

THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, MAY 4, 1844.

[No. 8.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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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.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry." *Advent Herald.*

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LECTURES.

Bro. Fitch, will Lecture on Sabbath next, at the usual hours throughout the day. We are deprived of the use of the College Hall, on Sabbath next, in consequence of its being occupied by the Firemen's Fair. At the time our paper went to press, the place of meeting for Sabbath next, had not been decided. Brethren were holding a consultation upon the propriety of erecting the Big Tent.

There will probably be a Lecture at the Hay Scales in Fifth street, as usual, on Sabbath morning at 9 o'clock.

The Lectures will be continued each evening in the week, except Saturday, at the Disciples church on Sycamore street, between 5th and 6th, at 8 o'clock.

The Lawrence street house has been given up to the society that had purchased it.

THE MEETINGS

Are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose. The friends in this place have been "exceedingly comforted by the coming of" Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear Saviour, with all that clearness, that has ever been peculiar to himself since he embraced the great truth. He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studying into it, with astonishment, to find nothing but plain Bible truth, put forth in its own simple, yet forcible language.

On Monday evening, we lectured at Cummingville. The people in that neighborhood are becoming so much interested, that the Methodist Episcopal house of worship was freely opened for us.

THE GREAT TENT.

This tent is now in the city, having been left here since the meeting was held in it last season.

We have received a letter from Bro. Himes, saying that he will sell it to the brethren at the west for three hundred dollars, and will himself own a share of fifty dollars in it, leaving two hundred and fifty dollars to be raised. If the friends will pay for it, we stand ready to go with it, where ever the brethren in the surrounding country will call for it, and pledge themselves to pay expenses. Friends from abroad that feel interested about it, can write to us.

Those friends that can aid in the publication of this paper, are requested to forward their funds as soon as convenient, as it is particularly needed at the present time. It is to be hoped that old subscribers who are in arrears, will forward their dues without delay.

Brother Stevens left here for the northern part of the state, on Wednesday morning last.

SPIRITUALISING.

We received a letter the other day, from some part of Indiana, saying, "Mr. — has requested me to send the enclosed dollar to you for the 'Western Midnight Cry.'" "I have" he continues, "read some of your views, but do not believe a word of it: still, I am surprised that every body, that can see the doctrine of a still future judgment, and coming of Christ, to be taught in Matthew 24: do not believe it. If I could see any thing in that chapter remaining to be fulfilled, I should feel solemnly bound to embrace the views of Mr. Miller." He might as well have said, if I believed the Bible meant what it says, I should be an Adventist. It seems to us that a man of sense, should reason thus. If God in his word does not mean what he has expressed, all the men under heaven cannot tell what he does mean; for they are not more wise than he is. If the Bible does not mean what its language expresses, it is not what it claims to be—a REVELATION; and if it is not a revelation, we can never know its meaning until the God that gave it, gives a revelation of "principles of interpretation" whereby we may understand it. But the Bible is a REVELATION; as is proved by all the prophecies relative to the first advent, being literally fulfilled; strikingly so! Therefore such texts as the following in Matt. 24: will be literally fulfilled.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

CHRISTIAN HERALD.

This paper is published in Exeter, N. H., and if we mistake not, about a year since, it lent its influence, partially at least, in favor of the Second Advent doctrine. In the number for March 28th, there are upon one page fifteen editorials, and six of them, in some way, caution their readers against the Adventists; not upon the ground that they do not love Christ, or his appearing; but principally because *their time was gone by*. One of its editors, who used to preach the Second Advent doctrine because the Bible taught it, not long since gave his reasons for abandoning it, which were that he had been examining standard authors.

To show how this editor can now blow hot, and cold, with the same breath, we give two extracts from the number above alluded to. After telling his readers that about 50 Adventists have withdrawn from their church in Haverill Mass., he says:

"The church has come out of the fire purified; having learned a good, but dear bought lesson by the things they have suffered. No people have treated '43 lecturers, so liberally as we have, and no class of churches have suffered so much. This cannot be disputed. Let it be a good lesson to all."

In another article, same page, after speaking of some brethren in Boston, who have for some time worshiped with the Adventists, making an effort to revive their old church organization, he says,

"In this I rejoice, and bid them God speed in their efforts. It will give me great satisfaction to co-operate with them in sustaining the christian cause in Boston. We are brethren, and the cause is the same, and why should we differ?"

Among all these fifteen editorials, and warnings against Second Advent believers, there is not one single word of encouragement for the believer in Jesus, to "look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ." And yet he calls loudly upon his brethren to "Come back!" "Come back to what?"

L. Q. The "Western Christian Advocate" *alias* "Methodist Advocate," *alias* "Christian Calumniator," in the last weeks number, is out against the Adventists with its usual arguments, why they should not expect the Saviour now; the sum of which is, J. V. Himes, says the time is past, and we have no other time to look to. Furthermore, those that opposed the doctrine of the advent in 1843—did not look for Christ during that whole year, have proved themselves "the wise ones" and shown the unspeakable folly of those that did look for him. Again, he tells us, though he may have said hard things, the New York Courier, has said harder ones, for they recommend that we "go about some honest business, and stop playing the fool," &c. We cannot say that we are surprised, that the "prince of this world" should manifest an unwillingness to abandon to its rightful heir, a kingdom that he has so long possessed; and as he hears the cry, "Prepare the way of the Lord," that he should issue the charge of "dishonesty."

This editor ought now, in order to carry out his principles, to issue an edition of Elder Jones's prayer, "O Lord, I thank thee that I, and so large a congregation, are permitted to tread upon the last sands of Miller's predicted time of thy coming to burn up the world," and then add, "O Lord, I would now thank thee to stay away altogether." Amen.

MATTHEW, 24TH AND 25TH CHAPTERS.

Holding views upon this portion of God's word, different in some respects from many of those brethren that have written upon it, is an apology for so long delaying the publication of ours. In accordance with oft repeated requests of brethren in this place, and to redeem our promise, we now *briefly* present these views, as the writings of brethren Storrs, Bliss, Miller, and others, render it unnecessary to remark at any considerable length, upon many of the passages in these chapters. Before proceeding, we will here make mention of a rule that seems to be observed in all the prophetic writings; which is, that before entering upon the prophetic history of God's people, the character of the worldly government under which they are living, or by whose hands they are to suffer, is described, or alluded to as having been described. See Rev. 9th, 10th and 11th chapters; 2 Thes. 2: 8; Deut. 28: 48-51; Dan. 11th and 12th chapters, and Rev. 18th and 19th chapters, &c.

Ver. 1. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the Temple."

The Bible being a very honest book, we shall endeavor not to twist the language out of its place, any more than men naturally would the conversation of an honest man, "Jesus went out, and departed from the temple." This is certainly understood—Jesus had been at the temple, and was now leaving. As he was thus leaving, "his disciples came to him" with a specified object, "to shew him the buildings of the temple." If the mind of Jesus had been no more expanded than that of his disciples, he would have probably been content to gaze at the temple, and remark upon that alone; but in the room of this he replies,

Ver. 2. "See ye not ALL THESE THINGS? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

"An evident reference to the destruction of Jerusalem," says one; Where such evidence is, we know not, while we do know that there is evidence of a more extended reference—to "all these things." In Luke 21: 6, "as for these things which ye behold." In Mark 13: 2, the language is more limited, but the same impression is made, as may be seen from the verses that follow. If asked what further evidence we have, that Jesus alluded to a more general, and wide spread destruction, than the city of Jerusalem by the Romans, we answer: The disciples understood the expression "all these things," as referring to a destruction to take place at Christ's Second Coming.

Ver. 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"

Says one, "they were probably mistaken, and asked an improper question." We reply, that Christ never answered an improper question till first corrected.—For example see Matt. 22: 28, 29. "Whose wife shall she be of the seven?" "Ye do err, not knowing the Scriptures, nor the power of God." They had asked an improper question. Here the case is different, and Jesus proceeds to answer their question, "When these things," (his Second Coming and the end of the world) should be; which they wished to have answered in such a manner that there might be no mistake in their understanding of the time when, by the additional testimony of "the signs of these things." The question is a proper one; therefore use the following precaution:

Ver. 4. "Take heed that no man deceive you."

Neither God, nor his word, will deceive you; but man may do it. This is a precaution that the disciples urged upon the consideration of the people in after days. Eph. 5: 6, "Let no man deceive you with vain words."—Some say it makes but little difference what we believe if our hearts are only right. The apostle says, "because of these things (being deceived with vain words) cometh the wrath of God upon the children of disobedience." Col. 2: 8, 18. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men after the rudiments of the world, and not after Christ." "Let no man beguile you of your reward," &c. 2 Thes. 2: 3. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition!" The apostle here, has under consideration, the same subject that Christ had when he said, "Take heed that no man deceive you." The deception will lie in the effort of men, to make it appear that Christ's coming took place at the destruction of Jerusalem; which could not be the case, as the falling away had not then taken place, nor had the man of sin been revealed.

Ver. 5. "For many shall come in my name, saying, I am Christ; and shall deceive many."

There is no account of many such arising before the destruction of Jerusalem: Some accounts say there were few, others, only two; which last has the best evidence to sustain it: While many false Christs did arise after the conversion of Constantine, and before the rise of Papacy.

Ver. 6. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

What end? "The end" is an abbreviation, and refers to something. If there had been no end defined, we should have been at a loss to know what "end" was referred to: But we are spared that difficulty; for in the last clause of verse 3, "the end of the world" is plainly mentioned; and it would be contrary to all usage, of either Scripture or modern language, to make this abbreviation, "the end" refer to any other end, when there is no other defined, in connection with the subject. There were to be "wars and rumors of wars," in the first of which, Jerusalem was to be overthrown, but the end of the world was not to come then. Those wars concerned the government under which they were living, and were waged by the barbarians in the fourth century, and continued, till in A. D. 483, the Roman Empire had been severed into ten parts, or kingdoms, thus fulfilling the prophecy of Daniel 2: 41, 7: 24.

Ver. 7. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

As many as four nations, and kingdoms were, according to this text to be involved in war, which never was done between the time of this prediction, and Jerusalem's destruction. Neither is there any account of but one earthquake, and one famine, in the same period

while these events did all literally take place, before the Pagan Roman government was overthrown.

Ver. 8. "All these are the beginning of sorrows."

So far from bringing "the end" about which they were so deeply interested, these wars, &c., were to pave the way for the revelation of "the man of sin." "The abomination of desolation," the beginning of that power which was to lay waste, and desolate the church of God, as no power on earth ever had done, or ever should do.

Ver. 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake."

They were not scattered among all nations till long after Jerusalem's destruction, that being among the first, of a train of events, that drove the disciples out into all the world. Neither were they killed at the destruction of Jerusalem, for the most authentic accounts are, that every christian escaped in that siege. The first killing of christians, was in the days of Nero, about three years before the destruction of Jerusalem: The second general persecution, was under Domitian, about eleven years after that event, when many more suffered martyrdom, than in Nero's time. Then followed the other persecutions under the Roman Emperors, making up what is generally denominated by historians, the "ten persecutions," reaching to the days of Constantine, in the fourth century. These ten persecutions, fulfilled the predictions, "Ye shall be hated of all nations," and they "shall kill you."

Ver. 10. "And then shall many be offended, and shall betray one another, and shall hate one another."

When a profession of religion was rendered popular, as it was in the days of Constantine, jealousies began to exist, and consequent hatred sprang up. Previous to this time, to profess to be a follower of Jesus, was to make themselves liable to confiscation of goods—and to suffer every conceivable indignity; while their lives were in constant peril. Now, they were taken out of this degradation—their leaders placed in offices of trust and profit, and escorted from one part of the Roman Empire to the other at the public expense. Here, the falling away began: Here, the discovery was made, that Christ had come—that his kingdom was a spiritual one, &c. No such teachings being found on record before that time. Never has the church given evidence of purity of heart and life, only in the time of her trial. No greater calamity ever has, or ever can, befall the church of God, than such a state of prosperity as renders her popular with the governments of this world. Indeed, not one particle of evidence can be produced, that God has ever owned such a church, as his. All was union and love, while they were enduring trials. That love waxed cold, when earth was rendered more desirable than heaven.

Ver. 11. "And many false prophets shall rise and shall deceive many."

The same may be said of these false prophets, (or teachers) that has been said of the false Christs, v. 5. Their numbers were few until the times above alluded to.

Ver. 12. "And because iniquity shall abound, the love of many shall wax cold."

While no motive could induce them to be anything but honest with each other, they loved as children; but now, being patronised by a wicked human government, they learn by degrees, to adopt its iniquitous policy.

Ver. 13. "But he that shall endure unto the end, the same shall be saved."

In the midst of all this "iniquity" love of the world" and consequent "falling away" from true faith in Christ; the soul that resists all these unholy influences, "steadfast in the faith," enduring to the end, the same shall be saved. What end? We still have but the one "end" defined: "the end of the world." "But," says one, "this cannot mean, being faithful until the end of the

world, for millions of the faithful are already dead, and that end has not yet come." The following thoughts have suggested themselves to our minds, upon this text. Rev. 2: 10. "Be thou faithful unto death, and I will give thee a crown of life." Not *until*, but *unto* death: Be faithful, though called to suffer death; for "the devil will cast some of you into prison" and some of you may be called thus to suffer. Again, Heb. 12: 4, "Ye have not yet resisted unto blood, striving against sin." It is made the Christians business "to wait for his son from heaven"—to "look for, and haste unto, the coming of the Son of man"—to "watch for his Lord's return" and the consequent end of the world; this is his solemn duty—his happy privilege; and if faithful in his calling, enduring unto the end, he shall be saved. It is no where made the Christians duty to wait for death: this would be looking for the devil, and not for Christ; for the devil "hath the power of death." Looking for Christ, and eternal life, is our appropriate work; and if, in thus looking, we fall "asleep in Christ," we shall awake when he comes to reward his servants, thus having been found faithful unto the end of the world. Let it be remembered that there is no promise of reward, till the "seventh angel sounds and the kingdoms of this world become our Lords," Rev. 11: 15—18. The faithful put not on immortality till "the last trump," 1 Cor. 15: 51—53.

What is the sum of the feelings, and calculations of the brave soldier, as he enters the field of battle? He does not go for the purpose of meeting death: Victory! Victory!! is his cry. Upon this, he is intent; nor does he mean that death itself, shall rob him of its laurels. So the Christian soldier starts for glory—not for the grave—not to be content with marching into the dominions, and being placed forever under the power of an enemy that has been conquered by the captain of his salvation. He desires "not to be unclothed, (to die) but to be clothed upon, with his house which is from heaven." The Coming of Christ! The Resurrection! The end of a world filled with sin; and the beginning of one where there is "no more curse" is his bright and joyous hope—his constant theme. There is but one place—one point of time given in the Bible, where all the faithful, from Abel, to the last saint that is sealed for heaven, realises these hopes. That is the point where time ends, and eternity begins; the coming of Christ, and the end of the world." The only end, that is fixed as an object of the Christians faith—an end, to which we are bound to endure, whether we sleep awhile in Christ, or are "alive and remain" when he comes.

Ver. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

He here ends the history of God's people, as connected with the then existing, persecuting power. Ending their probation before "the end of the world," the topic most likely to interest Gods people living in that age, was the fact, that the same glad tidings of a kingdom to be set up at his second coming, and end of the world, which he was then preaching to them, should be proclaimed throughout the world for a witness (not to each individual, but) to all nations, then, when that is accomplished, the end of the world shall come. It is to be the gospel of the kingdom: not of faith and repentance alone, without any kingdom. The whole chain of events, connected with God's people under the Pagan form of the Roman government, is here closed up, and referred to judgment day, at the end of the world.

Those who contend for the expression "end of the age" or "dispensation" being meant in ver. 3, must see from this verse, that the end of the gospel dispensation is referred to.

Ver. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."

What abomination? Not Antiochus Epiphanes, (the

abomination of Professor Stuart;) for he had been dead almost 200 years; while this was yet to be seen. "When ye shall see." We are told, that this abomination, &c., was the Roman armies around Jerusalem, but where is the proof? We are pointed to Luke 21, 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This abomination, was one that was to stand in the holy place: in the temple, and an army, could not do this—much less armies. Different things are referred to, in these two texts, as may be easily seen. Verse 15, agrees with 2d Thess. 2: 4, "So that he, as God, sitteth in the temple of God, &c." A reference to the prophecies of Daniel, will best settle what the Saviour, here refers to. We there find that the first place in the whole book, in which the abomination of desolation, is spoken of, as such, is in chap. 11: 31, "And shall take away the daily, and they shall place the abomination that maketh desolate." Another abomination, bears rule, until THE abomination is placed, or "stands in the holy place." If we are told that the Saviour refers to chap. 9: 26, 27, let it be remembered that the terms there used are in the plural; abominations, and that both of them were to "overspread" after the destruction of the city, (Jerusalem) and the sanctuary, (the temple in Jerusalem): and as we have seen from chapter 11: 31, "THE abomination that maketh desolate," is not placed, till the other is taken away. The abomination spoken of in the last quoted text, is Papacy, holding the civil power, or having power to desolate: Here, appears to be a reason, why the term "transgression of desolation" is used in chapter 8: 13: The Papal power is there referred to in its whole duration, embracing a period after, as well as before it had power to desolate with the sword. In these periods it was a transgressing, but not a desolating power. As further evidence, that Christ refers to the rise, and establishment of this power in verse 15; see Daniel 12: 11, where the last particulars relative to the abomination that maketh desolate, are "spoken of by Daniel." There we are told, that the duration of that power is 1290 days, and that in a period of 45 days longer, Daniel shall stand in his lot. In the preceding verse, the prophet assures us, that a certain class called "the wise" shall understand. Jesus, now points his disciples to the history and duration of this power, as given by Daniel, and says, "whoso readeth LET him understand." What is he to understand, unless it be what he reads in the prophecy of Daniel, relative to "the abomination of desolation?" Understanding the duration of that power, inasmuch as its length is given, is not a matter of small import. It was an absorbing part of the topic, to Daniels mind. How long the vision? How long shall it be to the end of these wonders? O, my Lord, what shall be the end of these things? Were questions over which this man of God wept, fasted, and prayed. No good man, can fail to be interested in the time when "these things" shall be; especially when he sees that time given, and reads from the words of Jesus his authority, not only for himself, but for all that "readeth" to understand. It is not my purpose here, to show where those 1290 days begin—the scripture proof that they are the representatives of so many years, and where they will consequently end; as that is a matter that every interested person will look into for themselves. It would seem that Jesus could hardly have given a more pointed answer to the question, "When shall these things be?" than he has done in this 15th verse. Having introduced this papal power, which had its rise towards the middle of the sixth century, he then proceeds to give the history of God's people, as connected with it.

Ver. 16. "Then let them which be in Judea flee into the mountains."

So far from the Jews being gathered into that land, and Christ reigning over them before "the end" spoken of, or so far from verging toward such a state of things, when the Papal persecuting power shall have arisen,

you must flee—not only those that are in Jerusalem, but in Judea. The Papists did persecute Christians out of that land.

Ver. 17, 18. "Let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes."

This is the period in the history of the church, in which she was driven by this power into the wilderness. See Rev. 12: 6, 14. The text presents a brief, but true picture, of the situation of God's people, while the so called "Holy Inquisition" was in successful operation.

Ver. 19. "And wo unto them that are with child, and to them that give suck in those days."

The indignities offered to females, and the treatment of those in circumstances here described, may be read in "Fox's Book of Martyrs." It is very questionable whether this text ever had anything like a literal fulfillment at the siege of Jerusalem.

Ver. 20. "Pray ye that your flight be not in the winter nor on the Sabbath day."

While this power is desolating the church, pray that the sanctity of the sabbath may be preserved inviolate, and that you may find a secure retreat during the inclemency of winter. The vallies of Piedmont, and mountains of Pyrenees, and other similar places, did afford them such retreat in winter seasons.

Ver. 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor never shall be."

Christ was here telling his disciples, the tribulations through which they, or those that followed him, would have to pass. It was not a tribulation for the Jews; therefore the destruction of Jerusalem cannot be referred to, for Christians all, or nearly all, escaped—none but Jews perished. The Saviour here points to the greatest tribulation, through which God's people would ever pass, from the beginning to the end of the world.

Let the individual that has been in the habit of referring this verse to the tribulations at Jerusalem's fall, look at the following comparison:

Destroyed at the siege of Jerusalem, wicked Jews,	1,100,000
Destroyed under Papal rule, Innoc't Chris'n,	50,000,000

But, says one, the tribulation at the siege of Jerusalem was greater than ever known in the same length of time. Even this is questionable when the ancient Jewish wars are taken into account; but the text has nothing to do with the duration of the tribulation, for that has been settled in verse 15; but with its magnitude.—Still 1,100,000 wicked Jews, such as crucified the Lord of life and glory, are worth more than 50,000,000 of God's saints, to those who seem determined to rob God's people, if possible, of their glorious hopes, by wasting his precious promises upon Jews, and Jerusalem. The following position is therefore taken by some: It was a greater tribulation, from the more cruel manner, in which the Jews suffered. Let such bear in mind, that the detailed history of Jerusalem's destruction, furnishes no parallel of sufferings, when placed by the side of Papal persecutions. Torn piecemeal upon racks—broken upon wheels—their flesh pulled from their bones with red hot pincers—their flesh perforated with pitch and set on fire—chained to wild beasts that were let loose—sewed up in sacks with poisonous serpents—their eyes bored out with augurs—hung—whipped—imprisoned—burned—roasted—boiled alive—thrown upon spikes—drowned—shot by thousands—scalped—limbed—starved to death, &c. &c. All these modes of cruelty, and more, were practiced by Papists. The history of our world does not furnish a history of a tribulation for God's people that equals it, and God's word declares it never shall.

Ver. 22. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

What days? Those pointed to in the 15th verse, which Jesus says, those that read, may understand. The

days that reach to the cleansing of the sanctuary—Daniel standing in his lot. For the language of both Jesus, and Daniel, imply an understanding of the rest of the days, as well as of the 1290, one being an answer to the question, "How long to the end of these wonders?" and the other to the question, "When shall these things be?" viz: "Thy coming and the end of the world." Those (2300 or 1335) days (years) were to be shortened 45 years, for the elect's sake—that they might examine the latitude and longitude in prophecy, in which they were situated, and better prepare for their glorious Rest. At the close of the last century, the papal power ceased to desolate with the sword; since which time, it has been a "transgression of desolation." Had their civil power been continued to them, no flesh (of the servants of God, for they were the ones that were to suffer,) would have been saved.

Ver. 23. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not."

Then, at the time of the shortening the days of desolation, if any man shall say, Lo here, &c. The doctrine relative to Christ's Second Coming, prior to the dawn of the present century, has been tolerably uniform—which was, that Christ would not come again till he came to judge all men at the last day; or in the language of the articles of faith, in the Methodist Discipline, Art. 3, "Christ did truly rise again from the dead, and took unto him his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he returns to judge all men at the last day." Is this doctrine held now? Far from it! Those that carry such articles of faith in their pockets, are crying out, Lo here, Christ comes to a man when he dies—when he is converted—when he is sanctified—when he is afflicted—when he is blessed; in short, almost every thing, good, bad or indifferent, is now, with many, a coming of Christ. If Christ comes to any man under any of the above circumstances, why has not the Bible told us so? Does Christ indeed come to a man when he dies? Who holds the power of death? Let Paul answer, Heb. 2: 14, 15, "That through death he (Christ) might destroy him that had the power of death, that is, the devil; and deliver them, who, all their life time through fear of death, were subject to bondage."—In the room, then, of Christ coming to a man when he dies, the devil comes, and binds him, and when Christ does really come, he delivers the man. A sad state of things this, when the coming of the devil, is advocated, and published too, as the coming of Christ. What are we to say to those that advocate so many comings of Christ? Simply this, "believe them not;" that is all we have to do.

Ver. 24. "For there shall arise false Christs, and false prophets, (teachers,) and shall show great signs and wonders; inasmuch that if it were possible they shall deceive the very elect."

The arts of Jesuitism, and Mahomedanism have, in the last half century, been carried to a high pitch.—False teachers, have given great signs—evidences of powerful revivals, while they have lived after the flesh. Many have been thus deceived, while they have judged the word of God by men, and not men by the word of God. "False Christs." The German states alone have furnished 200 of these, within 50 years, or since the shortening of the days.

Ver. 25. "Behold, I have told you before."

It shall be the same as it was under the other desolating power, of which I have told you before, ver. 5, 11.

Ver. 26, 27. "Wherefore if they shall say unto you Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not: for as the lightning cometh out of the east, and shineth even unto the west; SO shall also the coming of the Son of Man be."

If any man attempts with his Lo, here, or Lo, there, to convince you that Christ is at Nauvoo—in a Nunnery—at Lebanon, Jerusalem—and try to persuade you to

make a pilgrimage to find him, "go not forth," for when he comes "the second time, without sin unto salvation, it will be as the lightning.

Ver. 28. "For whosoever the carcass is, there will the eagles be gathered together."

This language is understood by comparing it with three other texts, 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven [like the lightning] with a shout * * * and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up * * * to meet the Lord in the air." Luke 17: 34-37, "I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left * * * And they answered and said unto him, where, Lord? [shall they be taken to] and he said unto them, whosoever the body is, thither will the eagles be gathered together." John 12: 26, "Where I am, there shall also my servant be." As the eagle is drawn by instinct to his prey; so, naturally, when Christ comes, will his people rise to meet him.

Ver. 29. "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The same signs are predicted in Isa. 13: 10; Ezek. 32: 7, 8; Joel 3: 15; Amos 8: 9; Mark 13: 24, 25; Luke 21: 25; Rev. 6: 12. The text has had a literal fulfilment, in "the dark day and night" of May 19, 1780, and in the "falling stars" of November 13th, 1833. For the full particulars of these signs, let the reader consult H. Jones's "Modern Phenomena of the Heavens," published in New York. These signs commenced "immediately after the tribulations of those (1290) days," or as in Mark 13: 20, "In those (1290) days." The first of the predicted signs, the darkening of the sun, occurred in the above period, eighteen years before the 1290 days were ended, and after, the greatest part of the tribulations had been passed. No record of any event, that will answer the prediction in the text, can be found in the archives of any nation under heaven, as having transpired before the year of our Lord 1780. We are of opinion that the whole text is not yet fulfilled; for the "powers of heaven" being shaken, seems to be the same thing, as, "the heavens departing as a scroll when it is rolled together," Rev. 6: 14, both being named as the next event after the falling of the stars."

Ver. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

What this "sign of the Son of man" is, we are not told; and we can find nothing in Scripture answering to the sign itself, unless it be in Rev. 15: 1, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Although the sign is said to be seen in heaven, yet it affects men upon the earth, as is seen from the effects of the first of these seven plagues, Rev. 16: 2, "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." It is a sign that produces great mourning like that named in our text; and it also introduces the seven last plagues, which when accomplished, must leave the earth with "no more curse." Daniel 12: 1, seems to refer to the same time, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The sign of these events is found in the last verse of the previous chapter, where the prophet closes his vision with a brief account of the destruction of the Papal power, as he has done in all the rest of his visions, previously given

"He shall come to his end, and none shall help him." His destruction may, be, this sign. What a scene! When ALL the tribes of the earth mourn? And what possible circumstance can cause such mourning, unless it be, the taking of God's people from the earth, and the full knowledge of the fact, with those that are "left," that Christ is now coming to take vengeance upon them that know not God, and obey not the gospel, &c.; while their doom is already, eternally sealed? "And they shall see the Son of man coming in the clouds" personally, and visibly, see Rev. 1: 7; Acts 1: 9-11; John 14: 3; 1 Thess. 4: 16; 2 Thess. 1: 7; Matt. 16: 27; Mark 13: 26; Job 18: 26, 27, &c. &c.

Ver. 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

"With a trumpet and a great voice," as the margin reads; thus harmonizing with 1 Thess. 4: 16, at which time "the dead in Christ" arise. Also with Rev. 11: 15-18, when the righteous are rewarded, and the wicked destroyed. Rev. 10: 7, when the mystery of God is finished. 1 Cor. 15: 52, 53, When the saints put on immortality. Mat. 13: 41-43, "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then, shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Christ has now answered the question, when shall these things be?—The destruction of the world with the wicked; and the deliverance of God's people. It is to be at the end of the days "spoken of by Daniel the prophet," as is the privilege of all that read, to "understand." He has furthermore, answered the question, "What shall be the signs of thy coming, and the end of the world?" Those signs have been literally fulfilled within the present generation, and never before.

Ver. 32. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

No more surely does the budding figtree portend the approach of summer, than these signs prove, that "the Coming of Christ, and the end of the world" is nigh. These signs, as we learn from Luke 21: 28, are to be hailed by the people of God, as the bright harbingers of their coming redemption.—That redemption for which all creation has been groaning since the earth was cursed with sin.—The redemption for which God's people wait while they groan, (Rom. 8: 23,) and which they know, is nigh when these signs appear. How delightful to the weary pilgrim, who has journeyed through a long night of darkness and dangers, is the first evidences of the morning's dawn! When the chilling autumnal frost has seared the dewy leaf, and the bleak winds have torn the mantle from those green clad bowers, once so lovely; and scattered them to the rude sport of every gale.—When the wild storm has swept o'er hill and dale—meadow and fertile field—robbing the beast of its pasture—the fowl of its basking place, and the insect of its flower: The ice has bound the once cooling, refreshing stream, and snow and sleet covers mountain and plain, bespatters the windows of the pilgrim's cottage, forming the rough music that lulls his senses, and causes him to slumber. O when thus a "weary winter's past!" With what inexpressible joy do we hail the first tokens of approaching spring! How closely examine the frozen branch, to see whether a bud is really putting forth! When the sun pours forth its warming rays, and the songster once more perches on the bough, to try anew its almost forgotten strains of nature's music; Then, the glad pilgrim looks up and smiles,—the housed urchin bounds across the fields, while shout answers shout, "The Summer is nigh!" "THE SUMMER IS NIGH!!" THE SUMMER COMES!!! So, O my soul, restrain, for a brief moment, the joy that now almost

breaks these walls of clay! The budding signs of the kingdom have put forth, the leaf is nearly grown. Earth's chilling winter is nearly done. Hallelujah! The answered shout, Behold he comes! is heard. Darkness begins to vanish, as from the word, a blessed light is seen. What wait we for, but the trumpet's voice, to break up the icy fetters which bind the pious dead; and the judgment storm, to sweep its rude fragments all away? Thus, O then! When the chiefest among ten thousand appears! The rest is FELT—not expressed. Brightly anticipated now, but soon realized. Come Lord Jesus, come quickly! Even so, Amen!

[TO BE CONTINUED.]

HERE IS NO REST.

Here o'er the earth as a stranger I roam,
Here is no rest—is no rest;

Here as a pilgrim I wander alone,
Yet I am blest—I am blest;

For I look forward to that glorious day,
When sin and sorrow will vanish away;
My heart doth leap while I hear Jesus say,
There, there is rest—there is rest.

Here fierce temptations beset me around;

Here is no rest—here is no rest;
Here I am grieved while my foes me surround;
Yet I am blest—I am blest.

Let them revile me and scoff at my name,
Laugh at my weeping—endeavor to shame;
I will go forward, for this is my theme:
There, there is rest—there is rest.

Here are afflictions and trials severe;

Here is no rest—is no rest;
Here I must part with the friends I hold dear;
Yet I am blest—I am blest.

Sweet is the promise I read in his word;
Blessed are they who have died in the Lord;
They will be called to receive their reward;
Then there is rest—there is rest.

This world of cares is a wilderness state,

Here is no rest—is no rest;
Here I must bear from the world all its hate,
Yet I am blest—I am blest.

Soon shall I be from the wicked released,
Soon shall the weary forever be blest,
Soon shall I lean upon Jesus' breast,
Then there is rest—there is rest.

DR. CAPADOSE.

From the "Conversion of Dr. Capadose, a Jewish physician of Amsterdam," written by himself,—published by the American Tract Society.

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comeliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies as touching the gospel, for your sakes," they are also "dearly beloved, as touching election, for the fathers' sakes; for the gifts and calling of God are without repentance."—Rom. 11: 28, 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11: 30, 31.—Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for

his glory; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11: 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thee and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from among all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.—And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do to thee good, and multiply thee above thy fathers." Deut. 30: 1—5. Yes, the Lord is faithful. It is by an oath he promised Abraham that his posterity should one day possess Canaan "from the river of Egypt to the great river, the river Euphrates;" Gen. 15: 18; Exod. 23: 31; Gen. 26: 3; Ps. 105: 9; and that this possession should be "forever;" Gen. 13: 15. an everlasting possession; Gen. 17: 7, 8; "forever," 2 Chron. 20: 7. Behold the great promise, that, until now, has not been accomplished!

[As the promise is not yet accomplished, and was to Abraham personally, and his seed, which is Christ, Abraham must be raised from the dead to receive it. Ed.]

Israel, it is true has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, "Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it (the country) but a little while," Isaiah 63: 17, 18.

This promise of perpetual possession has not yet been fully accomplished; but it will be. Yes, it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule "from sea to sea, from the river to the ends of the earth." Ps. 72: 8. Yes, it will be when the Almighty shall return unto Zion, and shall dwell in the midst of Jerusalem; when "Jerusalem shall

be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, "Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and in righteousness." Zeph. 3: 3, 7, 8.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." Jer. 31: 17, 27, 28, 38, 39, 40.

Ah! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands; miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah: his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth!

After bringing forward an array of prophetic testimony, and applying it to the circumstances connected with the first Advent, he proceeds as follows:

When you have thus united all these fea-

* Rachel weeping for her children that were dead. "They shall come again, &c." of course, at the resurrection, in the New Earth, when Abraham, and with him, every christian, is to receive the promise. Jer. 31: 15-17. Ed.

tures of the promised Messiah, which the Almighty has traced so clearly, so distinctly, to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests; open, O my dear brethren in the flesh, open the New Testament, praying God to enable you to examine its contents with a sincere desire to know the truth! and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore *who will soon come in glory with his holy angels.*—*Then* Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel; “for, ‘I will cause the captivity of Judah, and the captivity of Israel, to return,’ saith the Lord, ‘and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.’” Jer. 33: 7, 8.

“And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, *and shall reign with him a thousand years.*” Apocal. 20: 4—6.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Apocalypse, 22: 17. Amen!

The foregoing pages contain the doctrine of “*Adventists*,”—“*the faith once delivered to the saints.*” This is what the world calls “*Millerism.*”

This pamphlet is issued by the “*American Tract Society*,” an institution, under the auspices and superintendence of the different evangelical denominations of our country. See, the inconsistency of our churches! They denounce *that* from their pulpits, which, by their presses, they endorse—pronounce orthodox—declare to be the teachings of the Bible.

Here, the restoration of the Jews, and the Millennium, anterior to Christ's second and final coming, is inferentially pronounced HERESY.

And, that coming, we are told is near. “— who will soon come in glory with his holy angels. *Then*, Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel.”

☞ Mark! all this, is to be AFTER Christ comes in glory with his holy angels—by their own admission.

*Here is the 1000 years Millennium,—after Christ comes in glory with his holy angels.

“When the Son of man shall come in his glory, and all the holy angels with him, *then*, (and not till then—most certainly not,) shall he sit upon the throne of his glory.” Matt. 25: 31 J. H. W.

THE SIGNS OF THE TIMES.

When from scattered lands afar,
Speeds the voice of rumor'd war,
Nations in tumultuous pride
Heav'd like ocean's roaring tide;
When the solar splendours fail,
And the crescent waxeth pale,
And the powers that star-like reign,
Sink dishonor'd to the plain;
World! dost thou the signal dread?
We exalt the drooping head,
We uplift th' expectant eye,—
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail.
Bridegroom of the weeping spouse,
Listen to her longing vows,
Listen to her widow'd moan,
Listen to creations groan!
Bid, O bid thy trumpet sound;
Gather thine elect around;
Gird with saints thy flaming car;
Summon them from climes afar;
Call them from life's cheerless gloom,
Call them from the marble tomb,
From the grass-grown village grave,
From the deep dissolving wave,
From the whirlwind and the flame,
Mighty Head! thy members claim.
Where are they whose proud disdain
Scorn'd to brook Messiah's reign!
Lo, in waves of sulph'rous fire
Now they taste his tardy ire,
Fetter'd till th' appointed day,
When the world shall pass away,
Quell'd are all thy foes, O Lord;
Sheath again the dreadful sword,
Where the cross of anguish stood,
Where thy life distill'd in blood,
Where they mock'd thy dying groan,
King of nations plant thy throne;
Send thy law from Zion forth,
Speeding o'er the willing earth—
Earth, whose Sabbath glories rise,
Crown'd with more than Paradise.
Sacred be the impending veil!
Mortal sense and thought must fail,
Yet the awful hour is nigh,
We shall see thee eye to eye.
Be our souls in peace possessed,
While we seek thy promised rest,
And from every heart and home
Breathe the prayer, O Jesus, come!
Haste to set the captive free;
All creation groans for thee.

CHARLOTTE ELIZABETH.

OUR POSITION.

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this, those who have thus prophesied, have prophesied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843, and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed “*cunningly devised fables*” respecting “*the power and coming of our Lord Jesus Christ*,” but have the testimony of those who were “*eye witnesses of his Majesty*,” and in addition to that, “*a more sure word of prophecy*, whereunto ye do well if ye take heed” until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seamen, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted by *all the standard Protestant commentators*, reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfilment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fullness of times, at the setting up of God's everlasting kingdom;

and admit that we have been as much mistaken in the date of those several events, or in the computation of time, since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1-3,) when he says, "I will stand upon my watch, and sit upon my tower; and will watch to see what he will say unto me, and what I shall answer when I am reproved;" or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry" [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of prophetic time, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Heb. x. 36-39. "For we have need of patience, after ye have done the will of God, that ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom taries—Matt. xxv. 5, to which the kingdom of heaven should be likened when that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken;" and the Lord should come in a day they looked not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, who when their "judgment now of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets, when the scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (Ezek. xii. 23,) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of 2 Peter iii. 4., might inquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming

of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonishes us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding that when he cometh and knocketh they may open unto him immediately." To wait implies a passing by of the time, for till that we do not wait. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the Coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its literal acceptance: for not one jot nor tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and the church, to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said in that day, Lo this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who wait and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, and say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts should be overcharged with surfeiting and drunkenness, and that day come upon us unawares.—*Advent Herald.*

ROME.

The arrival of the "Acadia" at Boston, on the 21st ult., furnishes the following item of news from Rome as given by the "Daily Times."

ITALY.—The last letters from Italy are full of accounts of the armed band which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and it is said that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The Duke of Modena, who is greatly alarmed by the reports circulated of an expedition prepared by the emigrants, has demanded assistance from Austria. The military commission, which has been for some time sitting at Bologna, has determined its sittings. All the sentences have been sent under seal to Rome.

The leading Italian political refugees in Paris have been sent for the prefect of Police and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy. General Pape, expressed his indignation at the proceeding, which he declared was perfectly unjustified by facts. It was, nevertheless, the universal belief in Paris that "the entire Italian Peninsula is ripe and ready for revolt, but that no danger of a rising on a large scale can exist during a time of peace, or so long as the colossal force of Austria, in Italy, remains undiminished.

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 sighting 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.

SAINTS' INHERITANCE.

This earth renewed is the promised inheritance of the saints.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall

