor,— "Its sociability was untrameled."

A number of Tea Parties have been held at the Old Tremont, in Boston, since it was turned into a Church, by the Rev. Mr. Colver's (Baptist) Society.

At some of these church feasts recently held, a system of gambling has been introduced, in the form of gold rings inserted in cake that sold for high prices, in hope of procuring the lucky piece.

From a New York paper:

"UNPRECEDENTED ENTERTAINMENT, at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th of January, 1844:—

"The Ladies of the Nassau Street Congregation will commence their Annual Festival in the spacious saloons of the United States Hotel, on Thursday evening, 25th instant, precisely at 7 o'clock.

"The festival will close at 11 o'clock.—The windows on Pearl and Water streets will be brilliantly illuminated.

"Tickets: 50 cents for a gentleman, and 25 cents for a lady."

Advertised, among other places, at eight different public houses!

Another:—

"LADIES' FAIR—ST. JOHN'S CHURCH.—A Rare Supper, at 8 o'clock this (Wednesday) evening. A splendid young Deer, fresh from the Alleghanies, ROASTED WHOLE, will be served up with other delicacies. Tickets for Supper 50 cts. Admittance fee 12½ cts. Admittance in the day time, free. Supper tickets to be had at the Fair.

"Rochester, Dec. 20, 1843."

Dr. Luckey, of Rochester, has published a pamphlet against Millerism, that has not a text of Scripture quoted in it to sustain his views. He charges dishonesty upon Second Advent believers,—accusing them of having, as their real object, the establishing of a sect,—thus smiting his fellow servants.—This pamphlet was sold in the Methodist Church, at one of their feasts, where there were military, fire companies, music, &c., such as our Saviour never drew around him to give effect to his public labors.

THE MEETINGS.

Pressing duties, and a degree of indisposition, has prevented our attendance upon the meetings that have been held regularly each afternoon and evening, for the last two weeks. But an intense interest has prevailed during the whole time. Bro. Maul has done the most of the lecturing in the evenings during this time. The revival, which has not ceased since the truth upon the doctrine of Christ's coming has been taught here, still goes on, and recently has assumed a most interesting form.

It has found its way among a class of young men, some of whom used to attend the meetings to take the scoffers' part: But the truth has taken such effect upon them, that many who came to scoff, "remain to pray." Numbers of this class have been soundly converted, and, we need not say, that converts, who have come out and embraced the truth in the face of so much opposition, and "spiritual wickedness in high places," are bold Soldiers of the Cross.—Tuesday last was observed among us as a day of fasting and prayer. We attended in the evening and found the house crowded. At the close of the lecture there were eight or ten young men came forward for prayers, and perhaps twice that number of females. The presence of God was powerfully manifested.

The calm, unshaken confidence of the Second Advent believers in this place, in the coming of the Lord at the end of the days, is soul-cheering indeed.

It is beyond any thing that we have ever seen. How much better is God to us than all our fears! We had supposed that just before the dawn of that bright morning, when the Sun of Righteousness should shine on the earth again, that there would be a strong predisposition to "slumber."

But all is life. As our steps are bent towards the place of prayer in the dusk of the evening, the notes of music always reach our ears before we enter, and with such heavenly sweetness that we often fancy it is the voice of angels breaking over the dense, dark clouds that fill the literal, as well as moral atmosphere—heralding the approach of the Bridegroom.

On Wednesday P. M. at 2 o'clock, the ordinance of Baptism was administered at the foot of Pike street, to ten young brethren and sisters. It was a season of rejoicing.

An interesting communication is received from Bro. J. H. Kent, Indianapolis, headed, "The Last End of Indignation." Its length prevents an insertion before next week.

"MIDNIGHT CRY."

We are sorry to learn that the editor of the "Midnight Cry" is brought so low upon a bed of sickness, as to be unable to attend to his editorial labors. We judge from the appearance of the paper that it is at present under the management of Bro. L. D. Fleming, who will preserve its interest.

THE HERALD.

The Morning Herald of the 19th instant, has an article headed "Clerical Advocates of Oppression," in which he proves, (easily enough,) that slavery is sanctioned by numbers of the popular clergy.

If the Dr. were a student of Prophecy, he would readily discover this to be a powerful sign of the last days.

GOV. REYNOLDS.

Thomas Reynolds, Governor of Missouri, shot himself in his own office, at Jefferson City, Mo., on the 9th inst.

On the table, near where he fell, was found the following letter, addressed to Col. W. G. Minor:

"In every situation in which I have been placed, I have labored to discharge my duty faithfully to the public, but this has not protected me, for the last twelve months, from the slanders and abuse of my enemies, which has rendered my life a burden to me. I pray God to forgive them, and teach them more charity.

"My will is in the hands of Jas L. Minor, Esq. THOS. REYNOLDS.
"Feb. 9, 1844."

EX-GOV. NOBLE.

The columns of the "Indiana Courier" are in mourning for the death of the Ex-Governor of that State. He died at his residence near Indianapolis the 9th inst.—The same day Gov. Reynolds shot himself.

CLERICAL SCOFFING.

☞ The following is extracted from the "Watchman of the Valley," of Feb. 15, edited by a so-called Evangelical CLERGYMAN. It needs no comments. It speaks for itself:

"TIME, TIMES, AND A HALF A TIME."
Dan. xii. 7. Rev. xii. 14.

Our Millerite neighbors seem to be working out a new interpretation of this famous passage. If we understand their movements, 1843 that is TIME, 1847 that is TIMES, and March 1844 that is HALF A TIME. We have not yet seen this text quoted by them to justify these various dates of the end of the world, about which they have been and still are so exceedingly positive, but we suggest it to them as very convenient for that purpose, and very much after the analogy of their interpretation of prophetic language

generally. They have always said, I believe, that the real date of the end of the world would be 1847, but our common era is something like four years short of the real time, so that 1847 actually comes in 1843. About this, Father Miller and his followers were as positive as men could be. But when 1843 was rapidly passing away, and no signs of the end of the world coming on, they bethought themselves that the prophetic year did not begin in January, but in March, so that their 1843, (according to them equivalent to 1847,) would be stretched out into March, 1844 (1848,) and that would give them some three months longer time for the Lord to come in. But March is rapidly approaching, and there are no signs of the Lord's approach. What is to be done next? Why, they begin to think the Dionysian era may be right, after all, and the true 1847 will not come til' the vulgar era 1847. This will do for three years longer; but when those three years are gone, what will be done then? Why, we are told in the scriptures, both in the Old Testament and the New, that a thousand years with the Lord are as one day, (Ps. xlii. 4; 2 Pet. iii. 9,) so that if the end come in 1847 or 1947, it is only the difference of one day, and surely that is no great matter! This I think is the most rational conclusion they can come to, and I earnestly commend it to their serious consideration. But I much fear they will take another horn of the dilemma, and planting themselves on Jeremiah xx. 7, will boldly exclaim, O Lord thou hast deceived us, and we were deceived!

Here is the great mischief of all these fooleries. Men charge them upon the Bible, and when the event shows them to be what they are, fooleries; then those whose foolish credulity gave credit to such follies, fly back to an equally foolish infidelity. As well might Job charge on God his sore boils and scolding wife, as the misguided multitude charge on the Bible the brain-sick phantoms of poor old Miller and his rattle-trap crew. It is hardly possible to believe them sincere, (that is, the leaders,) for they certainly know, they must know, that there are many chasms in their chronology, which are filled up on mere conjecture. In the language of exegetical science, the *terminus a quo** is entirely wanting, even if they have the *terminus ad quem*† which they have not.

*The boundary from which.

†The boundary to which.

Our friends abroad will discover from the above, about how the moral Thermometer stands in Cincinnati, when the truth has driven a *Clergyman* to such straits. They will learn one thing more, viz: The contempt with which the Bible is treated by the editor of this "Watchman," and a few like him. To such men, the hope that a once slighted Saviour will still remain away, is a glorious hope—yes, it is an anchor to their souls, cast—where? Where their hopes and treasures are, of course.

METHODIST PROTESTANT.

The following is the strongest argument the editor of the Methodist Protestant has yet given against the soon coming of our blessed Saviour. What a picture! And from the pen of REV. AUGUSTUS WEBSTER, one of the most learned and talented men in the M. P. Church—at the head of their editorial department. Our heart is pained at the condition of the church we have loved as our right eye—a church that once used our name tenderly, prefaced with the title of "brother." Their highest functionary, whom we once delighted to honor as a guest, can now descend to language revolting, not only to every principle of the religion of Jesus, but of common decency.—Insinuatingly calls his brother a *Jackass!* for what? Because he believes none other things than the Prophets did say should come.

Can any man longer doubt the reason why an honest man cannot labor in a church under the influence of such leaders.

"Rev. Mr. Jacobs is the Cincinnati Jonah, and, in these times and half times, it is remarkable that the name of each begins with a J! How very significant! And in the case of the modern prophet, the second letter of his name is A! the letters J, A, or A, J, being very expressive, if not in relation to the prophecies, at least in reference to the prophet. But as the ancient Jonah had a Gourd, so has the modern

Whether the analogy will hold good in the withering of the Gourd so soon as the sun waxes hot, and in the vexation of Jonah II., by the City's escaping his predicted destruction, we shall soon see. For our own part, we believe that the April sun will be too much for his Gourd, and, then, what will become of our great prophet, with his uncovered head, under the hot beams that will scorch and scorch him? Such men should be loved and pitied, but they cannot be esteemed. They are always chasing after some humbug, being unwilling to move in the humble sphere for which their moderate talents and information fit them, but are in a fever to demonstrate, that men of sense and acquirements are embarrassed by their qualifications for usefulness, and that the world will never be put to rights, until it is J. A.'d and Maull-ed by the humbug chasers, who seem to have been "born booted and spurred," to ride the rest of mankind into any bog or quagmire, that the said *literati* and *chasers* may affirm to be a veritable race course, and by no means any bog or quagmire at all." *Methodist Protestant.*

*Judge ye whether Jonah the first would have been spared by such a man. Eb.

Bro. Green writes from Rossville, that the band of Second Advent brethren in that place hold prayer meetings regularly, which are very interesting.

They have so long tried, in vain, to pro-

cure a lecturer, that they sometimes feel as though they were almost forsaken. We are sorry that the state of our health, and previous engagements, prevents us visiting them at present, according to their urgent request.

TO CORRESPONDENTS.

We have received a lengthy communication upon the 24th chapter of Matthew, which we defer publishing for the present; not because it is unworthy of publication, for it is a well written article. But as there is considerable difference of opinion as to the true meaning of that chapter, we have some other views to present upon it first, and then, if desired, we can make room for correspondents.

The article headed "A small omission in Mr. Miller's calculation," has so many omissions in it, that we have concluded to lay it aside. We will notice one of them: "The 42 months (Rev. xiii.) commences the 21st of next March—they are to be taken literally." What is omitted? is the *proof!*

We have a very pressing invitation to lecture in Lagrange, Oldham county, Ky., with which invitation, we are sorry to say, we are unable to comply.

The communication of Bro. Thomas, of Louisville, we should be happy to publish, if he will permit us first to send it to Bro. Litch, so as to publish his review of it at the same time. As it calls in question some of his peculiar views relative to the Ottoman power, we think *his* reply should accompany it.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

The last "Signs of the Times," published in Boston, comes to us this week, under the above head. It is a double number, being the commencement of vol vii. It contains an interesting account of the Conference recently held in that city.

In his closing remarks upon the labors of Mr. Miller at the Conference, the editor says:—

"In this course of lectures Mr. Miller has been uncommonly happy in his illustrations, and in securing a candid hearing. The interest continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him without gathering instruction from his illustrations. He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ev-

er ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections.—Mr. Miller, to be duly appreciated, must be *known*. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood,—Low Hampton, N. York,—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness, or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but had he studied in the schools of the prophets, with his intellectual endowments he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might appear not modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens "like a book"—each succeeding chapter and page presenting new and endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lispied aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.

On Monday, the 5th inst, at 4 P. M., Mr. Miller and Brother Himes left for N York city, to hold a conference, and give there a course of lectures. From thence they expect, if time continue, to go to the cities of Philadelphia and Baltimore; and thence to Washington to visit *Cæsar's* household."

The following, which we clip from the "Daily Atlas," looks like the "last end of indignation" against the Jews, rapidly approaching:

THE JEWS IN RUSSIA.—The London correspondent of the N. Y. Post, writes under date of the 12th of January: The Emperor of Russia has issued his "imperial ukase" respecting the Jews. Thousands of families are affected by it. They receive passports telling them where they have to reside in future, and are expected to dispose of their property in a few days. Think of thousands thus being turned out of house and home, and in the middle of a Russian winter, and merely because it is the "will of the Emperor."

A blessed country is that same Russia!—The Emperor has lately been presiding at the "inauguration" of a monument erected

by his order at Kowas, to commemorate the result of the French invasion of 1812.—The inscription is brief and epigrammatic: "God is against the aggressor! In 1812, 700,000 hostile troops entered Russia: of this number only 70,000 marched back."

LETTER FROM CONNECTICUT.

By permission, we make the following extract from a private letter by a young lady, to her friends at home. It is illustrative of the feelings of the true believer in the Lord's soon coming, for their unbelieving friends:

DEAR MOTHER AND SISTER,—

The kind Providence of God has led me to this place, where I have found a little band of Advent believers marching Zionward—and will you rejoice with me, dear mother and sister, when I tell you that I also have joined them, and am now determined to go with them, though it be at the eleventh hour. You cannot tell how I wish that you both, and indeed all that are dear to me by the ties of nature, were also with this little band—it would give me joy and glory in my soul. You know, my dear mother, that I had already given my heart to the Saviour, and I have plead with him to guide me into all truth,—and I can rejoice in the assurance that he now has my whole heart, and that he has revealed unto me, that he will soon come in the clouds of heaven, to take his ransomed people home; and will change their vile bodies—fashion them like unto his most glorious body, in a moment, in the twinkling of an eye, when the last trump shall sound. It will be a day of blessedness to the believing, but of destruction to the unbelieving—and Oh! may the Lord help you to believe—to lift up your heads and rejoice that your redemption draweth near—"For unto them that look for him, shall he appear the second time without sin unto salvation." The time is at hand,—the great day is near,—and let me entreat of you to look at this subject, and do not suppose that it is not in accordance with the word of God—but search the Scriptures for yourselves, and see if these things are not so. Let me ask of you to lay aside all prejudice, and search with care and prayerful attention.—If the end of all things is near, it is important that you should know it. You perhaps will ask, how can we know it? "for that day and hour knoweth no man," &c. This is perfectly true; but can we not know very near, for the same Divine Teacher says also, "That when we see these things come to pass [the signs he had just specified,] then know that it is near, even at the door," and God has promised in his Holy Word, that to such as seek to do his will, he will guide into all truth, and shew them things to come. You will perceive, I have not set any particular day or time—but he will come in his own appointed time, for "at the time appointed the end shall be." And I am sure that since he has led me to believe that he will come soon, and has brought me by his spirit to rejoice in this truth, I have the most implicit confidence that he will come and will not tarry. May we be prepared to meet him at his

coming. My dear friends, if it were in my power to enlighten you on this grand subject I would sacrifice any earthly comfort whatever. Yes, I would labor day and night, if you would only realize and feel this truth as I do. You have known my aversion, heretofore, to the belief of this doctrine; therefore, you cannot suppose that I have been led into it by any one. It is by the spirit of God. I now find it on almost every page of Holy Writ. Oh! search the Scriptures, for in them is eternal life! May this affectionate warning be received and listened to, as from one that loves you better than all earthly objects, and who would sacrifice anything for your everlasting good, that you might be made partakers with me in the Saviour's Kingdom, now so near at hand.

From your affectionate daughter and sister,
M. D.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

Awake from your slumbers, ye Virgins arise!
The Bridegroom is coming in pomp from the skies.
Go quickly to meet him, adoring behold,
Your King in his Advent, in raiment of gold.

Ten thousand of thousands of angels attend,
And with him in glory from heaven descend:
The signal of judgment the Archangel shall sound,
And waken the trophies of Death from the ground.

Before the Omnipotent the sun shall dissolve,
And the temple of Nature forbear to revolve:
While earth and the nations, his word to complete,
Convulse at his presence, and melt at his feet.

Arrayed like the Saviour, all the Saints shall arise,
And meet their Redeemer with joy in the skies.
While songs of redemption, by Prophets foretold,
Proclaim a new era and fill the new world.

But justice her treasures of torments and pain,
Incessantly thunder upon the profane:
While hell's flaming caverns receive the staunch foe,
And all his adherents sink weeping in woe.

Ye soldier's of Jesus still faithful remain;
Confide in his promise your strength to retain.
Who conquers shall send you through conflicts below,
And life and salvation immortal bestow.

JOHN HOBART.

Marion co., Ind., Feb. 10, 1844.

Brother Hobart will accept our thanks for the above, and we hope he will favor us with more.—Ed.

LETTER FROM BRO. BROWN.

BELLBROOK, Greene Co. O.,
Feb. 12th, 1844. }

DEAR BRO. JACOBS,

As the reading of the Midnight Cry, together with the Bible, has awakened within my breast a conviction of the truth of "Christ's speedy coming," and the setting up of his kingdom; I feel like saying something respecting the good cause in this place, and the effect of the doctrine generally. As it respects the doctrine of a temporal millennium, I am thoroughly convinced that it is not sanctioned by the Word of God, (much less being reasonable.) I believe these schemes have originated, and are only retained in the minds of the worldly-minded; unless there be some who depend upon pretended spiritual guides for instruction.

The return of the natural Jews to Palestine, is another fable equally unscriptural

and erroneous. In order to correct these errors, they have only to be presented in their true light to the godly, and thinking part of the professing community.

About twelve months ago, Bro. Hicklin delivered a course of lectures here, which would have been productive of great good, had the people yielded to the conviction of their own minds at the time; but the devil came and took away the word out of their hearts, lest they should believe and be saved. And I fear have rejected the counsel of God against themselves, and may bring upon themselves swift destruction.

If ever there was a time since the creation of the world, that scoffers were bold, it is now. If ever there was a time when the truths of God's Word and the principles of the religion of Jesus Christ, should be fearlessly declared, and faithfully maintained, it is now: for wicked men are virtually waxing worse and worse, and even a great part of the professing community have not the fear of God before their eyes. There are but two families in this place that are "looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ," and who are anxiously desiring the same. The Bible has become the best of books to those that believe, because of the simple manner in which it addresses itself to the minds of men. We assemble ourselves together once a week for the purpose of conversing upon the glorious truths contained in the Scriptures, and to pray to God to direct our minds into all truth, and to increase in our hearts that faith which works by love and purifies the heart.

We would be much rejoiced if it would be convenient for you to send us a lecturer, and have no doubt in our minds, but that great good would be done in so doing. If there are any lecturers in Cincinnati, who are resolved on a tour, send them this way.

I expect with you to meet the Lord in the air at his coming. JACOB BROWN.

LETTER FROM BRO. FALL.

PLEASANT VALLEY, Preble Co., O.,
Feb. 12th, 1844. }

DEAR BROTHER JACOBS,

I would suggest the propriety of your publishing a note in "The Western Midnight Cry," informing the friends of the German where they may regularly obtain the Second Advent publications, in their language,* for there are many Germans who have not known that the works are published in German. Being myself interrogated on the subject, I was unable to give the necessary information. If you have any charts in the German language, please send me one; if not, send one of the other kind.

Please send us another dozen of Hymn Books. Our people love to sing the Second Advent hymns, where they are not gagged nor priest-ridden; especially the common people, where they have much of the love of the Saviour in their souls. This little Songster seems to be a kind of forerunner, to remove prepossessions and prejudices against the Second Advent cause. O! may light and truth shine forth! and the glory of

the Lord soon inundate the whole earth!—Amen and Amen. Come, Lord Jesus, and come quickly!
TETRARCH FALL.

*Our late edition of German tracts is exhausted, but we have the stereotype plates, and can issue another edition within forty-eight hours after the funds are received. They can be furnished at about ten dollars per 1000.

A SIGN.

To the Editor of the "Western Midnight Cry,"

On the evening of the 14th of April last, when the moon was not more than an hour high, I saw, from the porch of my dwelling, the indistinct features of a man's face in the moon—the general outlines of the eyebrows, nose, and chin, which very soon softened in to the most brilliant countenance that I ever beheld. My astonishment led me to call my wife and family to behold the astonishing phenomenon. They all, with me, for as much as five or ten minutes (with the exception of my oldest daughter, whose eyesight is injured,) beheld the moving picture. The first position the face had, was an entire front, but it soon changed to a side view; and such was the brilliancy of the countenance—so sparkling and majestic, that my sensations made my flesh quiver, and almost creep upon my bones. The same appearance was seen by my family, but did not produce on them an equal shock. I thought of the words of the Revelator, (who was blessed with a view of the blessed Saviour,) who said, His countenance was as the sun when it shineth in his strength. I thought such was this.—The countenance wore the color of flesh, very distinct from the color of the moon.—The moon immediately passed under a cloud could not not be seen with distinctness any more.

One of my neighbors, Mr. John Wright, to whom I was relating it, informed me that two of his sons saw it also at the same time.

JOHN HOBART.

OBITUARY.

Died on the morning of the 5th of January, 1844, after an illness of about ten days, Miss MARTHA PICKET, at the residence of her father, in New Salisbury, Clermont county, Ohio, in the nineteenth year of her age.—The deceased joined the Methodist Episcopal Church, March 17th, 1843. She lived an acceptable member of that society, and was beloved by all who had intercourse with her. She commenced praying, soon after she was taken sick, to the Lord for a bright evidence of her acceptance; which she continued to do until about 3 o'clock on the day before her death. About 3 o'clock, P. M., of that day, the writer of this note asked her if the Lord was precious. She replied, "The Lord is precious." I then asked her if she felt that "Jesus could make a dying bed feel as soft as downy pillows are." She replied that she did, and praised the Lord for some time so distinctly as to be heard all over the house. She then fell into a sleep, and soon afterwards awoke, and said, "Sweet angels!" Being asked if she saw them, she said, "Yes; the room is full of angels;" and that they "would soon convey

her home." She fell into a sleep, but soon awoke and said, "The angels are gone."—She requested us to sing a favorite hymn, and when we had complied with the request she reached me her hand and exclaimed,— "Glory to Jesus! the angels have come again! Lovely angels! lovely angels! they are waiting to take me home!" Her strength was almost exhausted, and in a few moments after she calmly fell asleep in Christ.

E. HOLMES.

EXTRACT FROM A SERMON.

BY THE REV. ROBT. ATKINS, OF LIVERPOOL, ENG.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating a truth when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise, that the whole earth shall be filled with the glory of the Lord.—Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us that iniquity, which at the beginning of the dispensation only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares, that, in the last days, *perilous* times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof—ever learning, but never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking

after their own lusts and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days: that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, the second is of God's; which of the two will you believe? But lest there should be any mistake, let us fairly and honestly enquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have and becoming a disciple of the Lord Jesus?—Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of goods? Where is the persecution that all who live godly in Christ shall endure, and where is the being hated of all men for Christ's name's sake! Alas! alas! my brethren, the gifts of the spirit are gone, and I fear, most of the graces have gone with them; and as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact, that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and let me tell you, it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and in praying to his Father, he could honestly, and with a sincere heart say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by

our Saviour's example, and what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, and a stranger in a strange land. The Christian is commanded to take no thought for food, for raiment, nor even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having, and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity, find me the church who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world—come out from the world—beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are vanished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade; they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church: and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred or his one thousand a

year, and see whether his stipulated income of the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or to the wealthy deacon; go to the Christian merchant, or the Christian shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on earth," and "labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Christ's living epistles, which sinners may read? Where have they their hiding places? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go the length of making a three-parts Christian to keep the enquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing enquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted?—They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before the one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their unchristian animosities; but with the record of their unhallowed contentions, or with the abuse of

the powers they possess, and their aspirings after more, I have at present, nothing to do; it is enough for my purpose, simply to point at their apostasy from primitive purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it.—God has forgotten to punish if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and back-sliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes; they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit: and to them I address the admonitory language of my text: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

But my dear hearers, I must take my leave for the present, of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on Sunday morning. Are balls, and concerts, and theatres, and race-

courses, places of preparation for the judgment seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand and place your finger upon that portion of it which says: 'Remember the Sabbath day and keep it holy,' and go through the streets and markets of this city, and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of Heaven. In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, and for our own sake, 'Remember the Sabbath day and keep it holy;' and I can hear the infatuated worms reply, 'Onward, onward, who is the Lord that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man plainly and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarming and Satan-disturbing disciples of Christ. But why should I keep my eye and yours so long fixed upon the world; did not the first glance satisfy you all, that it was

ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do that he has not already done?—And, after having done every thing that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation and the world's salvation, it were directly libelling God to say he has not done so, and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy, would, in my estimation, be most unmerciful. I see it to be just crowding of hell with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment! and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land: for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand.—Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud in the anguish of his soul; Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable, now they are forever hid from thine eyes. Notwithstanding this awful sentence, Jesus Christ commanded his disciples to commence the preaching of the Gospel at Jerusalem; and why?—Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full, Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body and of mind, and the mighty power of his spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth and their shallows. I entreat you, in

God's name, and for Christ's sake, put away your apathy and awake from your slumbers; come out from amongst them lest ye be partakers of their plagues. The cry is raised. Behold the Bridegroom cometh! as you value your souls, disobey not the command; but 'Go ye forth to meet him!' 'Tis vain to imagine that by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you:—mother's children are they all. They do not bear the image of the heavenly, and I am satisfied as regards the great bulk of them, the Father never begot them. The little zeal they have hath self for its spring and party aggrandizement for its object: and either self-interest or self-exaltation constitutes the bond of this union. If ever they know any thing of God individually, I am afraid that most of them died in the weaning; when the sensible comfort, the milk that God had provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift may remain; and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both: but as to the life of God and to the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh! no. You will uniformly find them on the side of the scoffer, and they will tell you—We are doing well—we are increasing in goods,—we are triumphing—we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them—you are hindering the work of Christ—you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah who first come, and of John the Baptist, be given unto you: let your loins, like theirs be girded about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper: 'Prepare to meet your God!'—I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under

my own ministry: and if you, my fellow-laborers, will only stand out boldly for God, the harvest of this land will soon be ripe: I feel as if death or life was in every word:—and every time I make the inquiry, Watchman, what of the night? the answer cometh with an increasing thrill to my soul,—the morning cometh and also the night. And oh! may every soul now before me tremble at the voice of the Spirit, and take the prophetic warning in time—make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bibles for light: away with every trapping of worldly policy: strip your party-colored robes of Satan's weaving: take to you locusts and wild honey: have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle with the promise of his coming—with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution and sin—'Prepare the way of the Lord.' Thus will you be 'like unto the men who are waiting for their Lord:' and take the promise for your comfort—'When he cometh and shall find you thus watching: verily I say unto you, that he shall gird himself and make you sit down to meat, and will come forth and serve you.—Amen.'

AN ADDRESS TO THE BELIEVERS IN CHRIST

OF ALL DENOMINATIONS.

Dear Brethren:—We would ask in the name of our dear Master, Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics? What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us, wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us, we pray thee, or wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed: if we are guilty of heresy or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these! John xiv. 3.—'And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also.'

Acts i. 11—'Which also said, Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—1st Pet. i. 7 and 13.—'That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ.'—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.'

Does our crime consist in our looking for him and loving his appearing? This too, we charge upon our fathers and teachers;—we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing.—Witness, Matt. xxiv. 44.; xxv. 13; Mark xiii. 34-37; Phil. iii. 20, 21; 2 Tim. iv. 8; Titus ii. 13; 2 Pet. iii. 12; Rev. xvi. 15.

Or are we to be severed from our brethren because we believe the prophets of the Old and New Testament to be the true prophecies of God; or because that we think we can understand them, and see in the history of our world their fulfillment?—Are we to be cut off from our connexion with your churches, because we believe, as your ministers have told us we ought to, for ages past?—Acts xxiv. 14.—'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.'—xxvi. 22.—'Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.'—King Agrippa believest thou the prophets?—1st Tim. iv. 14.—'That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.'—Rev. i. 3.—'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? Mark xiii. 37. 'And what I say unto you, I say unto all, Watch.' And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. viii. 5-6.—'Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is

time and judgment.' Dan. xii. 6-7.—'And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?—And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'—1 Peter i. 9-13.—'Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought into you at the revelation of Jesus Christ.'

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.

Or, are you ready to say that our crime consists in examining the Bible for ourselves. We have inquired, 'Watchmen, what of the night?' we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Mede, Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and un'til this is done, we must continue to believe the Lord will come in this Jewish year.

WM. MILLER.

LETTERS AND RECEIPTS.

John Smith \$3; E. Holmes \$1; J. L. Tullock (all right); Capt. Gray \$6; J. H. Kent, L. Hicklin, Richard Moran, J. Kenley, P. M., \$1; Robt. Davis, P. M., \$1; J. B. Cushman, Ass't P. M., \$2; W. Mounts, P. M., \$1; Jas. Brown; John Hobart; E. Holmes; Tetrarch Fall; Wm. Thayer, \$5; D. Bartholomew; Dr. Thomas.