

# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, APRIL 6, 1844.

[No. 4.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

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## WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 6, 1844.

### LECTURES.

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

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

### THE PAPER.

Our apology for issuing no paper last week, is absence, an account of which may be seen in other columns. We are not, however, behind with our weekly issues, as our subscribers will recollect that at the close of the last volume we issued two numbers in one week.

Brother Kent has returned from Liberty, Ind. and in company with Bro. Chittenden, started for Lexington Ky. on Tuesday morning last. We doubt not that God's blessing will crown their labors in that place, as there is a great anxiety on the part of the common people to hear: We hope they will write often.

Brother Cook left for St. Louis on Wednesday of last week. May the Lord bless his labors in that place.

### THE CAUSE IN THIS PLACE.

The interest among the brethren and sisters still continues, though there are not as many conversions as there has been in time past. Seven or eight have desired prayers during the week. The College Hall was filled last Sabbath throughout the day. The congregations at the Lawrence street church were also good. Brother Jones had a large congregation at the Hay Scales, in Fifth street, in the morning at 9 o'clock. The brethren uniformly manifest the firm belief that God will take care of the cause that he has hitherto blessed as his own.

We are constantly met with the inquiry, Your time has passed by, has it not? To which we reply, No; for when our time comes, the time of the inquirer will also come.

We have, however, neither the shame nor the iniquity to deny that many of us have expected our Lord before the present time: And in all that has been presented to us by way of opposition to our views, we have not seen one reason why we should not have done just as we have, in looking for, and expecting the return of the Bridegroom. One thing is sure. The end of the days marked in the prophecy of Daniel has not yet come, for if they had, the event would have been here. Another thing is equally sure. The end of those days is every near, as is demonstrated by the confident declarations all around us, that "every vision faileth." "Where is the promise of his coming?" &c. For these reasons, we feel more than ever bound to watch unto prayer and be sober.

### WOODWARD MISCELLANY.

The editor of this sheet asks us for an exposition of the following texts:—"But of that day and hour know-

eth no man." "In such an hour as ye think not, the Son of Man cometh." It is rather questionable whether that editor knows that such texts as the above are in the Bible. He has probably heard some one say so, for if he had read it himself, he would have found in their immediate connection the following: "When ye shall see all these things, know that it is near, even at the doors."

Yet these inquiries come to us, not from an inmate of a *lunatic asylum*, but of a *literary institution*. What an age of wisdom!

### WESTERN CHRISTIAN ADVOCATE.

In the last number of this paper, the editor has copied the low billingsgate slang of the Methodist Protestant, relative to the editor of the Western Midnight Cry, and W. H. Maul; to which he has prefixed a commendatory note. If he is willing to go to the judgment seat of Christ, sanctioning such language as is contained in that article, even though applied to the meanest human being that treads God's footstool, he has sadly mistaken the principles of God's word, which he professes to make the man of his counsel, and the guide of his steps. But when a man will publish half a dozen positive falsehoods in one article, as he has about us, without ever afterward making a retraction, we cannot say what such a man will not do.

### EDITORIAL CORRESPONDENCE.

LEXINGTON, KY., March 24, 1844.

DEAR FRIENDS—

After leaving you at the Lawrence street Church on Thursday, P. M., I took passage on the steamboat "Western Belle" for Louisville, and arrived at that place on the following day. There being no opportunity of lecturing on board the boat, I spent my time in private conversations upon the soon expected Advent of our Lord, and distributed some publications. There were many who felt anxious to learn upon the subject; one of them, a young man who resided at Petra, 300 miles up the Missouri river, and had never seen one of the publications. I gave him such as I had. I called upon the sister at the Jefferson House, who formerly kept the Depot of Second Advent Books. Herself, with a few others, are strong in the faith of soon seeing the Saviour. I had not time to visit Dr. Field at Jeffersonville, but left in the packet for Frankfort at 4 o'clock, P. M. I here found things much more orderly—more general respectability—less profanity, and rum drinking, than on the Ohio river boats. By request of a few of the gentlemen passengers I lectured on Saturday morning, and gave away some publications.

After the lecture a number of questions were asked relative to the time of the Advent, &c. all of which I endeavored to answer as well as I could. I never received better attention from any congregation than from the passengers of this boat. The Advent was the topic of conversation till we arrived at Frankfort, 60 miles up the Kentucky river.

A gentleman from Harrodsburgh urged me to go to that place and lecture, but having purposed to go to Estill county, I could not comply. He informed me that Mr. Shannon, the President of a literary institution in that place, was considered a believer in the Second Advent doctrine.

I made no stop at Frankfort, but came by rail-road direct to this place, a distance of 23 miles, where I arrived about 5 o'clock, P. M., on Saturday. I soon found it labor lost in trying to procure a church in which to publish the Christian's glorious hope. I made application for the Court House, but as it had just been put in order for holding Court on Monday, it was refused. I

then applied for the Medical Hall, but it never having been opened for meetings on the Sabbath, the gentleman having charge of it dare not make a beginning. The disciples have a very large house here, and I was directed to them, by several gentlemen who told me they were so liberal, especially to all who confine themselves closely to the Bible, that they thought it would be hardly possible for them to refuse to open their house. I accordingly applied to Mr. Poindexter, one of the elders, but he was opposed *in toto* to having any thing to do with it, because Dr. Field of Jeffersonville believed that God would destroy the wicked. I endeavored to remove his objections, but he soon raised another, which was, that God had never sent us to preach the Second Advent, but to obey the Gospel, the sum total of which, with many, seems to be to be baptized, no matter what they believe or practice. Paul's exhortation to comfort one another with the Second Advent doctrine (1 Thess. iv. 14-18.) was of little avail with him, at which I wondered, seeing he claimed to be a disciple of Jesus. But when I looked out and saw the steeple of the house in which they worship, higher than all the rest, I wondered no longer. I then went to my room at "Brennan's Hotel," fell upon my knees, and prayed earnestly to God for direction, realizing how great a responsibility rested upon me, while in a place where the first Second Advent lecture has not yet been delivered. I then opened my Bible, and the first words that met my eye were the following:

"Then answered Haggai, and said, So is this people, and so is the nation that is before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord. Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet they turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you. And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet: for I have chosen thee, saith the Lord of hosts.—Haggai 2: 14-23.

This morning I went to the Disciples church, and heard their preacher, Mr. Fishback, very zealously engaged in urging upon his audience the strict observance of every Christian duty; and, finally, to look for that blessed hope—the appearing of the Great God, and our Saviour Jesus Christ. But in the room of giving one evidence of that "appearing" being near, at the door, he went on to caution them against the deceptions of certain agitators, who were crying, Lo, here! and Lo, there!—persons who were wise above what was written. He did not tell us who they were, but while his congregation were left to infer, I could arrive at no other conclusion, than that they were those who taught other "comings" of Christ, besides his personal, visible coming, "like the lightning" in the clouds of heaven, immediately after certain foretold signs, (Mat. 24: 23-30) and also, that they were those who said, he could not come

yet, for 1000 years, or for some time to come, and many other such things, *not written*.

In passing through one of the streets towards the close of the day, I discovered an aged man of color, leaning upon his staff, and as his countenance had a worn, and lonely appearance, the thought struck me that he was a proper subject to receive joyfully the *whole truth* of God. I asked him if he loved the Saviour? He looked at me suspiciously, as colored people in this section generally do; but seeming to conclude that my inquiry was an honest one, he replied that he did, and that in his service he found all the real comfort he possessed in this world. He went on to state that he was a member of the colored Baptist church in this place, which church had a membership of upwards of 400, and that they were nearly all *slaves*. I remarked to him that I supposed the whites gave them money to build their meeting-house; "No," said he, "they never gave us the *first cent* towards it. We paid for it ourselves, and earned the money by *odd jobs*; and besides this we have more than 200 dollars in the treasury." I asked him if he had heard anything about the Saviour's soon expected Advent? He said he had not, only by way of derision, and was anxious that I should tell him about it. I gave him some brief outlines of the doctrine, and stated to him my full belief in what the prophets had spoken.—Every feature of his countenance seemed to kindle with joy as he said, "Oh how glad I shall be to have it true." To-morrow morning I purpose to go farther south.

E. JACOBS.

#### VISIT TO KENTUCKY.

Having returned from our journey since the article under the head of "editorial correspondence" was written, we append a few remarks embracing a brief history of the remnant of our tour. On Monday morning, the 25th ult., we took the stage for Richmond, 25 miles south east from Lexington. This is a pleasant village, surrounded with a rich farming country. I was urged to remain and lecture in the evening, and was told by a few gentlemen that if I would do so, they would *raise the town*, as they had heard of "Millerism" and were anxious to know something about it for themselves. In this journey I have seen how God has overruled the newspaper falsehoods about us, so as to make them a blessing in opening a way for the truth. I was under the painful necessity of refusing to comply with the invitation to lecture, having allotted myself only time to visit a brother in Ousley county, and return before Sabbath. As my brother lived forty-five miles beyond Richmond, which distance could only be traveled on horse back, or on foot, in consequence of the bad roads, I made application for a horse of a free colored man, who kept the only livery stable in the village. His horses were all gone, but when he learned my errand, he went to procure one for me, but failed. I accordingly started on foot, and travelled six miles to Mr. Green's; he lent me a horse to ride four miles to Mr. Thorp's, where I remained over night. He had a house full of Kentucky river raftmen, who all but *one* seemed to be fond of Whisky, but Mr. Thorp kept none, so I improved the time in talking to them upon the curse of intemperance, and also upon the soon expected Advent of the Saviour. They all without exception, treated my remarks with becoming respect. In the morning, Mr. Thorp sent his son with me on horseback to the town of Irvin, a distance of ten miles, refusing any compensation for the accommodations he had afforded me. At Irvin a son-in-law of my brother furnished me a horse with which I traveled to the town of Proctor, Ousley county, a distance of about 25 miles; 16 of which lay through the wild forest, where there is not a single house.—Some of the distance affords the most wild and romantic scenery that ever presented itself to human sight.—Sometimes upon the verge of an elevation of hundreds of feet, overlooking the river, at other times descending in "hollows" upon a *angle* of nearly forty-five degrees

occasionally animated by the cooing of turtle pigeons or the chirping of wild turkeys, which are abundant. The products of the country, (coal and lumber,) are all taken out by way of the river in boats, rafts, &c., and the imports are principally brought by the same channel with canoes. I found my brother, whom I had not seen for more than ten years, a firm, consistent believer in the Second Advent doctrine, through the influence of publications sent to his office, he being the Post Master in the place. His wife is also a believer. On the following day, (Wednesday,) an appointment for a lecture at his house in the evening was circulated. Although the notice was short, the people turned out *en masse*, and listened with the most profound attention while I talked to them two and a half hours from the twenty-fourth chapter of Matthew, proving that Christ did in reality give to his disciples a true and faithful answer to their question as to *the time when*, [verse 15,] and *the signs of*, [verse 29,] his coming and the end of the world. Not one of these hardy mountaineers had ever before listened to a Second Advent lecture. They manifested much anxiety for me to remain and talk more to them on the subject, notwithstanding I had not been backward in warning them against the sins of slavery and intemperance. One thing should here be said of Kentuckians: No people exceed them in acts of "hospitality without grudging," and uniform kind treatment of strangers that visit among them. I returned on Thursday by the way I came, and on Friday arrived at Lexington, from where I took the stage to Maysville, Ky., a distance of 60 miles, and on the Ohio river, sixty miles above Cincinnati. I arrived home on Saturday, P. M., and found our friends still looking for Jesus. Notwithstanding the 21st of March had passed by, I did not hear, nor have I yet heard, of one of them either *burning* or *throwing away* their Bibles.

#### THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, How was he received by the Church?

It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; but *the church*—those that professed to be the sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9: 10.) This fault-finding on the part of *professors* of religion, drew forth from Jesus those comforting words, I am not come to call the righteous, but sinners to repentance. (v. 13.) They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marveled at the greatness of his work, such charge was brought by *professors* of religion. (Matt. 9: 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitudes scattered abroad as sheep having no shepherd. Christ forewarns his disciples, from this circumstance, of their fate in all coming time. From this source. If, says he, they have called the *master* of the house Beelzebub, how much more shall they call them of his household? (Matt. 10: 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11: 16-19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent, and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their societies for promoting the observance of

the Sabbath: At least they complained to the Saviour (Matt. 12: 2,) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him before hand, lest on the Sabbath day he should bring back to its wonted office, the hand that had been withered. So fixed and determined was their opposition to *all* that he did, that they stood ready to enter their sentence against him for doing to a *man*, what they would not have refused to perform for a *brute*, under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10-14.) It was *the church* that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the finger of God." (Matt. 12: 22-32; Mark 3: 28-30.) It was *the church* that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c.

It is not a new thing for the church to suffer important signs to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "We would see a sign from thee," but were told they should have none but the sign of the prophet Jonas—who (as the Son of man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign, for them to observe all that he had taught. It was *the church* that were charged with associating with *seven other spirits* more wicked than themselves; whose *last end* was to be worse than the *first*. (Matt. 12: 45.) It was the church that sneeringly enquired, "Is not this the carpenter's son?—Whence then hath this man all these things? And they were offended in him. (Matt. 13: 55-57.

It was *the church* that enquired, "Why do thy disciples transgress the tradition of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1-3.)

It was *the church* that honored God with their lips while their hearts were far from him,—and that taught for doctrines, the commandments of men—whose worship was vain, and who were charged with hypocrisy by him, who never spoke aught but eternal truth. They were the blind leaders of the blind, (Matt. 15: 7-14) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16: 1-4.) Against their doctrines, the disciples of Jesus were cautioned. (v. 24.) Laborers in the *Lord's vineyard* found fault with the Master for conferring the same honor, and granting the same reward, to those that commenced their toil at the eleventh hour. (Matt. 20: 12.)

The church, diverted from its hallowed purpose the House of Prayer, and made it a den of thieves. (Matt. 21: 13.) It was *chief priests*, and not expelled members, that were sore displeased because *children* shouted hosannah! in the Temple. (v. 15.) Preachers and elders in the church tauntingly enquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they *feared the multitude*; (v. 46,) but when the popular current turned against the Saviour, they slew him. (v. 39.) The church, in point of true piety were an age behind *publicans* and *harlots*; (v. 32) and from *them* the kingdom of God was taken away. (v. 43.) The church, for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlessness of his

upright course. Regarding, as you do, the person of none, Is it even lawful to pay tribute to Cæsar? Ye hypocrites, says the Saviour! Whose image is marked upon that penny? Is it God's? No. Whose is it? Cæsar's. Away with it then, and give it to Cæsar; but render to God the things that are his. This they did not do, but marveled, and went away. It was the Sadducees, a popular branch of the so called church, that erred, not knowing the Scriptures nor the power of God. (Matt. 22: 15-29.) A popular church member who was a lawyer, was put to silence by the wisdom of Christ, so that they afterward feared to ask him questions. (v. 34, 35.)

The church, with all her corruptions, taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to "observe and do" all that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23: 3.) For instance, they might have said, they were looking for the Messiah every day, and at the same time acknowledged that they did not expect him for some time to come. The preachers laid heavy burdens upon the people, burdens they would not bear themselves. They settled the amount of their several salaries, but would pay none of it. They preached self-denial, and lived at their ease,—preached meekness and modesty; but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted with some such title as *Doctor* or *Reverend*. They were in the habit of accosting one another as *Dr. A.*—or *Father B.*—; but Christ told his disciples not to do so. (Matt. 23: 4-10.) Christ denounced the leading men in the church, as hypocrites; because they would not go into the kingdom of heaven themselves, nor suffer those that were entering, to go in. Because they devoured widow's houses, by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides! as fools, because of the nonsensical, and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c. because at the same time they neglected the weightier matters of the law, as judgment, mercy, and FAITH. They made clean the outside, while within they were full of extortion, and excess, and likened to beautiful sepulchres, full of dead men's bones, and all uncleanness. They appeared very good and righteous unto men, but not so to God, for they were full of hypocrisy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears, to say the least, to be something like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines, and holiness of their lives; and at the same time, say all manner of evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell! (Matt. 23: 23-33.)

It was not expelled members, nor the least influential members of the church, but chief priests, scribes and elders, that first held a meeting at the parsonage of Caiaphas, to consult how they might kill Jesus. (Matt. 26: 34.) These same official members bargained with Judas to betray his Lord. (v. 14, 15.) The officary of the church were too respectable to head a mob to take Jesus,

but just mean enough to authorize one. (v. 47.) The parsonage was the house where Christ had his trial, and leaders, and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them, (v. 64.) when the preacher in charge flew into a rage—tore his clothes, and declared that he had spoken blasphemy; upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy; and that too when he was blindfolded, and afterwards told him to prophecy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, cried out, What is that to us! See thou to that. (Matt. 27: 3, 4.) The church preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, release Barabbas, and crucify Jesus. The voice of heathenism cries out, Why! What evil hath he done? The reply and argument of the church is, Away with him. Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from [the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised a tumult, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their ends and seen him nailed to the cross, these leading preachers, secretaries, and deacons, exultingly pass by, exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true—If God was the one in whom he trusted, he would come and deliver him at this time. Remembering, however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters as to make a final end of this advent doctrine. It is down: Now let us put a veto upon it that will keep it down. Accordingly they sealed the stone and set the watch; but all their efforts availed nothing, for it was destined to have a resurrection, tho' devils, priests and deacons; thick as ants in autumn, covered the garden of Joseph of Arimathea. The real, true time, soon came, and Jesus rose. But that did not better the condition of the church; for they coined up one of the most foolish lies relative to the circumstance of the resurrection, that was ever told by mortal man, "Take this money," say they to the soldiers, and when enquired of, say ye that his disciples came and stole him away while we slept. By the wise instructions of the church, these soldiers were to swear to a circumstance that took place while they were asleep. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them, guilty or not guilty.

Marvel not brethren! This opposition of the church to Christ's Advent is no new thing.

#### COMMUNICATIONS.

##### EXTRACT OF A LETTER FROM BRO. NELSON.

DEAR BROTHER:—I have not heard from any of the Second Advent brethren since I left. I long to meet with my brethren in Cincinnati, but do not expect to while the day of probation lasts; for the reason that I feel it my duty to go every where, preaching the good tidings of the kingdom—especially where it has not been proclaimed. I expect in a few days to be with the Red man of the forest, preaching the doctrine of the "coming One." Pray for God's blessing to attend my labors. I have travelled over some of the ground that I traveled with Bro. Atwell in Kentucky last season, and find that

our labors were not lost. Many, by reading the publications, have fully embraced the doctrine of the speedy coming of Christ. Others were brought into the truth by hearing the lectures. At Harrodsburgh, I found a number of advent believers, among whom are Professor Hatch and President Shannon, of Bacon College. I went to Nashville, Tenn. where I found no believers: I however lectured in the public prison, where my message was gladly received. From there I went to St. Louis, where I found Bro. Stevens, with a lovely band of Second Advent believers, lifting up their heads and rejoicing that their redemption now draweth nigh. The work is rapidly progressing in the surrounding country, as the result of the labors of brethren Stevens and Chittenden. At Jerseyville, Ill. I gave six lectures—had an interesting season—a number embraced the truth, and among them a Baptist preacher. At Rushville, I gave a number of lectures. Bro. Bayley, a minister of the Christian order in that place, has become much interested and is giving the subject a candid investigation.

Yours, looking for the glorious appearing of the great God, and our Saviour Jesus Christ.

WM. W. NELSON.

##### LETTER FROM R. GEDDES.

MARTINSVILLE, March 16, 1844.

DEAR BRO. JACOBS:

I have lately understood that there is a paper entitled the "Western midnight cry" published in Cincinnati, edited, I suppose from what I can learn from a January number of the New York Midnight Cry, by yourself. There is but little known about our blessed Saviour's Second Advent, here. A few partly believe it. A great many false reports are circulated concerning those who are teaching it in the east. I have seen a few numbers of the Cry, printed in New York, which I have been much pleased with. I have had a great anxiety for some months, to hear a Second Advent lecture. I think if a good lecturer could be sent through this section, if time lasts, good might be done. Martinsville is on the National road, twenty-six miles west of Terre Haute.

Yours in hopes of soon meeting the great Redeemer.  
R. GEDDES.

##### LETTER FROM J. WEIR.

BROTHER JACOBS:

Your discourse at the College Hall last Sabbath evening, suggested to my mind the following thoughts:

Jesus Christ told the early Church in a parable which they well understood, that they were tenants of God for a well planted vineyard, and that justice required they should pay the rent; but that instead of doing this, they wounded and shamefully treated the servants of their Lord who were sent to demand it; and at last he sent his Son on the same errand, and they murdered him, to which part of the parable he added this question:—What therefore shall the Lord of the vineyard do unto them?—and as they made no answer, he assured them the Lord of the Vineyard shall come and destroy these husbandmen, and shall give the vineyard to others.—When they heard this they cried, God forbid! Forbid what? Would you scribes read, and write over the contract between the Lord and his tenants, and know the profits of the vineyard to be immense, and the rent to be small and easy? Would you abuse the produce and pay no rent? And you grey-headed elders, where is your gravity, and wisdom, and justice? Where are all the laws and rules of Court by which you judge your fellow creatures? Would you be above law and set the Law-giver of the world at defiance? What! God forbid justice to be done! God forbid there should be no difference between him that sweareth and him that feareth an oath! No, do not say God forbid! But rather say, "Thy kingdom come; come Lord Jesus, come quickly!" And when he comes he will call for the Book he left be-

blind, in order to know what use you have made of it.—May it be the man of our council; may we read, mark, scan, and inwardly digest, those truths that make for our everlasting life.

The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has mystical, secret, or occult qualities. Do not consider me as explaining them. Nobody ever understood them, and the words were only used for a cloak to conceal the ignorance of learned men: for instance, in regard to the Lord's Supper,—we see nothing but bread in the Catholic church; we smell nothing, we taste nothing, but bread. No matter, it is the *flesh* and *blood* and *bones* of a man; and there is no bread there. We see nothing but bread and wine in that ordinance in the Lutheran church; yet they say the *flesh* and *blood* is there, just as fire is in red hot iron. These learned men talk a deal of the danger of the Gospel in the hands of the poor and illiterate; but have the unlearned ever done any thing like this? So much for departing from the true and literal meaning of the Scriptures. Beware lest any man spoil you through philosophy and vain deceit.

There are two ways of spoiling men, a *long* way and a *short*. The long way is by taking a child before he is able to reason or judge for himself, by prejudicing him against the Gospel, by learning him to shake his head over it as a deep, dark, difficult book, which cannot be understood without a vast stock of human learning; by expending all you are worth in the world with a child neither lame nor blind, to be brought up to understand the Gospel by getting him taught the follies and the trifles of old heathen writers, by giving him to understand as he grows up, that he is a youth of extraordinary wisdom and of a higher order than the rest of mankind, by learning him to dress fine, by habituating him to consider christianity under sentence of death, unless such as he condescend to maintain its reputation. Do not say I speak parables; indeed I do not; I tell you a true history. Did you never see a farmer's son made a minister of the Gospel without any religion?

JAMES WEIR.

#### EXTRACT OF A LETTER FROM NEW YORK.

When we left New York Bro. Timson, the writer, was superintendent of the Sabbath School at Franklin Hall.—Ed.

NEW YORK, March 19th, 1844.

DEAR BRO. JACOBS—

On Sabbath next, if the Lord spares us, we purpose to open another Sabbath School at the church in Delancy street. In this place, some souls have professed to find peace every night since we commenced worshipping in it. The brethren and sisters are strong in faith—filled with love and the Holy Ghost.

Many of our dear brethren have been earnestly searching for more light upon the commandment or decree for restoring and rebuilding Jerusalem. In the 7th chapter of Ezra, I find brought to view a complete business transaction. Ezra received from the King a decree with the consent of his counsellors and mighty Princes, (verse 14-28) to restore to the Jews their rights in Jerusalem—to empower them to appoint Judges, &c. (verse 25,) and to enforce the fulfilment of the laws even by the penalty of death. (verse 25, 26.) Ezra went from Babylon the first day of the first month: I believe the same day the King signed the decree, as we shall find Ezra did not go to Jerusalem at that time, but to a short distance from the capital of Chaldea—to the river Ahava, (ch. 8: 15.) Where he had gathered the people and abode in tents three days, preparing to start for Jerusalem. He then proclaimed a fast which according to custom lasted seven days. God heard their prayers, and on the twelfth day of the first month they all started for Jerusalem (ch. 8: 31.) They arrived on the first day of the fifth month, (ch. 7: 9.) On their arrival they were delivered from their enemies, (ch. 8:

31,) for on their journey their enemies laid wait for them in the way, (verse 31.) On the fourth day after their arrival, they that had charge of the gold, &c., did as they were commanded. Ezra then obeyed the King's commandment, (chap. 7: 21, 8: 36,) "delivered the King's commissions unto the King's Lieutenants, and to the Governors on this side of the river: and they furthered the people, and the house of God." Still Ezra found that the people of Israel were given to strange wives, &c. (ch. 9: 1-3.) Ezra confessed that God had given them mercy in the sight of the King of Persia, (notwithstanding they were bondmen) to set up the House of the Lord and give them a wall in Jerusalem. The people repent (ch. 10: 1-3,) and gathered themselves together the 20th day of the ninth month, (verse 9,) examined the matter on the first day of the tenth month, (verse 16,) and on the first day of the first month they made an end with all the men that had taken strange wives, (verse 17.)

Pardon me for being thus tedious, &c. \* \* \*  
Yours in the blessed hope, Wm TIMSON.

We would gladly have inserted the rest of the letter, but it was not convenient this week. Ed.

#### LETTER FROM S. LEAVITT.

MORIAH, Essex Co. N. Y. March 20, 1844.

DEAR SIR:—I received a paper printed at Cincinnati, Ohio, called the "Western Midnight Cry," from some unknown friend, I think sometime in the month of January last. I had business on hand that prevented me from perusing it at that time as I wished to do; so I lent it to a friend to read, and it finally got out of my reach. Since the present month came in, I have received another, which, upon perusing, I find to contain sentiments in agreement with my own views and feelings. I was taught to believe, when a child, that there would be a Millennium on this present earth; but about forty years ago, I was made to believe that this earth was *curse*d for man's sake, and produced thorns, briars, and thistles, whose end was to be *burned with fire*: And that the Lord Jesus Christ would come in the clouds of heaven, attended with thousands of saints and angels, and gather his children from the four quarters of the earth: Those of them that are alive at that time will be changed from mortal to immortality in the twinkling of an eye, and ascend up to meet the Lord in the air, and those of his children that are in their graves will rise and join them; but the wicked will be left here in the greatest horror and confusion. They will call on the rocks and mountains to fall on them, and hide them from the presence of God and the Lamb.

I have a son in western Pennsylvania, town of Randolph, Crawford co., by the name of Zebina A. Leavitt, who is an ordained preacher of a Baptist church, that is of the same belief with myself; and I think he would be glad of a few copies of the "Western Midnight Cry."

I have recently learned that there is a paper of the same kind published in New York, that comes into this vicinity. Please send me a few more copies of your paper, and accept my thanks for past favors.

Your unworthy friend,

SETH LEAVITT.

#### EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS.

AKRON, Summit Co., O., March 23d, 1844.

DEAR BRO. JACOBS—

I have taken the liberty to address you this sheet, although personally a stranger, and to ask you to do me the favor of forwarding it without delay to Bro. Cook, as it may be of some benefit to him as well as to myself. I perceive by the "Cry" that he was with you at your conference, and conclude that he is still in your vicinity. Bro. Cook has doubtless given you an account of the Advent cause in this place and vicinity, at the time he left us. Since that time, God

has been testing the faith of his children in Akron, in the glorious truth of the speedy coming of our Lord. On hearing the Spirit say, "Come out of her my people," our minister, J. D. Pickanda who has been the pastor of the Congregational Church here for nearly five years, felt it his duty to ask for a dissolution of the pastoral connection, which was granted. At the same time many of the members, (about one hundred,) hearing the same voice calling on us, and wishing to absolve ourselves from all creeds, and confessions, and church organization and take the Bible for our rule of faith and practice, obeyed the call, leaving the house and all pertaining to it with the minority, who have for a long time opposed and scorned the truth on this momentous subject. Advent believers in the different denominations in the place have come out of their respective churches. Consequently finding our numbers so large, and not being able to obtain a place sufficiently large to hold our meetings in, the brethren concluded to erect a temporary building, 34 by 60 feet, and in about twelve days from the time the trees for the timber of which was standing in the forest, our Tabernacle was completed. In the mean time Bro. Pickanda was laboring with Bro. Fitch in Cleveland. The Lord abundantly blessed his truth. Bro. P. returned yesterday; last evening spoke to us in the Tabernacle from 1 Tim. vi. 13 to 17 verse. The opposition of the wicked in the churches and out, increase as the time draws near, just fulfilling the prophecies. The brethren and sisters are strong and unwavering in their faith of soon seeing the King in his beauty.

#### A WORD OF WARNING.

Stop, unbeliever, stop and think a moment! Where are you? Hark! What sound is that salutes your ear? Hark!—'tis the Midnight Cry. Behold the bridegroom cometh, go ye out to meet him. Have you trimmed your lamp? Have you oil in your vessels with your lamps? Remember this Jewish year, 1843, has been proved by the word of God to be the great Sabbath year. Are you prepared for that awful day in which you will have to give an account of every thought, word or deed? Are you prepared for the bridal feast? Do you love the appearing of the blessed Saviour? It is an awful thought, am I prepared when he comes to meet him with joy? If you are not, fly!—oh fly!—quickly to the outstretched arms of bleeding mercy, before it is everlastingly too late. You have but a few weeks at most to prepare for an eternity. Perhaps a whole lifetime has been spent in sin and wickedness, and but a few days left for God. I know not but before this can reach you, it may be too late; the door of mercy may be closed forever. Your prospects gone—your hopes blasted—and you in endless torments. Oh! remember, when that day comes if you have not the wedding garment on, you will have to part with parent, children, husband, wife, and all that is near and dear to you. You have an influence by which you may not only damn your own soul, but many others: which will add to your torments, if possible, a hundred fold.

The Lord prepare you for that awful day of account.

J. A. C.

#### PREPARE TO MEET THY GOD.

Oh sinner, harken to the voice of warning before it is too late! What an awful day Christ's coming will be to the sinner! Parents and children then shall part, shall part to meet no more. Some of you will have to see a father, mother, brother, or perhaps a beloved sister, taken from you, and you left behind to endure the eternal wrath of a just God. Oh think of it!—lost!—damned!—forever! Every candid and thinking mind must come to the conclusion, that the day of grace is almost past. The prophecies have all been fulfilled—scoffers are saying, where is the promise of his coming; and what have we to look for but the Son of Man in the clouds of heaven, coming with power and great glory, taking vengeance on those that know not God!

Turn and flee from the wrath to come. J. A. C.

EXAMINATION OF ISAIAH, CHAP. 2,  
AND MICAH 4.

BY GEO. STORRS.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—"They shall beat their swords into plough-shares; and their spears into pruning hooks;" &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isaiah, 2d chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jerusalem," or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "last days": not in the "latter days" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in the last days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?"—Brought up a carpenter. How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor. 1: 26-29,—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again,—Chap. 4: 9-13. "For

I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honorable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE 'TUNTO THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in the last days the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the *off-scouring* of all things? So far from that being the case, they are men of the highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts:—1st. Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. 2d. Let the admirers of these ministers hear the name of God blasphemed ever so often and they will be likely to let it pass unrebuked: but let the same persons be talking against *their minister* and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have titles given them, such as "Reverend"—"Right Reverend"—"Doctor of Divinity," &c. These titles are not only given to, but sought after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Rt. Rev. Jesus Christ, D. D.—Rev. Dr. Peter—Rev. Mr. Paul, D. D. and LL. D.—Right Rev. Dr. John—President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the ministry have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor suffer for bread around them. One of these churches in Providence, R. I. not long since, expended \$14,000, simply in repairs. Nor is this done to make the worshippers more spiritual, but to make "our church" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Or, as Micah has it—"People shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "many people" will say when the church is thus exalted. Verses 3 to 5.—"And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language as I think. It is not a prophecy of what shall be, but of what "many people" will do and say. When the church, in the last days has attained the exaltation spoken of in the second verse, then—"Many people shall go and SAY," &c. This then, that follows, is what the people will say, and not what God says. And what is it the people will do and say? First. "Come" let us unite with the church. "We have a fine church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths." That is what they profess they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is—the

church is to become so respectable, and powerful, that it will control not only ecclesiastical, but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will *learn war no more*:—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*,—viz. chap. 4: 4, "But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

This prophecy of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "in the last days." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of the church, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire—Did the *many people* speak the truth? or did they prophecy out of their own hearts? I think the latter.—And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. 5: 3, "When they shall say PEACE and SAFETY; [the very thing that Isaiah and Micah tell us the "many people" will "say" in the "last days"] then SUDDEN DESTRUCTION cometh upon them—and they shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plough shares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and the *many* prophecy of peace and safety, Isaiah says, 2: 6, "Therefore thou hast forsaken thy people, the house of Jacob [the nominal church] because they be replenished from the east, [or as Lowth translates it, "Because they are filled with diviners from the east"—German Neology, &c. corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—"They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most *pleased* with? the humble, self-denying, cross-bearing members, who are crucified to this world; or the rich, the "respectable" in the sight of the world, and those that can make a show?—Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world—its *praises* and its *frowns*? They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other prin-

ciple must give place to that. Said an old pilgrim, not long since, "When our church was small and poor, we were spiritual—lively in religion, and a happy band: but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods, and have need of nothing." Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums, fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and ministers are to be educated at the *Military Academy* to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more*."

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquering the world, when she herself has gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No—she is pleasing herself with the *children of strangers*."

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, verse 7, "their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes became poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet—"Their land is full of horses, neither is there any end of their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verse 8 and 9, "Their land is also full of idols, they worship the work of their own hands, that their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trusts shows a departure from God. This kind of

idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not*."

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry, of "*learn war no more*," *alias*, "peace and safety." This he describes in bold and strong language; verse 10 to 21: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; (to do what? To be converted? No—but) to go into the clefts in the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH."

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spue" it "out of his mouth" and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?—Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word is that by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days*;" instead of a prophecy unfulfilled, it is fulfilling before our eyes, and shows that the Lord is "at the door." We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his God," (walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled: but notwithstanding this general state of imaginary se-

curity, there will be some whose full purpose is) "we will walk in the name of the Lord our God forever and ever; and adds the prophet, verse 6, IN THAT DAY, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, EVEN FOR EVER."

In the "halting," reference is had to Jacob, whose sinew shrank, after he had

wrestled with the angel all night, and the angel touched the hollow of his thigh. The real church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "that day" when a proud worldly church will be crying, "peace and safety."

The prophet adds, verse 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel 21: 27, "I will over-

turn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church; and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. 7: 13, 14.

\* See Gal. 4: 25, "But Jerusalem which is above is free, which is the mother of us all"—all true believers.

THE HEAVENLY VISION.

I beheld, and lo! a great mul-ti - tude which no man could number :

I beheld, and lo! - - - a great, &c. Thousands of  
Thousands of thousands, and ten times thousands,

Thousands of thousands, and ten times thou - sands,— thousands of thousands, and ten times thousands,— thousands of thousands, and ten times thousands,

Thousands of thousands, and ten times thousands,— thousands, &c. thousands of thousands, and ten times  
thousands, and ten times thousands, thousands of thousands, and ten times thou - sands, thousands, &c. thousands, &c.  
thousands, &c. thousands, &c. thousands of thousands, and ten times thousands of thousands

stood before, &c.

thousands stood be - fore the Lamb, and they had palms in their hands; and they cease not day nor night, saying, Ho - ly, Ho - ly,  
ten times thousands stood before the Lamb, and they, &c.  
stood be - fore the Lamb, &c.

ho - ly, ho - ly, ho - ly Lord God Al - mighty! Which was, and is, and is to come, Which was, and is, and is to come.

And I heard a mighty an-gel fly - - - - - ing thro' the midst of heav'n, saying with a loud voice, Wo! wo! wo!

Wo, . . . . . be un-to the earth by reason of that trumpet which is yet to sound. And when the last trumpet sounded, the

great men and nobles, rich men and poor, bond and free, gathered themselves together, and cried to the rocks and mountains to fall upon them, and hide them

from the face of Him that sitteth on the throne. For the great day of his wrath has come, and who shall be able to stand, And who shall be able to stand?

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 resur-

rections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

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

IV.—The signs which were to precede the Coming of our Saviour, have all been given;

and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

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

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