

# THE WESTERN MIDNIGHT CRY!!!

VOL. III.]

CINCINNATI, SATURDAY, JUNE 22, 1844.

[No. 12.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

## 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 these 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.

## WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 22, 1844.

### LECTURES.

At the College Hall on Sabbath next at the usual hours, unless notice to the contrary shall be given in the daily papers of Saturday.

Lectures, prayer and conference meetings, are held at the Engine House, in Fifth street, west of Smith, on Monday, Wednesday, Thursday, and Friday evenings.

### THE TABERNACLE.

In consequence of wet weather, and some other disappointments, the Tabernacle will not be ready to meet in, until Sabbath after next. It is enclosed, and the work of plastering, laying floors, and making the seats, is rapidly progressing. It is an immense building, and requires more time to finish it than was at first anticipated.

### THE PAPER.

The next number completes our 3d vol. (for which, including vol. 2) there is enough due from subscribers to publish a fourth volume gratis, should it be needed. Sorry as we are to say it, past experience has taught us that we can not rely upon such means for the continuance of the paper. So without regard to what is due us, those friends who wish the paper continued, will send the means; and should we be compelled to stop for want of funds, the amounts received will be returned, or the value in other publications, if required.

A number of copies of vol. 2, bound, can be had if ordered soon. Price, 50 cents. They can be sent by mail at the same rate of postage, as though they were not bound.

This is to inform those certain preachers that manifested so much concern about our welfare during our brief absence—reporting that we should never be heard of more, that we are still well, and "looking up, knowing that our redemption draweth nigh."

Prof. McGuffey has been edifying his congregations for some Sabbaths past, with lectures against the coming of our Lord, as held by the Adventists. He is a very learned, as well as talented man; consequently we may set down these efforts as another era in the prosperity of the Second Advent cause in Cincinnati.

Brother and Sister Brewer arrived on Thursday morning, in good health and spirits. Their labors will be confined to this vicinity at the present.

### TOUR TO NEW YORK.

On Thursday, the 31st ult., at 11 o'clock A. M., we took passage on the Steam Boat "Monongahela," for Wheeling, where we landed on the following Saturday about 3 o'clock P. M.

The boat was crowded with passengers, among whom were a number of the members of the Presbyterian General Assembly, on their way home from their late session at Louisville.

On Thursday evening, worship was held, Dr. Cuyler, of Philadelphia, taking the lead. On Friday evening, at the request of the passengers, I lectured upon the Second Advent—read the Scriptures relative to the inheritance of the saints in the "New Earth,"—the time when they would possess it, as evidenced by the signs, and also some texts relative to the inheritance of the wicked. I then requested Dr. Cuyler to make some re-

marks, which he did, in a very plain manner, dwelling upon the importance of being ready—This was every thing.—It was of but little comparative consequence where the saints inheritance was, or when they possessed it, if they were only ready. The doctrine that it does not matter where a person goes to, or when they go, does not obtain in the present world; for than the attractions and desirableness of the prison, would be equal with the palace. But such doctrine in religious matters, does obtain to a great extent. I however got along with the Dr's remarks, by making use of a principle that is sometimes applied to the plain language of the Bible, viz. That it does not mean just exactly what it says.

On Saturday evening, at six o'clock, I took the stage for Brownsville, where I arrived about sunrise the next morning, and spent the Sabbath.

The keeper of the public house sent for a Mr. Foster, to come and see me, having been requested to let him know when a Second Advent lecturer should come into the place. I found Mr. Foster to be a strong Second Advent believer. He is a Deacon, and Treasurer in the Baptist church in Brownsville. He procured the use of their large and commodious meeting house for me in the afternoon, and published my appointment for a Lecture. The congregation was large, and listened with intense interest. There were present eight preachers. It was the first Second Advent lecture ever delivered in the place. By request, I lectured in the M. Protestant meeting house in Bridgeport, (a part of Brownsville) in the evening. The house was crowded, although the people had but about three hours previous notice. I learned that a copy of Br. Miller's lectures, by some means, had found its way into this place last fall, and produced so much excitement, that a good reader was employed to read the work in one of the churches. During this reading, which occupied eight or ten successive evenings, the interest was intense. The house was crowded, and an extensive revival followed. It was at that time that Bro. Foster, and some others, embraced the doctrine of the Advent. I was beset by a multitude to remain and deliver a course of Lectures, but in consequence of other engagements, was compelled to decline. On Monday morning I continued my journey through Unlontown, Cumberland, Baltimore, Philadelphia, and arrived at New York on Wednesday, P. M.

The friends in that place all seem to remain steadfast in the blessed hope, of soon seeing the blessed Lord coming in his kingdom. The difference that exists among some of the brethren, relative to the "Intermediate state of the dead," and the "end of the wicked," causes some feeling that we are entire strangers to in this section: and a feeling that they would be strangers to, if they would earnestly endeavor to purge out the old leaven of attempting to hold dominion over the faith of the saints.

It seems to us the height of folly, to spend a multitude of words relative to the intermediate state, when in a few days that state is to be done away, as we are all agreed. And so of the "end of the wicked." So long as we are all agreed that the saints are to be eternally happy in the new earth, what have we to do with the wicked, further than to proclaim in their ears "the day of vengeance of our God?" And are not the terms God has given us to do this with, sufficient?

Take a little advice from Ezech. Be not curious to know how and when the wicked are punished, but be thou curious to know how and when the righteous are rewarded.

The brethren have four places of worship in New York, in three of which we lectured during our short

stay among them, viz: three times in the house, corner of Christie and Delancy streets—once on the corner of Grove and Hudson streets, and once at Franklin Hall in Chatham Square. We also lectured once at the house of prayer in Brooklyn.

During this visit, we experienced the warm greetings of numerous friends, whom we had expected, ere this, to have met in God's everlasting kingdom. Such meeting we should have preferred, delightful as was the present interview.

We were happy to find Bro. Southard so far recovered from his protracted illness, as to be able to resume his editorial labors.

On Tuesday, the 11th inst., we started for home, but were much disappointed in not meeting Bro. and Sister Brewer in Philadelphia, who, according to previous arrangement, were to accompany us. We were compelled, however, to continue our journey night and day, or leave the brethren in Cincinnati another Sabbath. We arrived home on Saturday evening,—found all things proceeding harmoniously as usual.

#### COMMUNICATIONS.

##### THE PROMISE OF GOD.

And I will give unto thee (Abraham) and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God; Gen. 17:8. And God himself shall wipe away all tears from their eyes, &c., &c. Rev. 21:3, 4. Did Abraham and his seed receive the promise in this life? And He gave him (Abraham) none inheritance in it, NO, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, &c., &c. Acts 7:5. By faith Abraham when he was called to go out into a place which he should AFTER receive for an inheritance obeyed, &c., &c. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God, Heb. 11:9, 10. Well but if Abraham and his seed did not receive the promise immediately did they not receive it in this life? Hear Paul in the 13th verse, These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And others were tortured not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. And these all having obtained a good report through faith, received not the promise, Heb. 11:35-40. Let us hold fast the profession of our faith without wavering for He is faithful that promised, Heb. 10:23. 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, Heb. 10:36, 37. Who are the children or seed of Abraham? Know ye therefore, that they which are of faith, the same are the children of Abraham, Gal. 3:7. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abrahams seed and heirs according to the promise, Gal. 3:27-29. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. 5:4. Even so, come quickly. J. H. D.

##### OUR "REDEMPTION."

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations,

with perplexity; the sea and the waves roaring. Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your REDEMPTION draweth nigh, Luke 21:25-28. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the "REDEMPTION" of the body, Rom. 8:23. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven, 2d Cor. 5:1, 2. And the "REDEEMED" of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isaiah 35:10. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. 21:4. I will RANSOM them from the power of the grave; I will REDEEM them from death, &c., &c., Hosea 13:14.

Then look up, and lift up your heads, for your REDEMPTION draweth nigh. What a joyful anticipation! What a soul thrilling thought, that we shall soon see the heavenly Bridegroom, the King of Kings, in all his glorious apparel, the meek and lowly one, who had not where to lay his head; coming again to take EVERLASTING possession,—to restore ALL things—to drive death and the devil forever away. Our hope blooms as the rose,—the love of this sin cursed world is forever vanished, when we by faith see our "REDEMPTION" draweth nigh.

And is there not a better world,  
Where minds commingle with the best?  
Where sorrow, pain, and conflicts cease,  
And where the weary are at rest?

Where friends deceive not with the breath,  
Where kin and kindred ne'er shall sever,  
And where intrudes no poignant death,  
In realms where saints shall live forever.

O blest be He, whose power divine,  
Forbids us from the path to roam;  
That leads to everlasting bliss,  
A peaceful and a happy home.

When our career on earth is spent,  
And life is ebbing fast away,  
Thus may we calmly sink to rest,  
And rise in worlds of endless day.

J. H. D.

The following is from an old sea captain, who on a former occasion sent us an account of the falling stars as discovered by himself while at sea.

[FAIRFIELD, CT., June 8, 1844.]

DEAR BROTHER JACOB—

I hope you won't give up the ship for the want of funds, or the voyage because our reckoning is out. Why, it frequently happens that we are ahead of the ship by our reckoning in consequence of not making proper allowance for leeway and current, or giving too much distance on our log book. In such cases what is to be done? Do you suppose we give up in despair, and say we shall never get to land? I recollect the first journal I kept when before the mast. The mate came to me and asked me where I was, I told him I would tell him when I got ashore. He said he was ashore, and the captain was over the Allegany mountains. I told him I was sorry for that for we should have to be heaving the lead all night. Now sir, is it not all the better to be astern of our reckoning? We shall

keep a bright look out, sounding often, with a man at the mast head. As for making any further calculation for the time when our voyage will be ended I think is without warrant from our Master's command, and I have always been in the habit of obeying orders, and I consider it sufficient for me that my Master has told me to keep a good look out ahead and be watchful for He has said that like a thief in the night he may come when we are all asleep. It is perhaps owing to my great caution and watchfulness that I have never for 25 years at sea, met with any disaster of any consequence. I am sorry to read the contention between brother Litch and Storrs, for I think their time and talents ought to be employed in warning a wicked world of the speedy judgments that are coming upon them. I think we are too apt to lose sight of the power and wrath of our adversary, which seems to be very great and increasing, knowing that he hath but a short time to live. I think it would be very natural for him to assume the garb of an angel of light, and cause us to put our own constructions upon the word of God. I should suppose he would make the most violent attack upon those who are proclaiming the speedy coming of our Lord, and be rather careless respecting the Laodiceans who are crying peace and safety. Or those who has his mark on their foreheads or hand. Like a fowler when he fires in to a flock of birds, he runs after the wounded that are like to get away from him, for the dead ones he can pick up at his leisure.

I think I can imagine in my minds eye, our Saviour looking down from the main top, viewing us in various parts of the ship, some asleep, some slumbering and others hoping between doubts and fears, and almost given up to despair, their reckoning being out, and many having given up their various occupation for a living, but a few faithful watchmen with their charts spread out before them, steering their own course and occasionally calling out to the helmsman steady,—keep her steady! with a bold and fearless reply, Aye, Aye, sir.

From your brother in Christ,

A. G. JENNISON.

##### FOR THE WESTERN MIDNIGHT CRY.

##### LETTER FROM BRO. BARTHOLOMEW.

"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The apostle Paul in his letter to the Thessalonians, speaking of the latter days, and the signs which should precede the second advent of the blessed Lord, seems perfectly to have understood the position or course, that a degenerate and worldly priesthood would take; and what manner or kind of an opiate the D. D's. would administer, to quiet the fearful apprehensions of a professing church in her Laodicean state. And the very sign, or premonition, which he gave, as a sure and infallible proof, of the sudden destruction of this sinful world, is now being most literally fulfilled, by the almost universal proclamation of the falacious doctrine or fable, of one thousand years, of what they call a temporal (thousand years) millennium, a time of universal peace and prosperity, as also, the return of the discarded carnal Jews to the land of Palestine. And this all will most assuredly take place, according to the doctrines and commandments of men, (not the Bible) before the appearing of the great God and our Saviour Jesus Christ. And as the world is now undergoing such a great political and moral revolution, that as elder Jones stated in a sermon, in which he attempted to say something against the speedy advent, that it would be impolitic for God to destroy the world now, in its milky state, it is under such rapid improvement: Perhaps such watchmen can prescribe a better course of policy, for the government of this world, than that revealed in the book of books. There might have been some in the days of Noah, and Lot, who were as wise as the teachers of the present day. This watchman may, if this should meet his eye

deny the statement, as he has some others, but they are susceptible of good and sufficient proof.

The prophet Jeremiah, in the 23d c. from the 16th to the 21st verses inclusive, seems to have had a special reference to those of the present day, who prophesy so long, and loud, of peace and safety, teaching for doctrines the commandments of men. Hear him, verse 16th, "Thus saith the Lord of hosts, hearken not unto the words of the prophets, that prophesy unto you, they make you vain, they speak a vision of their own heart, and not out of the mouth (or word) of the Lord; they say still unto them that despise me, the Lord hath said ye shall have peace (for at least one thousand years, which will soon commence, at the sound of the seventh [and third woe] trumpet,) and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you, (the Lord cannot, or will not come, until the close of our millennium, then the whole world is to be converted, and the earth filled with the knowledge and glory of God, as the waters cover the sea: Fear not, see the Jews, the descendants of Abraham, scattered over the face of the earth: They must all be gathered by some means, natural, or supernatural, to the land of Palestine, and build up old Jerusalem: Yes, we say again, fear not, what these Millerites say about the speedy advent, false prophets are they all;) 18th, For who hath stood in the counsel of the Lord, and hath perceived and heard his word, who hath marked his word and heard it, (surely, not these false prophets, and wild fanatics, the "Millerites,") no man knows the day or the hour, we know when it will not come, and the time that must intervene before the consummation; but these Millerites pretend to know, or understand, at least, some of the mysteries contained in the prophecy's and revelations, but it is no revelation, for we do not believe these hidden mysteries ever was, or ever will be understood by man. It is true, the apostle John tells us, "but ye have an unction from the Holy One, and ye know all things, and the Spirit shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And the apostle tells us, that all scripture is given by inspiration of God, and is profitable for correction, instruction, &c. But we think the apostle Paul, could not have understood this matter as we do, for we know that no doctrine advanced, can in any way be profitable, or give us the least instruction, if it be so shrouded in mystery, that we can in no wise understand it. The apostle must have meant in an accommodated sense, such parts as are plain and simple, to wit, No man knows the day and the hour, this is plain. The evangelist tells us, at the commencement of his mysterious book, Blessed is he that readeth, and they that hear, (obey attend to) the words of this prophecy, and keep those things which are written therein, that is, the part or things they understand, in an accommodated sense. In the last chapter he tells us, he was commanded, not to seal the sayings of the prophecy of this book, for the time is at hand; we do not think that the revelator was strictly obedient to this command, for we think, and are sure that the greater part of the things contained therein, ever have been, still are, and will be sealed while time endures.

Peter, in his 2d epistle 3d chap. speaking of the second advent, says, that our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, (the coming of Christ,) in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also other scripture, (that does not speak of the advent) to their own destruction. Sure Peter must have had a special reference to the Millerites, for none are more ignorant, and how very unstable they are, just see how they are leaving the churches, calling them Babylon, &c. Yes, they pretend to believe that the prophets have ever enquired and searched diligently into those things, who prophesied of the grace that should come unto you, (or them)

searching what, or what manner of time, the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto them, but unto us, they did minister, the things which are now reported unto you, &c. We say still, fear not, keep your minds eye still on the one thousand years, peace and safety, and all is well. 10th. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20th. The anger of the Lord, shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. Some these things are now taken into serious consideration, which prove a fruitful source of many serious reflections, and most unpleasant sensations. That I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied, and still they continue to say peace and safety, but when they shall say peace and safety, then sudden destruction cometh upon them. In conclusion we would say, hearken not to the words of the prophets who prophesy unto you, they make you vain, or cause you, in vain to look for the fulfillment of their prophecy, of peace and safety. But let us rather gird up the loins of our mind, and hope to the end, for the glory that is to be brought unto us at the revelation of Jesus Christ, for surely the signs of the times indicate that the coming of the Lord draweth nigh. In confident assurance of the blessed hope we are still looking.

D. BARTHOLOMEW.

Aurora, Ia., June 3d, 1844.

We have a number of communications on hand, all of about the same character and written in the same spirit. The following is a sample.

MANCHESTER, WABASH Co., IND., May 4th, 1844.

DEAR BRO. JACOBS—

Inclosed in this, I send you one dollar to pay for the "Western Midnight Cry," which I receive and read with deep interest. Please send me one more copy commencing with the first number if you have them. I received the last volume from Bro. Chaplain, from the reading of which I have been led to see that we are living in the last days, and soon the Lord will come and take the weary pilgrim home to rest. But many of the dear brethren in Christ are slumbering upon the verge of eternity, and many who have heard the midnight cry, seem to remain inactive and unconcerned upon this soul-cheering event; and who, I awfully fear, God will spew out of his mouth: For surely if they loved his appearing they would not remain stupid in the cause of Christ. Yours in the blessed hope,

J. N. SPEAR.

HAMILTON, May 30th, 1844.

DEAR BRO. JACOBS—

Our prospects here are not very encouraging, but yet we have a little band that remain steadfast. We prize the Midnight Cry above any other publication that we have ever read, and cannot think of parting with it so long as it continues to be the advocate of Bible truth, and dictated by a christian spirit. Our desire is to do what we can for the support of the cause, but our means are very limited. I now send you inclosed, two dollars for the Western Midnight Cry.

Yours in the hope of the gospel,

ISAAC PAXTON.

LETTER FROM BRO. HICKLIN.

NORRIS Co., INDIANA, June 1, 1844.

DEAR BRO. JACOBS:

A few in this vicinity are still waiting for the return of the blessed Saviour to translate them to the joys of paradise—to a restored earth, where Christ shall sit upon the Throne of his father David, and the whole earth shall be full of his glory; where we shall reign kings and princes forever, even forever and ever.

Among those who embraced the Second Advent faith few if any have turned away from the blessed hope of his "glorious appearing." They have neither turned infidel or committed their Bibles to the flames—nor given up their faith in the speedy coming of the Son of God. They believe fully and firmly in their Bibles, and believe that it shows clearly that the end of all things is at hand, at the very door.

Last Sabbath we formed an Advent Association of near twenty members, near Fort Wayne, and some others not then present is expected to unite; they did not think it necessary to withdraw from their several communions. Prayer, reading the Bible, christian conversation, and exhortation, are the objects of this association.

Brother Chaplin and I, propose making a tour to northern Indiana, if time continues, to lecture, and if not, we hope to meet you on the now earth and walk the streets of that golden city which hath foundation whose maker and builder is God.

There is a midnight slumber weighing down a carnal church, which nothing but the sign of the Son of Man vaulting the heavens in descending glory, can arrest; even our Second Advent friends many of them, seem to sleep and slumber like the disciples when their Master agonized in Gethsemane—but while we slumber let us be careful to have oil in our vessels. Dear Brother Jacobs, though our Master tarry, we will wait for him, for he will surely come. Yours in hope of being found worthy through Christ to inherit eternal life.

LEWIS HICKLIN.

FOR THE WESTERN MIDNIGHT CRY.  
THE MIDNIGHT CRY!

Behold the cry! The midnight cry  
Is sounding through the earth abroad,  
Awake, ye saints, the Bridegroom's nigh,  
Go forth to meet your coming Lord.

He comes to take into his arms  
His holy church, his spotless bride—  
To bless her with his heavenly charms,  
And place her by his glorious side.

With his own hand he'll wipe the tear  
Forever from her weeping eyes—  
Dissolving all her griefs and fears,  
Amid dissolving earth and skies.

Then on her lovely brow, a crown  
Of dazzling lustre, rich and bright,  
He'll place—then quick descending down  
Shall reign with her on Zion's height.

Then wake ye virgins! Sleep no more;  
The cry is made, awake! awake!  
The time of slumbering now is o'er,  
Oil with your lamps in vessels take.

He comes! the Bridegroom quickly comes,  
The oracles of God declare—  
The beater of eternal dooms—  
Of endless life—of sad despair.

Go forth to meet him, quickly go,  
No time to waste with idle dreams,  
'Rouse ere the seventh trumpet blow,  
The night 's far spent the morning gleams.

He comes, enthroned in dazzling light,  
A rainbow spans the shining heaven,  
While at his feet dark clouds of night,  
And coals of fire with fury's driven.

He comes! A cry both long and loud,  
Announce the Judge—the Saviour nigh,  
Saints rise and meet him in the clouds,  
Wise virgins, trim your lamps and fly.

W. 5.

## LETTER FROM J. H. DENHAM.

BETHEL, CHAMBERLAIN CO., O., June 3, 1844.

DEAR BRO. JACOBS:

I take this opportunity of writing you a few lines more. I did not mean to convey the idea that God has any more respect for the carnal Jew than he has for the carnal Gentile. Paul says, all are not Israel that are of Israel. Neither do I suppose, on the same principle, that all are Israel that are of the Gentiles. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, Rom. 10: 12. For whosoever shall call upon the name of the Lord shall be saved, 13th verse. But it seems as if the spirit that was in the Jews at Christ's first coming, is transferred over to the Gentiles. The Gentile Churches seem as blind concerning the signs of the second advent, as the Jews were of the first advent. The Jews seem, by different accounts which I will now show, to have humbled themselves before God. See Eastern Midnight Cry, Vol. 6, number 9, page 279, last item. They seem to be returning to God in the latter or last days. Hosea 3: 4, 5. See Western Midnight Cry, Vol. 2, number 9—There is one case of a Jew's conversion. In the Midnight Cry, by L. D. Fleming, he says, "Among the Jews throughout the world, there is a general movement and looking toward the land of their fathers; their cruel persecutions in Persia quicken their movements; (in their affliction they will seek me early. Hosea 5: 15.) 4000 Jews have resolved to embrace the Gospel in one year (from 1842) if their expected Messiah does not come. 4000 more are under Christian instruction in Palestine, more than a third of whom have embraced Christ. See *ibid.*, 74th page. The missionary papers, I am credibly informed, give most astonishing accounts of the conversion of Jews. Now, with these facts before us, I would candidly enquire, are not those passages I referred you to, confirming us the more in the fact, that the coming of Christ is just upon us? That some of the Jews at least will say, blessed is he that cometh in the name of the Lord. Matt. 23: 39. It need not hinder the coming of the day of God's moment, as I can possibly perceive, by admitting that a remnant will acknowledge their offenses; it is already done. Concerning the manner of their being saved, your views are so correct, that it is not worth while for me to try to attempt to rectify them. I just merely wrote in the first place, to try to show that an unusual number would come in true believers, at the fullness of times, or last days.

Yours, in the blessed hope,

J. H. DENHAM.

You wished me to send you a review of your views. They cannot be bettered or made more clear, as I can perceive.

J. H. D.

[The letter to which Bro. D. refers, seems to us, to claim exclusive privileges for the Jews, which subject we considered as having been put to rest by the testimony of God. I will be soon, however, that the writer did not design to occupy such ground. The present letter, and the paragraphs to which he refers, contain all that was important in the former communication.—Ed.]

## EXTRACTS FROM WESLEY'S NOTES ON THE NEW TESTAMENT.

## BABYLON.

The following comment is upon Rev. 14, B.

"And another angel followed—saying, Babylon is fallen—With the overthrow of Babylon, that of all the enemies of Christ, and consequently happier times are connected. Babylon the great—So the city of Rome is called upon many accounts. Babylon was magnificent, strong, proud, powerful. So is Rome also. Babylon was first,

Rome afterwards, the residence of the Emperors of the world. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

"Whenever Babylon is mentioned in this book, the great, is added: to teach us, That Rome then commenced Babylon, when it commenced the great city; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its spiritual greatness began in the fifth Century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

"Her fornication is, her idolatry, invocation of saints and angels, worship of images, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome; fleshly fornication is joined abundantly. Witness the stewes there, licensed by the pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature."

Comment upon Rev. 17: 4—6.

"And the woman was arrayed—With the utmost pomp and magnificence, in purple and scarlet—These were the colors of the imperial habit; the purple, in times of peace; and the scarlet, in times of war, having in her hand a golden cup. Like the ancient Babylon, Jer. li. 7, full of abominations. The most abominable doctrines as well as practices.

"And on her forehead a name written—Whereas the saints have the name of God and the Lamb on their foreheads, Mystery. This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. Babylon the great—Benedict XIII. in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, 'To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the Holy One of Israel: This Catholic and apostolical Roman church, is the head of the world, the mother of all believers, the faithful interpreter of God and mistress of all churches.' But God somewhat varies the style, the mother of harlots—The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, and abominations—Of every kind, spiritual and fleshy, of the the earth—in all lands. In this respect she is indeed catholic or universal.

"And I saw the woman drunk with the blood of the saints—So that Rome may well be called, The slaughter-house of the martyrs. She hath shed much christian blood in every age; but at length she is even drunk with it, at the time to which the vision refers. The witnesses of Jesus—The preachers of his word. And I wondered exceedingly—At her cruelty and the patience of God."

Comment upon Rev. 18: 2.

"And he cried Babylon is fallen—This fall was mentioned before, ch. xiv. 8, but is now declared at large, and is become an habitation, a free abode of devils, and an hold, a prison, of every unclean spirit—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon? Of invisible beings, devils, and unclean spirits: Of visible, every unclean beast, every filthy and hateful bird. Suppose then that Babylon to mean heathen Rome. What have the Romanists gained? Seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever."

On Rev. 17: 10, he fixes the probable destruction of Rome to take place about 1836.

THE TIME.

Comment upon Rev. 1: 3. Rev. 12: 12, 14—16.

"Happy is he that readeth, and they that hear the words of this prophecy—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God has shewn. They enquire after any thing rather than this: as if it were written, happy is he that doth not read this prophecy. Nay but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled."

"God has not given this prophecy, in so solemn a manner, only to show his providence over his church; but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the little time? which is probably four-fifths of a chronos, or somewhat above 888 years. This, which is the time of the third wo, may reach from 947 to the year 1836."

"And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place—Eagles are the usual symbols of great potentates. So Ezekiel xvii. 3, by a great eagle means, the king of Babylon. Here the great eagle is the Roman empire; the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.
2. The birth of the child, which is caught up to God.

3. The fleeing of the woman into the wilderness.

4. The war in heaven, and the casting out the dragon.

5. The beginning of the third wo.

6. The persecution raised by the dragon against the woman.

7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1. The beginning of the twelve hundred and sixty days.

2. The beginning of the *little time*.

3. The beginning of the *time, times, and half a time*. This third period partly coincides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, christianity was exceedingly propagated, in the midst of various persecutions. About the year 943 it was again settled in Denmark; in 965 in Poland and Silesia; in 980 through all Russia. In 997 it was brought into Hungary; into Sweden and Norway both before and after. Transylvania received it about 1000, and soon after, other parts of Dacia.

Now all the countries in which christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon, may be understood by the wilderness, and by her place in particular. This place contained many countries; so that christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman, and provided a safe abode for her, where she is fed—By God rather than by man, having little human help, for a time, and times, and half a time—the length of several periods here mentioned, seem to be nearly this:

1. The non-chronos contains less than 1111 years.

2. The *little time* 888 years.

3. The *time, times, and half a time* 777 years.

4. The time of the beast 666 years.

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.

2. The 1260 days of the woman from 847 to 1524.

3. The *little time* from 947 to 1836.

4. The *time, times, and a half time* from 1058 to 1836.

5. The time of the beast is between the beginning and end of the three times and an half. In the year 1058 the empires had a good understanding with each other, and both protected the woman: the bishops of Rome likewise, particularly Victor II. were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, and has food herself. To this the sciences, transplanted into the west from the eastern coun-

tries, much contributed; the scriptures in the original tongues, brought into the west of Europe by the Jews and Greeks much more; and most of all the reformation grounded on those scriptures.

Water is an emblem of a great people; this water of the Turks in particular. About the year 1060 they over-ran the christian part of Asia. Afterward they poured into Europe, and spread farther and farther till they had overflowed many nations.

But the earth helped the woman—The powers of the earth; and indeed she needed help through this whole period. The time was from 1058 to 1280: during which the Turkish flood ran higher and higher, though frequently repress by the emperors, or their generals, helping the woman. The (two) times were from 1280 to 1725. During these likewise the Turkish powers flowed far and wide. But still from time to time the princes of the earth helped the woman, that she was not carried away by it. The half time is from 1725 to 1836. In the beginning of this period, the Turks began to meddle with the affairs of Prussia, wherein they have so entangled themselves as to be the less able to prevail against the two remaining christian empires. Yet this flood still reaches the woman in her place; and will till near the end of the half-time; itself will then be swallowed up, perhaps by means of Russia, which is risen in the room of the eastern empire.

On Rev. 10: 6, he makes the sounding of the seventh angel, when the mystery of God is to be finished to take place in 1836.

Had John Wesley lived among Methodists in this age, he would have been required to "desist from agitating the subject of the *time*" of the great events upon which he treated, or submitted to expulsion *seven or eight years ago*. So much worse would he have been than a "Millenist." But, says one, time has proved him folly on these points; very well, How did you know that *time* would prove his folly? According to the course his professed followers in this section, have pursued towards their brethren, they would neither wait for *time* or *scripture* to prove him in error, but would have shut him out of their churches long before either of them had done it.

His arguments, to our minds, prove this: That this pious, devoted servant of God, and student of the Bible, looked in about this time in the history of the world, for the consummation, or final overthrow of antichrist, and that for the best of reasons. Because the Bible teaches us. We however differ with his views of the nature of the Millennium.

#### OUR SPECULATIONS.

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by brother J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of bro. Himes, Resolved, that a committee be appointed to investigate his financial affairs, and report thereon.

#### Report of the Committee.

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report:

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. WALKER, Portsmouth, N. H.

T. W. HASKINS, Roxbury, Mass.

S. GOODHUE, Boston, Mass.

E. RUM, Amoskeag, N. H.

J. PATTIS, Providence, R. I.

Committee.

Boston, May 2, 1844.

Advent Herald.

#### STATEMENT

TO THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren and Sisters,—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations of *prophetic time*, the advent must be *nigh* and the *next event* in order, in historical prophecy. I did not, for several months, embrace his views of the *time*, but was at once so deeply impressed with the truth of its being "*nigh, even at the door*," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "*Signs of the Times*," was started with a view to a full examination of *both sides* of the question. During the publication of the first six months in which the arguments were given for and against the *time*, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible to the entire world. The instrumentalities to be used, were, the *Press*, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the

professors in every branch of the church, the general approbation of the doctrine by the more pious and spiritual members of the churches, and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first conviction of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which give a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example: in the second chapter of Daniel, we have the metallic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia united, Grecia, and Rome are here symbolized. A fifth universal and eternal kingdom was to succeed the entire destruction of the first four *earthly ones*. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.\* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "Second Woe," will have passed. And behold the "Third Woe, cometh quickly." And, "in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest

evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door."*

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion: Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, we have events and signs there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompense of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 25, 39.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers, should be sustained. The publications should be scattered: and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

Oh! let all the soul within you,  
For the truth's sake go abroad!  
Strike! let every nerve and sinew,  
Tell on ages—tell for God.

#### MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself

as a steward, and have used the means put into my hands for the advancement of this; the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions*; my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes.—We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause!* Some, no doubt, *really believe it.* I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every felicity to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done good and faithful servant, enter thou into the joys of thy Lord." JOSHUA V. HIMS.

Boston, May 29, 1844.

Blessed are the pure in heart: for they shall see God.—Matt. 5: 8.

\*See Litch's Exposition, vol. 2.

The following are selected from among some extracts compiled from the Bible, and English writers, and published in the last "Advent Herald." It appears that they have been printed in England upon a letter sheet, for distribution.

CHRIST CRUCIFIED.

\*\*\* "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, 'We preach Christ crucified,' as if the death of the Lord were the exclusive theme of his preaching:—this exposition is false \*\*\* the Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the GREEK translation of MESSIAH. Let us then substitute this word—'We preach a crucified MESSIAH,'—and the perversion will appear evident; for what does MESSIAH signify? MESSIAH is the name of our Lord's threefold office of Prophet, Priest and King. \*\*\* If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. \*\*\* The Prophets every where testify of two comings of the MESSIAH—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul."—*Plain Sermons*, p. 277, by the Rev. J. A. McCaul, D. D.

THE SECOND ADVENT.

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say now, because the signs are such as to leave no excuse for closing their eyes any longer against the broad clear light of advancing day."—*Charlotte Elizabeth Christian Lady's Magazine*, 1843.

\*\*\* "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so it will be in the case now before us. (See Luke, i: 32; Acts, i: 11.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNEILE, M. A.

\*\*\* "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious literal meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets literally, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the literal interpretation of Moses and the prophets is established."—*Lectures on the*

*Prophecies*, p. xxxi, by the Rev. H. McNEILE, M. A.

\*\*\* "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See Jer, xxxi. 42.)

\*\*\* "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See xxiv. and xxv. Matt.; xiii. Matt.; xxii. Luke.) *Plain Sermons*, p. 257-8-9, by the Rev. J. A. McCaul, D. D.

\*\*\* "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.

\*\*\* "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. Luke, xvii. 26-30, &c.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millennium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 65, by the Rev. H. McNEILE, M. A.

\*\*\* "Furthermore supposing the passage (xx. Rev. 7,) did imply this; supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be in that condition; still the objection would not hold good against our argument; for I proceed to show you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall continue in such a state till the Lord comes."—*Sermons on the Second Advent*, p. 61.

FURTHER PROOF.—\*\*\* "For the earth shall be filled with the knowledge of the Lord as the waters cover the seas." Such a period, you are well aware, is plainly and repeatedly

predicted. Now, I wish to show you, that the coming of the Lord Jesus Christ will precede, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness and happiness, and harmony, will be in a state resembling the wide-spread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the xvii. chap. of Luke."—*Sermons on the Second Advent*, p. 56.

\*\*\* "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth, (Mark xvi. 19,) as surely to come again in like manner as he went away, (Acts i. 11,) and so condescends, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth!* Whatever, therefore, is written or spoken, concerning his or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.

[TO BE CONTINUED.]

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from P. H. Gosse, Esq., of London:

"Your calculations of time are subject to a slight error, (amounting only to a single year however,) arising from an element in the process not being attended to, which is in fact little known except to Chronologists. It is the fact, that the year called 1, B. C., was followed, not by a year called 0, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall have, not the true date of the termination, but one just a year short of it. To give an example: a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4: answer 5 June, 4, A. D. But the true answer is 5th June, 5, A. D. as you will see by counting the years. The period begins 7th June, 7, B. C.

The 1st year has elapsed,	5th June, 6, B. C.
The 2d year "	5th June, 5, B. C.
The 3d year "	5th June, 4, B. C.
The 4th year "	5th June, 3, B. C.
The 5th year "	5th June, 2, B. C.
The 6th year "	5th June, 1, B. C.
The 7th year "	5th June, 1, A. D.
The 8th year "	5th June, 2, A. D.
The 9th year "	5th June, 3, A. D.
The 10th year "	5th June, 4, A. D.
The 11th year "	5th June, 5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year 0 does not exist in Chronology: I have considerable means of reference, having access to the largest library in England,

\* This is not at all affected by the actual time of Christ's birth, which was 4 B. C., but is a question of pure chronology.

that of the British Museum, and I can give you my word that it is: but a reference to any copious Chronological tables would show the fact. Blan's in particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844."

It is now about five months since we discovered the same "element in the process," though not exactly in the way mentioned by Mr. Gosse. While we subtracted 457 from 2300, leaving 1843, we added 457 and 1843 together, which made 2300. We at once perceived that it required the whole of 457 B. C. and the whole of 1843 A. C. to constitute 2300 years. So that if the decree to restore and build Jerusalem went forth on the first day of the year 457 B. C., it would require till the first day of the year 1844 to complete 2300 years. Or if the edict were issued in any subsequent part of the year, the 2300 years would not terminate till the corresponding period in 1844.

The above principle will apply with equal propriety to the seven times, or the 2520 years. The date of the commencement is the captivity of Manassah, which, according to the best chronologers, took place in the year 677 B. C. Subtract 677 from 2520 and the remainder is 1843. Then add 677 and 1843 together and you have 2520. This proves that it requires the whole of 677 B. C., and the whole of 1843 A. C. to consummate 2520 years. So that if the captivity of Manassah took place in the year 677 B. C., it would, of course, demand till the same period in the year 1844.

This is the only light which we have in relation to the time.

We believe that God will not exceed his own date even by a fraction. "At the time appointed the end shall be." "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it [apparently] tarry, wait for it; because it will surely come, it will not [really] tarry.—Voice of Elijah.

#### WHO CAN DOUBT?

Doubt what? The coming of the Lord. Certainly, we know not a single reason why a single doubt should be entertained on a subject so strongly fortified with facts and truth, and which is daily being strengthened with the addition of new and most convincing testimony.

No one truth is more clearly sustained by divine testimony than that which proclaims the near coming of the adorable Lord. A seven-fold wall of light has been thrown around it, by the unerring hand of inspiration, which all the learned and unlearned assaults of the darkness of this infidel age have not in the least impaired. No, thanks to the wise and Omnipotent Builder, every attack which has been made against it has served more fully to develop its invulnerable strength, and super-excellent glory, grandeur and beauty.

The numerous witnesses, though standing, many of them, far remote in point of time from each other; yet what perfect harmony marks their heavenly story. The light of

prophecy, which shineth in a dark place until the day dawn, caught their eye, inspired their tongues, and guided their pens. They spake as they were moved by the Holy Spirit. Hence their testimonies agree—are one in proclaiming the coming of the Lord at the very doors. And who can doubt their testimony? It is folly, nay madness, to even *waver* on a subject which the wisdom of the Highest has been so visibly manifested in proving true, as the speedy coming of Christ.

If you are troubled with doubts, go to God and his word, in fervent and constant prayer. Review the evidences which first produced your precious faith, and your doubts will soon be gone, and you will be found "lifting up your heads rejoicing, knowing that your redemption draweth nigh."

If the time is not at the door when God will "gather together in one all things in Christ," why do the seven times predicted by Moses for the scattering of His people, (the 2,300 and the 1,335 days in Daniel's prophecy, at the end of which the sanctuary is to be cleansed, and Daniel stand in his lot,) we ask, why do they terminate at about this time? And why do John's seals, trumpets, woes, witnesses, 42 months, and 1,260 days—Paul's revelation and destruction of the man of sin, his perilous times—Peter's last days of scoffing, and Jude's last times of mocking—Christ's signs in the sun, moon, stars, earth, and seas—the distress and perplexity of nations—the growing wickedness and crime of our distracted world—the apathy, unbelief, divisions, confusion, corruption, and revelry, of the Laodicean church around us—we again ask, why do these and many other witnesses we might name, all, yes ALL, as it were, stand with the hand uplifted towards heaven, and "swear by him who liveth forever and ever," that the auspicious moment has come, in which we should look for the coming of the Lord in power and great glory?

Most certainly this is their testimony, and God, who cannot lie, has inspired it. It is his own word; and though heaven and earth pass away, his word will not fail. It never has failed, but has immutably established its divinity by the fulfilment of a thousand or more of its own predictions. And shall we, or can we, for a moment doubt the accomplishment of its last and most glorious promise? God forbid! We will hold fast the profession of our faith without wavering, for he is faithful who has promised." The Lord will surely come at the time appointed, and that time is at the door. Be ready to meet it!

Voice of Truth.

Any errors in our last number may be accounted for from the circumstance of our being absent at the time the paper went to press.

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