

# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, APRIL 20, 1844.

[No. 6.

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 20, 1844.

### OUR PAPER.

The "Western Midnight Cry," from its commencement, has been sustained by a few individuals. It has not been expected that its subscription list would sustain its publication. The few that have kept it in being thus far, have not the means to do so much longer: and we now ask its friends, if the time has come when it can be dispensed with? We anticipate your ready response: While probation lasts, we need it as a medium of communicating words of comfort to the waiting follower of Jesus, and as a "voice of warning" to the unprepared.

But little complaint has hitherto been made on account of finances, and we do not now write by way of censuring any for neglect upon this score. Our object is not, neither has it been, to drive any measure through, at all hazards; but to follow it just so far as we can see the hand of God in it, and no further. Funds have been received to pay the printer weekly, so that he has never had to go away with his bill unpaid: We have no means on hand to pay for the present number, nor have we the least intimation from whence it is to come. We have been thus situated before, and have seen the hand of God in opening a way.

If there has ever been a time when the friends of the Second Advent cause were loudly called upon for diligent prayerful effort, that time is the present. Let us not be found withholding our hand, or slackening our pace, at the important moment when we are expecting the glad sound to break forth from the heavens—covered with the glories of the immortal state, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

### LAWRENCE STREET CHURCH.

This house has been recently sold to a society of Welsh people, who now worship at the Engine house in the same street. They are to have possession the first day of May next. We know not where we are to hold our week evening meetings, should time continue beyond that period.

We do not, however, feel any uneasiness upon the subject, for the Lord who has hitherto been with us, will direct in this matter, while we continue to perform our duty.

### THE MEETINGS.

Our congregations on Sabbath last were about as large as usual. The meetings on Wednesday evening, and Thursday afternoon and evening of last week, were excellent; the presence of God being powerfully manifest. In our absence, Bro. Maul attended to the ordinance of baptism. Two were baptised. The congregations the present week, have not been so fully attended. What the reasons have been, is not for us to determine, but they will be fully understood very soon, when the Lord comes. We see no falling away among those that have been decided in their belief of the Lord's coming

about the Jewish year 1843. It will, to us, be no surprising thing if there should be a falling off among those that have seemed to cling around us for safety, and who never yielded their all for Christ. It is our purpose to keep our readers advised of the state of the cause, whether prosperous or adverse; for to speak of prosperity in point of numbers and influence, and conceal a falling away of interest of such kind, would be to adopt the policy of the sects around us; which we cannot do and be honest before God, and our fellow-men. We ought not to be ashamed to follow the example of the apostles of Jesus, in their honest, open Christian course. They blushed not, to make a record of the fact, that they all forsook their master in the hour of his trial, while one of the most zealous of them *cursed and swore profanely*. Also to enter down the particulars of a contention between two of them, which became so sharp that they separated the one from the other. At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarryes*—*imperceptibly* falling into an awfully dangerous slumber just before the master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself, to be hailed as the *very last sign* of the Bridegroom's sure approach.—Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Does your footsteps *reluctant* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We trusted that it *should have been*" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours are recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.

On Wednesday, P. M. at 3 o'clock, we had an interesting and profitable season by the river side, where the ordinance of Baptism was administered to six candidates. The ordinance of the Lord's Supper was administered at the Lawrence street Church, the same evening. At the close of this exercise, some time was spent in the narration of experiences. The house was well filled, and many happy testimonies were given in favor of the blessed effects of the Second Advent doctrine.

Bro. Tullock writes from the Midnight Cry office, N. Y., April 8th, that Bro. Southard's health is gradually improving, yet he is not able to resume his labours.—"Bro. I. E. Jones is in the city—Bro. Snow is expected this week. We have now three places of worship in this city—meetings well attended. The brethren are firm and devoted as ever. Our prayer meetings are truly excellent. Many conversions of late. There is an increase of interest as time advances. Bro. Storrs has gone to Portsmouth, N. H."

The communication of Bro. J. Brown, involves this difficulty: It lacks the proof that the "going forth" of the Second Commandment of which he speaks was in the year 456 before Christ.

A bundle of books has been sent to Bro. John Creek, Liberty, Union county, Indiana. They were directed to be left at the stage house in Oxford.

### VISIT TO INDIANA.

On Wednesday of last week we left this city for Aurora, Indiana, where we arrived at 3 o'clock, P. M. It is a pleasant village, situated on the bank of the Ohio, 25 miles from this place. It contains two or three thousand inhabitants, and two houses of worship—one of them owned by the Baptists, and the other by a board of trustees, a majority of whom are Second Advent believers. The house is at present occupied by the Methodists. It would have been at our service to lecture in, but had been previously engaged by the Presbyterians for three successive evenings, as they were about organizing a church in the place. We lectured in the Baptist house on Wednesday evening, Thursday afternoon and evening, to attentive audiences, though not large. The people of that village seem to be pretty much decided upon the subject of Christ's Advent, either in favor or against it. The believers number between twenty and thirty, and have to bear up against a bitter spirit of opposition, chiefly raised against them by members of the churches. They however seem nothing daunted, but confidently look for the Master's speedy return. As in other places, they embrace the mass of those that closely study their Bibles, and love its truths. Something of the spirit, of some of the opposition raised against them, may be gathered from the following incident:—While returning from the meeting on Thursday P. M. with a part of our family, and some other friends, a female observing us, remarked, "I wish I had a half bushel of rotten eggs just now." Upon inquiry, we learned that she was a member of the METHODIST EPISCOPAL CHURCH. Just as though a half bushel of rotten eggs, well mashed against the head of a "Millerite" by a Methodist, would blot out the unchanging truths of God's word. However, the rotten egg argument is about as good as any we have yet received, against the duty of expecting the Saviour's return every hour.

We arrived home on Friday evening.

### ARGUMENT.

"A NEW WAY TO PAY OLD DEBTS."—A friend of ours having a bill of long standing on a noted Millerite of this city, called on him for a settlement. The Millerite, being strong in the faith, and knowing that public feeling was decidedly against paying the debt of nature to the exclusion of his financial accounts, declared, 1st, that he never owed him; 2d, that the bill had been paid; and 3d, that if he did not desist in his importunities, he would bring upon his devoted head the unappeasable wrath of Millerism! Our friend, thinking, perhaps, silence under the circumstances, preferable, and wishing to avoid a punishment so calamitous in its effects, wisely withdrew, and

"Left him alone in his glory."

People's Paper.

If the editor of the People's Paper had given the name of the above character, the community might have understood whether the rest of the article contained any truth. But that would not answer his purpose. It would not then have furnished an argument against Millerism. We understand that a man at the foot of Broadway this week cut his throat. Will the above editor tell us whether he was a Millerite? Of course he ought to be, for arguments are becoming scarce.

What contemptible meanness in any man, to attempt to palm off upon a large, respectable, and useful portion of community, every low-lived affair that may be scraped up from the dregs of community.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—Proverbs, ii. 21, 22.



## LETTER FROM SISTER MITCHELL.

MACOMB, McDonough Co. Ill., Feb. 25, 1844.

DEAR BRO. JACOBS:

Not having seen any account of the Second Advent cause in this section of the country, I would for your encouragement, and at the request of Bro. Nelson, inform you that there are quite a number here who are *looking for*, and that *love the appearing* of our blessed Lord,—who have no partiality for name or sect, but find with Peter, that "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." They can adopt the language of our Saviour, and say, "He that doeth the will of my Father which is in heaven, *the same* is my brother, and sister, and mother. Previous to Feb. 1843, we were ignorant of the views, and doctrines, taught by those that believe in the speedy coming of Christ. At that time there were several copies of the "Midnight Cry" sent gratuitously to the Post Office, of which my father was the postmaster. We examined them—our neighbors examined them—we were surprised, then convinced, that the doctrines taught by Adventists, were founded on the Bible, the "sure word of prophecy."

We have had the privilege of reading most of the Second Advent publications, and have perused them with the greatest pleasure. For a few months past we have been favored with the labors of Bro. Young, the Protestant Methodist Preacher on this circuit. He preaches the Coming of Christ *at the door*. Elder Barger, the presiding elder of the Methodist Episcopal church, is sounding the midnight cry. We were recently cheered with a visit from Bro. W. W. Nelson, that meek and lowly follower of Jesus. He lectured in this vicinity several times. The effect was, the friends of the Second Advent cause were encouraged, and the prejudice of many individuals was lessened. May the Lord reward him for his labor of love. He has left for Hancock Co. He was the only lecturer that we ever had the pleasure of seeing, although brethren Chittenden, and Stevens, came within eighteen miles of us. We believe the prophetic periods terminate about this time—that the Sixth Trumpet and Second Woe, *is past*; and that the "third woe cometh quickly," when the Seventh Trumpet shall sound, and the mystery of God shall be finished,—That the falling of the stars, ten years since, was one of the last signs that was to precede the Coming of the Lord. The next event recorded by John, the Revelator, is, the heavens departing as a scroll when it is rolled together. We believe that Christ will soon be seen "coming in the clouds of Heaven with power and great glory," and my willing heart responds, Even so, Lord Jesus, come quickly!!! Words cannot express my gratitude to the Giver of all our mercies, and to the friends and supporters of the Advent cause, that a timely warning has been given—that the midnight cry has found its way to the "far west," and that we are now among that favored few, who are *looking for* the return of our Lord. Tho' separated far from our native land, far from our eastern friends, and not favored with the privileges that they enjoy; and undergoing privations that they are strangers to, yet, 'Thank the Lord! we are looking for the same blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. It is our determination to look until the last enemy is conquered—until faith is lost in sight, and death swallowed up in victory. I would say to you, grow not weary in well-doing,—continue to give the needed alarm, and in due time you shall reap, if you faint not. I trust you will have many stars in the crown of your rejoicing, when the Lord shall come to make up his jewels.

I close in the hope that the Lord will soon come and take away the reproach of his people.

SARAH MITCHELL.

[The above letter, and also the one from A. Little, only reached us last week.—Ed.]

## LETTER FROM A. LITTLE.

DEAR BRO. JACOBS:

It has now been more than eight years, since I have been attached to any sect or denomination, during all of which time, and a number of years before, I have been striving to make the port of endless rest. The last year of my life has been the most pleasing one that I ever enjoyed. I am daily looking for the Coming of my Lord, and I *expect him*, and think that I *love his appearing*. Now, my brother, tell the children of the Lord to let go all names but the new name spoken of by Isa. 62: 2, and Rev. 2: 17. I fear that many will have their affections more on a name or sect, than on Christ or things above. It becomes us in these *last days*, to set our affections on things above, and not on things of the earth—to be dead to the world, and have our life hid with Christ in God.

I would say to all our Second Advent brethren, do not give up your faith and confidence in the speedy Coming of the Saviour. As the vision now tarries, wait for it, it will surely come: it will not tarry: Be patient, therefore, unto the coming of the Lord.

I wish that some good lecturers would come through this section. Farewell.

Your brother in Christ,

ANSON LITTLE.

Macomb, Ill., Feb. 25, 1844.

## FOR THE WESTERN MIDNIGHT CRY.

"Blessed are they that mourn, for they shall be comforted."

When first on life's expansive sea,

I launched with spirits high;

Its crystal surface soon grew rough,

And clouds o'ercast my sky:

I saw suspended on the cross,

'Mid raillery and scorn,

The Lamb of God, who came to seek

And comfort them that mourn.

I viewed the gore upon his brow,—

The crimson from his side—

Astonish'd saw the Sinless bleed,

And marked how meek he died.

Amazed! I learned what *him* became,And *why* his flesh was torn,

Who came to drink the sinner's cup,

And comfort them that mourn.

All nature shook when he expired;

Death wore his darkest mien;

And o'er creation's peopled realms,

A deep eclipse was seen:

But soon he rose,—abolished death,

And succored the forlorn;

Ascended high our cause to plead,

And comfort them that mourn.

Low at thy feet, Incarnate God,

My leprous soul I throw;

O make it clean by touch divine!

And save from endless woe!

This trembling, bleeding heart befriend

Which sorrow's flood has worn,

And let my drooping spirits know

Who comforts them that mourn.

Come all ye sad, ye wretched come!

Where you can manna find,

And taste that sweet immortal bliss

That suits the immortal mind.

With trembling, bow the suppliant knee,

And all your sins bemoan;

Then shall ye know, and taste, and feel

He comforts them that mourn.

JOHN HOBART.

Marion Co., Indiana, April 12, 1844.

## EXTRACTS

From a Private Letter from Bro. J. B. Cook, dated St. Louis, April 8th 1844.

DEAR BROTHER—

"A brief account of our tour to this place may be expected. We had a very pleasant interview with Dr. Field, of Jeffersonville. It was, to us, edifying. He believes that the 2300 prophetic days end this spring: yet is prepared to wait, should there be, from any cause a tarrying of the vision. He was not using the Great Chart, [Diagram of the visions of Daniel,] therefore he yielded it to me. Having given away my large one, I needed it. Leaving here, it became known on board the boat that we were Adventists, and I was invited to lecture. The auditory was attentive, and in part, candid. We had some hundreds of deck passengers on board, a portion of whom were professors of Religion. They filled the vessel with sweet notes of praise to God our Saviour. I could but believe I should find them willing to hear of our Redeemer's return; but found as perfect a bedlam as I ever saw in a groggery. The deepest scorn, and most perfect hate to the Advent, was manifested by them. However, one, as I retired from these bedlamite professors, 'clave unto me.' This one told me that these opposers were professors, and got their opposition from the pulpit. We felt it a privilege to be covered all over, and come away dripping with reproach. I knew that I went to them in the spirit of Jesus. I told them the plain truth in inspired language; of course I was "happy," as God hath said. We circulated what publications we had, out of the box. My conscience would not allow me to countenance the open rebellion against heaven, of which the crew and company of the vessel were guilty, therefore we left the boat at Cape Girardeau, a little after midnight Lord's day morning. We had a quiet Sabbath. I lectured to the people on the hill in the open air, and also in the School House. The people had never heard upon the subject of the Advent, and were eager to learn. The Baptist meeting house stood unoccupied through the whole day. Well—"it is enough for the disciple to be as his master:" Jesus was treated just so by many, consequently I cannot complain,—nay, I rejoice to be counted worthy of rejection for the truth's sake.

We came to this city in the steam boat "Alexander Scott," where we arrived on Tuesday last. We had a large company on board, from New Orleans, to whom, by request, I lectured in the evening till near eleven o'clock. There was no little amusement among a few, in advance. They hoped, as I afterwards learned, to have had sport at my expense; but seldom, if ever, have I had a more solemn auditory. It was too serious a subject, and made, to their minds, too obviously true that the Judgment is at hand, to afford merriment; except two, whose business (play actors) makes them hypocrites, or such as "play a part." \* \* \* This I should not notice were it not that such hypocrites, or players of assumed parts, are found in the pulpits of our land, and in the churches. Many assume to be friends and servants of Messiah. They assume to love his appearing, and yet will close their doors against those who honestly read their Bibles, and sincerely believe what is written of his coming. I am more and more persuaded that they are hypocrites. They oppose bitterly, and profanely, what they profess to love. So did the Pharisees of old. The scales which weighed a Pharisee 1800 years ago, will weigh one now. Matt. 18: 14. They could discover the signs of the weather, but not the signs of the Messiah's Advent; because they were "playing a part." They were hypocrites, and would not be detected. So with many now. They trifle with their Lord's coming, covertly, as did my two fellow passengers. Instance also an article in the "Western Christian Advocate," headed "the sitting goose."

We found a very interesting band of believers here—have had meetings daily—yesterday three times, once in the market place, once in the Court house, in the ev-



ening in the public school room. The brethren are firm in the faith, though many of their number, since Bros. Chittenden and Stevens left, have fallen away into the world, on the professing church. Had one of these brethren remained, the band would probably have numbered hundreds. We are well and happy in hope. Our time is not out, as many know, till May. Still we are looking up, and trust we shall till the blessed Bridegroom's return.

Yours in hope.

J. B. COOK.

FOR THE MIDNIGHT CRY.  
TO ADVENTISTS.

Stand fast—maintain your stations,  
The Bridegroom's coming show;  
And loud to sleeping nations,  
The midnight trumpet blow,—  
Harmonious proclaiming  
To Adam's dying race,  
The period fulfilling,  
That marks the reign of grace.

With holy zeal are spreading,  
Pure inspiration's flame,  
With hearts to Jesus burning,  
Exulting in His name:  
Esaiah like, are calling  
On souls by error driven,  
To turn and hail the Saviour,  
Who soon will come from heaven.

Fly swift ye wheels of nature;  
The promised era bring;  
Then Saints possess the kingdom,  
And reign with Christ, their King:  
When on the Mount of Olives,  
Hosannahs will resound,  
And on the throne of David,  
The Son of Man be crowned.

JOHN HOBART.

Marion Co. Ind. April 12, 1844.

LETTER FROM SISTER BROMWELL.

CASEY, Clark Co., Ills., April 5, 1844.

DEAR SIR—Although a stranger and a female, I hope the importance of the subject of this letter will be a sufficient excuse for the intrusion, and prevent its passing unregarded by the friends of the Second Advent. I write to request, or rather to implore, that you would send us a lecturer on this subject. I have found that there is no more sure and successful a way of reaching the mass of community than by lecturing. In fact, with the greatest portion, it is the only way, for they either cannot or will not read. I wrote last summer to Bro. Himes, and he sent a lot of the "Midnight Cry" to this place, but there being very few who can read, the plain honest common class, (the very ones most likely to be benefited, because most willing to receive instruction,) are cut off from the privilege of investigating for themselves. Those who can read, act shamefully. I sent a package of the Cry to a local preacher in a neighboring village, and was informed since, that he had never read a word in it—he was too much engaged. Yet, he would attend a lecture. He never neglects the preaching of any denomination within his reach. He is a candid man, and if convinced under a lecture, would be up and doing. Another, a powerful preacher, of fine talent, will not read—says he is ready if it is true; and it is his duty to preach, and not spend his time about "Millerism"—he has no faith in it. But I am certain he would attend a lecture; and if his attention can only be aroused, will not the solemnity and importance of the subject have its due weight? I am amazed at the existing ignorance of the Bible, with most persons with whom I have conversed on this subject; but they have all one piece of knowledge; the perpetual answer is "Christ said, no man could know, and so Mr. Miller don't know;

it don't give me any concern." O how my soul has sickened at the oft repeated sound. And I, what can I do? Nothing as I can see, I am a woman, and a cripple, confined for the last four years entirely to my bed, from which I now write you, on the cover of a book before me. Brethren of the Second Advent cause, can you do nothing for this people? You could not send to a more needy place. It is easy of access. From Terre Haute, on the Wabash, along the National Road to Greenup, about 43 miles, is the portion of country for which I would plead. It is thickly settled on either side of the road all along to St. Louis. But Marshall, and Cumberland, are the places for which I would most earnestly entreat, for I know their wants. Surely you will help us. Among so many believers in the cause, there must be some one to spare, who would rejoice to enlarge his reward by gathering these perishing souls into the Lord's flock. The people here do not seem to have any of the bitter spirit that exists in the East, towards the views of Bro. Miller. It is only ignorance that prevents them from embracing the truth. They want some one to teach them as little children, to make it plain—to gather and present the different proofs in a kind manner. Do not pass by this request, I entreat you. Make some effort. Oh that I could influence you! What shall I say to urge the matter upon you? I can plead great need, and much room for hope. It is with God to influence and aid. His will be done, and to Him be all the glory.

H. BROMWELL.

The following is from an old Hymn Book, published by John Wesley, in London, Oct. 20th, 1779.

If John Wesley should now come to Cincinnati, and sing to his followers here, "Hasten, Lord, the general doom," "Shorten these vindictive days," some of them would call him "a wicked, hard hearted man," for wishing to have the wicked destroyed.

HYMN.

ON THE SECOND COMING OF CHRIST.

Come Desire of Nations, come!  
Hasten, Lord, the general doom:  
Hear the Spirit and the Bride:  
Come, and take us to thy side.

Thou, who hast our place prepared,  
Make us meet for our reward;  
Then with all thy saints descend;  
Then our earthly trials end.

Mindful of thy chosen race,  
Shorten these vindictive days;  
Who for full redemption groan,  
Hear us now, and save thine own.

Now destroy the man of sin;  
Now thine ancient flock bring in!  
Fill'd with righteousness divine,  
Claim a ransom'd world for thine.

Plant thy heavenly kingdom here,  
Glorious in thy saints appear;  
Speak the sacred number seal'd:  
Speak the mystery reveal'd.

Take to thee thy royal power;  
Reign, when sin shall be no more;  
Reign, when death no more shall be;  
Reign to all eternity.

LIAR'S DEPARTMENT.

"MILLERISM.

"We do not wish to be considered disrespectful to any class of our fellow-citizens, when we state that it has been reported by Dr. Woodward of the Worcester, Massachusetts, Insane Asylum, that fifteen cases out of twenty admitted to that institution within the last year, have arisen from the effects of Miller's doctrines.

Any doctrine that has for its foundation such results, must, if it fasten upon the mind, tend to destroy its faculties. We only wonder that all who believe it do not lose their right minds. To live in continual expectation of such an event, the end of the world, must be distressing in the extreme. It is a kind of continual death.

Daily Commercial.

As an illustration of the last paragraph, read the following:

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3:16.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain FEARFUL LOOKING FOR OF JUDGMENT and fiery indignation that shall devour the adversaries." Heb. 10:26, 27.

THE CHRISTIAN'S HOPE AND DUTY.

"Looking for that blessed hope, and the GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:13-15.

We are informed that when the Second Advent publications first reached this city, the editor of the Commercial, was the chief man in circulating them.

EATING AND DRINKING WITH THE DRUNKEN.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted infidel determined to have a feast on the occasion.—He accordingly prepared a sumptuous fare, and invited, 1st, the Congregational minister, and his right hand deacon; 2d, the Methodist minister, and one of his leading members for a delegate, and 3d, the Universalist minister, with one of his head men. Then, to be even with the clergy, the infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the infidel presented each of the ministers with a large cheese, and three dollars, when they parted to the mutual satisfaction of all. Bro. Weston saw the infidel's delegate the day following, who spake very highly of the feast, he said he never had a better time, they all agreed respecting "Millerism;" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The following is copied from the printed advertisement of a feast at the Congregational Church at Webster, on Sunday evening, where, we are informed, six clergymen were present; and also that cake with rings in it were gambled for, and various articles sold at auction, &c.

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the ENTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated Temperance Minstrels, from New York, and John F. Cole, Lecturer from Boston are engaged to instruct and AMUSE with their Temperance Songs, Glee's, Anecdotes and Speeches.

Fruit, Refreshments, &c. will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admission 25 cents, which may be obtained at the Webster Post Office,



at Dr. K. Stockwell's Jewelry store, of either of the Circulating Committee.

Webster, Ohio, Feb. 13, 1844.

A brother suggests that as they have begun literally to eat and drink with the drunken, they may literally smite their fellow servants.—*Advent Herald*.

#### CHURCH FEASTING.

The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.—*Cin. Daily Com.*

From the Midnight Cry.

#### COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,

Who once bled for sinners, by sinners was slain!  
With thousands of thousands of seraphs attending,  
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,  
The heavens and the earth in confusion retire;  
Creation astonished, and nature confounded,  
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,  
The lightnings are flashing and piercing the sky;  
The living and dead, in Christ Jesus ascending,  
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,  
And slighting his love, when the world's all on flame,  
Will cry for the rocks and the mountains to hide them  
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected  
Is coming—redemption through Jesus is nigh;  
No longer oppressed, no longer rejected,  
All tears, by our Lord, will be wiped from each eye!  
H. R. N.

#### THE TESTIMONY OF OUR OPPONENTS.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom. This work is edited by *Alexander Campbell*, who in his debate with *Owen*, has furnished us with an argument for the termination of the prophetic periods in 1843. He here furnishes us an excellent argument in favor of the wholesome effects of the Second Advent doctrine. It was written better than a year ago.

"As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability.—This is just what we expected and predicted since first we heard its annunciation.—Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they

of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians.—These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for its comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity.—Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them.

Every thing in society is now favorable to the rapid propagation of the new theory.... The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stowes, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "signs of the times" in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox proscription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun: a new earth, surrounded with an immortal

atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil" and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystalized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an im-



mortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Prof. Stowe's version of Prof. Stuart's version of some of the German Professor's interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disappointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stowe, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of all the rest. How true the saying—"Great men are not always wise!"

#### OBJECTION ANSWERED.

Our opponents say, "It will make infidels. If your calculations fail, the faith of the people will be shaken in the Bible." Let us look at this objection. Who will be made infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the fifty-first event will take place in a given year, say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's

word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making infidels.—*Signs of the Times.*

#### THE JUDGMENT SCENE.

The great tremendous day's approaching,  
The awful scene is drawing near,  
When we shall see the great transaction,  
When Christ in judgment shall appear.  
The orbit lamps all veiled in sackcloth,  
No more their shining circuits run;  
The wheel of time stops in a moment,  
Eternal things are now begun.

Bright forked lightning dart the concave,  
Loud thunders roar from pole to pole;  
The heavens are shaking, the earth is quaking,  
While horrors seize the guilty soul.  
See nature stand all in amazement,  
To hear the last loud trumpet sound;  
"Arise, ye dead, and come to judgment,  
Ye nations of the world around!"

Seas, grave yards, and the tombs of marble,  
Give up their dead, both small and great;  
Now the whole world, both saints and sinners,  
Are summoned to the judgment seat.  
See Jesus on the throne of justice!  
With clouds of dazzling glory round!  
While countless armies of saints and angels  
With shouts, his glory far resound!

Bright glory streams from Jesus' presence,  
His chariot rolls on burning flame;  
The angels in their state attending,  
His order to their hosts proclaim.  
"Go forth, ye heralds, with speed like lightning,  
Gather my saints from every land!  
Those whom my blood from sin has ransom'd,  
And who prepared for glory stand!"

O, come, ye blessed of my father—  
The purchase of my dying love;  
Receive the crowns of life and glory,  
Which are laid up for you above!  
There's flowing fountains of living waters!  
No sickness, pain or death to fear—  
No sorrow, sighing, tears or weeping,  
Shall ever have admittance there!

But how will sinners stand and tremble,  
When Justice calls them to the bar?  
Those who have slighted his offered mercy,  
Their everlasting doom to hear.  
"Depart from me, ye cursed rebels!  
Of this ye have been warned full well;  
I waited long, from your hearts you drove me;  
Your chosen doom is the pains of hell."

The guilty souls, now struck with horror,  
With anguish throbbing in their breast;  
Are given up to pain and sorrow,  
No more to find a moment's rest.  
O sinner, heed this faithful warning,  
Return to Jesus while you may;  
He is waiting to receive you—  
Prepare, prepare for that dread day.

#### LETTER FROM MR. MILLER—HIS POSITION.

MY DEAR BROTHER HIMES:—

I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfilment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven, and earth, even in him.—This, Paul has told us, would be in the fullness of times, Eph. 1: 9, 10. The time, as I have calculated it, is now filled up; and I

expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparing to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest that not a few of our theological teachers are infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by infidels, blasphemers, drunkards, gamblers, and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul-stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us for evermore. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives



me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon; for Christ says, "So likewise ye, when ye shall see all these things, know that he is near, even at the door."—Now we have lived to see all the signs fulfilled, the time accomplished. "Watch, therefore: for ye know not what hour your Lord doth come."

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will.

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, even so come Lord Jesus."

WM. MILLER.

Low Hampton, March 25, 1844.

#### WHERE ARE WE?

PHILADELPHIA, March 28, 1844.

Dear Br. Tullock:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. 8: 14, for a year past, I have forborne to say anything through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming events, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time, which was between March 21, 1843, and March 21, 1844, is gone.

I now will come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion,—

1. Because the last event which was to take place in the 70 weeks, was the anoint-

ing of the MOST HOLY, or literally, THE HOLY OF HOLIES, the Sanctum Sanctorum.

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. 30: 25-31. "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. 8: 10-13, "And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin-offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin-offering, which he shed without the camp. See Heb. 7th to 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod, the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than thirty when he began his ministry, the 69 weeks must have ended in A. D. 26. Then 30 years, the Saviour's age when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 75 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks or 490 years, which is just where Ferguson's Astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to shake my confidence in it, in the least degree. If he was crucified in the spring of A.

D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing*. The sense and subject requires this meaning in Dan. 9: 27.—"He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event which ended in May, 1843, A. D., terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming of the Lord. I am the more convinced of this, from the fact that immediately on the expiration of that period as I have formerly shown, the Lord began to scourge *Jerusalem's desolator, Rome*, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th, will be put to death and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. 12: 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the pope, which took place March 27th, A. D., 1799. The papal government was abolished Feb. 15, 1798; but the pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation from the 12th chapter throughout.

J. LITCH.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—*Rev. xvii. 7.*



## ESSAY ON THE JUDGMENT.

BY J. D. HOW.

(Concluded.)

ing compassion and grace of his glorious Lord and Savior, and join in that song of the redeemed which shall thrill through all heaven. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing:" "for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth!"

3. What a scene of solemn and awful realities will that day discover to the enemies of God!

"Great day of consternation and of dread!"

O ye careless, ye presumptuous! suffer a word of exhortation. Prepare to meet your God. Of what avail then, will be all your vain boastings of no fear of death, or hell—shall I add, or even of the Almighty?—no regard for the entreaties, warnings, rebukes, and threatening, of God in his word—echoed and reiterated in tones of thunder in your ears, by his ministers and people; the significant admonitions of conscience, the strivings of the Holy Spirit, and the ominous dispensation of Divine Providence? What will it avail, that you have labored all your lives, and spent all your strength, and time, and talents, to cover up hell, and pile the whole tremendous mass of curses, and threatenings, and denunciations, of terror and wrath to come, from the "King of Kings, and Lord of Lords," upon the contracted limits of old Jerusalem and its inhabitants?

O the fearful responsibility of preaching "peace, peace," when God has not spoken peace; but positively declared that "there is no peace to the wicked!"

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." It seems that they will either think they had been doing very well—all that was required of them; or, that they never had an opportunity of doing those things, for the neglect of which they will be condemned. Will they then plead, in extenuation of their guilt, the fact that they had opposed revivals of religion, the doctrines of faith and repentance, as necessary to salvation; that they supposed they were ministering to His wants when they saw their fellow beings in trouble and distress on account of their sins, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" and used every effort in their power to soothe and lull their disturbed consciences

to sleep, and quiet their gloomy forebodings of future retribution, by crying "peace, peace," "ye shall not surely die;" while they charged all these apprehensions to an improper and foolish excitement, produced by the "fanatics" of the day—"the preachers of the doctrine of endless misery?" "O that they were wise, that they understood this, that they would consider their latter end!" May the Lord save us from such a course, and such a fate!

4. It will be a day of the eminent display of God's glory. "When the Son of Man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. He will then "come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 10; Eph. i. 6, 12, 14, 18. I think it is also evident, that God will be glorified by displaying his justice in the final condemnation of the wicked. For, if he was honored or glorified in the destruction of rebellious Pharaoh and his host: (Ex. xiv. 17, 18,) and if he is glorified in the preaching of the gospel, whether it is believed or rejected: whether its hearers are finally saved or lost;—as appears very obvious from Paul's remarks in 2 Cor. ii. 15, 16, it seems to follow as a rational consequence, that that glory will be more fully revealed when "all flesh shall see it together," and they are rewarded according to their works. Indeed, we are informed by the same apostle, (Rom. xiv. 10-12,) in allusion to this very subject, that "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And again: (Phil. ii. 9-11.) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The glory of God, then, is the grand point, to which all things are tending; the one great object, to which the eternal salvation, life, death, resurrection and glorification of the saints, are designed and adapted to contribute: and which the final exhibition of Divine justice, in the "everlasting destruction" of the sinner, "from the presence of the Lord, and from the glory of his power," will eventually be made to subserve. Now consider this, ye that forget God; and lest "the day overtake you as a thief" O, whilst the door of hope remains open, and mercy pleads—"turn ye, turn ye; why will ye die?" repent, and believe the gospel; and thus obey the injunction of the apostle: "Therefore glorify God in your body, and in your spirit, which are God's;" and be prepared with every holy being in heaven and earth, to pray like the Psalmist: "And let the whole earth be filled with his glory! Amen and Amen."

## A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion I lived a Methodist.

And now I stand, and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night, hope to come. For which hope's sake, bishop, I am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks. I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; But showed first unto them of—and at—and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having, therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished.—Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.

Signs of the Times.

## SECOND ADVENT—ITS PRACTICAL TENDENCY.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an ap-



peal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men: but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon made of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," &c. (Acts iii. 19, 20.) St Paul urges it as a threatening persuasive to love Christ,—"if any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" which, we are told, means, "let him be accursed; our Lord cometh." (1 Cor. xvi. 22.) He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12.) Also as an incentive to the mortification of earthly lusts,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Mortify, therefore, your members," &c.—(Col. iii. 4, 5.) "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." (Ti. ii. 11-13.) In Phil. iii. 20, Paul links it very significantly with spirituality of mind,—"for our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. For every condition, either in the Christian's or the worldling's life, this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) To the trembling souls, it says,—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii. 28.) To the dead sinner, it cries, with startling emphasis,—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii.

12.) In the mouth of the humble follower of Jesus, it has a language of triumph, like this,—"We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 2, 3.) Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connection, Matt. xxiv. 42-44; xxv. 13; Luke xii. 35-37; Rev. xvi. 15; 1 Thess. 5. 4-6; Rev. xxii. 7. Let him compare 2 Thess. i. 4-7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long suffering in the Christian heart. Hear the same writer in Hebrews x. 36, 37,—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry."

Hear James, also, chapter v. 7, 8,—"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Peter i. 7, 7; iv. 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv. 5, and 1 Peter i. 13; to ministerial fidelity and diligence in Matt. xxiv. 46; 1 Thess. ii. 19; 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2; 1 Peter 1-4; and against uncharitable judgment in 1 Cor. iv. 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)—So also to the Phillipians,—"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." (Phil. iii. 20.) Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but to all them also that love his (Christ's) appearing." (2 Tim. iv. 8.) And in Hebrews ix. 28, he says,—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a mo-

tive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take vengeance on his enemies? Are the righteous, in the instructions of the present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness and Advocate.*

#### 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.

#### 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.*

#### WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12s
Extract of a Sermon by R. Atkins,	04
Two Addresses of Wm Miller,	03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
A scriptural test of Saving Faith, by John Starkweather,	06s