

# THE WESTERN MIDNIGHT CRY!!!

Vol. III.]

CINCINNATI, SATURDAY, JUNE 29, 1844.

[No. 13.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

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

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

## 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. 577; 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.*

## WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 29, 1844.

### LECTURES

Will be delivered (providence permitting) at the Fourth Street Hall, between Main and Sycamore, on Sabbath next, at the usual hours throughout the day and evening.

Lectures, prayer and conference meetings will be held at the Engine House on Fifth street, each evening in the week except Monday and Saturday.

### GREAT TENT MEETING.



The Great Tent (providence permitting) will be pitched at Madison, Indiana, at the junction of Main Cross, and Vernon Streets, in the west part of the city, sometime during next week, and the meeting commenced on July 7th, to continue eight or nine days, should the weather be favorable.

The Tent is of circular form, 100 feet in diameter, and will accommodate about 2000 persons.

Lectures may be expected from J. Litch, of Philadelphia, S. S. Brewer, of New York, and E. Jacobs, of Cincinnati, embracing all the great Scripture truths, relative to the Second Advent of our Lord and Saviour Jesus Christ, now especially "nigh, even at the doors."

All are invited to come and hear, and then judge for themselves; remembering that if "we be beside ourselves, it is to God: or whether we be sober, it is for your cause."

I have taken the entire responsibility of this appointment upon myself, trusting in God; without any assurance from a single individual, of receiving a dollar towards defraying the expenses, which will probably amount to more than \$200.

Those friends who may feel it their duty to aid this missionary enterprise, will make their remittances to me at Cincinnati, or communicate with me personally, at Madison.

E. JACOBS,

Superintendent of the Tent Meeting.

Cincinnati, June 29th, 1844.

### ARREARS.

Those persons that are owing us for either, or all, of the first three volumes of the Western Midnight Cry, will please make their remittances to J. V. Himes, Cincinnati, without delay. We are very sure that all honest persons that have it in their power will comply with this request, when we say to them, that it is very much needed at this time, to replace some funds that have been borrowed to complete the volume.

Brother Himes, writes us from the camp meeting at Adison, Vt., that Bro. Litch will be with us about the first of July, and remain about two weeks. He will probably lecture at the Tabernacle July 7th.

## WESTERN MIDNIGHT CRY, VOL. 2 AND 3.

About 40 copies of these two volumes can be had neatly bound together, in boards for \$1.50, or bound with paper covers for \$1.25 each. They contain Mr. Miller's Lectures, and a vast amount of reading matter upon all points connected with the Second Advent doctrine.

### VOLUME 4.

The present number completes volume 3, and it needed, the fourth volume will be commenced, so soon as funds are received for the purpose.

Brother Stuart arrived here from Philadelphia, on Sabbath last—Lectured on Tuesday and Wednesday evenings, and is now lecturing at New Richmond, in Clermont county, twenty miles from this place. His friends who wish to communicate with him will direct to him at Cincinnati, Ohio.

An apology is due our friends for not making acknowledgments regularly. Our only excuse is, that the letters have not been regularly placed in our hands, and we have had nothing to do with the financial department of the office. We presume, for the most part, that monies received for the paper have been accredited on the mail book.

### THE DEPOT.

The depository of Second Advent books has been removed from Third, to Fifth street, three doors west of Smith street, south side—the residence of bro. Kiloh, who has kindly consented to take charge of all matters connected with the office. Friends from abroad will make their remittances for publications, and send their orders as formerly, to J. V. Himes, Cincinnati, Ohio.

### JOSIAH LITCH.

The peculiar views held by this brother for a number of years past, relative to some of the events marking the termination of the prophetic periods, will, of course, awaken an anxiety to hear upon the subject. Our friends will please spread the notice of his Lectures commencing at the Tabernacle, July 7th.

### SIXTH STREET CHURCH.

There are some who seem to think, that whatever cause believers in the soon coming of our Lord, may have had for withdrawing their fellowship from some churches in this city, they have had no sufficient reason for leaving such a charitable, free, orthodox, republican, and "mutual rights" body of people, as that comprising the membership of the Methodist Protestant Church in Sixth street: but alas! we are daily admonished that "all is not gold that shines." Says one, "Our principles are good, and if there be improper acts of administration, that does not alter the principle." So says the blinded devotee of Romanism: whatever acts of abomination the members of the Roman Catholic Church may be guilty of, "The Church" has never sinned, nor never can.

The following proceedings will speak for themselves, relative to the position said Church occupies.

Sister Metcalf, has been connected with the Methodist Church since 1815, and with the Methodist Protestant Church in this city since its organization, which was about fifteen years ago. During the whole of this time, no complaint was ever made against her, and she never failed to pay her *quarterage* till about eight months since. She testifies of having lived with a reference to the coming of the Lord from the time she embraced religion; and that the "Midnight Cry" was a glad sound to



her. About four weeks ago, the preacher in charge came to her enquiring her reasons for not attending her class? She gave in answer, that she was looking for her Lord, and her Leader, in the room of leading her into this Bible doctrine, had declared that he would leave the Church if it was preached there. The next day, the preacher in charge again called, and requested her to take her letter and leave the Church. This she refused, hoping that they might yet learn to "look for" and love the Saviour's appearing. He then told her that it was made his painful duty to inform her that she would be brought to trial before the brethren, unless she took her letter; but would not tell her for what; and if he failed to inform her, the brethren would bring him to trial. Having lived in peace, and thus understanding that the decree had gone forth, she consented to receive her letter. The following is a copy:

"Harriet Metcalf, a member of the Methodist Protestant Church, being DESIROUS to withdraw, is entitled to this certificate of her good standing.

"JAMES E. WILSON, Superintendent.

"Cincinnati Station, May 28th, 1841."

Feeling some anxiety to know what charges could have been brought against her by those she had so long fellowshiped, she made inquiry, and was informed by a member of the official board, that the charges were "HETERODOXY and CONTUMACY"—for believing things contrary to the established opinion, and for disobedience to lawful authority. No definition of these terms refers to the word of God as an only and sufficient rule of faith and practice. What higher prerogatives has ever the Church of Rome assumed, than to try persons for *Heterodoxy* and *Contumacy*? We have been accused of causing divisions in the Church—of breaking up churches, &c. In one sense, the charge is true; and the above account illustrates the manner in which it is done.

The Second Advent doctrine is doing to the Methodist Protestant Church in Sixth street, what Christ told Peter, the gates of hell should not do to HIS CHURCH. And is there any wonder, while said church continues to fellowship and acknowledge in "good standing," persons, who in their estimation, are guilty of *Heterodoxy* and *Contumacy*? Of which fact, sister Metcalf's letter is proof.

This looks like saying to Satan, If you will leave us, and not torment us before the time, we will acknowledge that you are in good standing with us; but if you will not go, we will just let people know that you are the Devil.

SEVENTH SEAL.

BY E. JACOBS.

Rev. 8: 1, "And when he had opened the Seventh Seal there was silence in Heaven about the space of half an hour."

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12, "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the Sun became black as sackcloth of hair, and the moon became as blood; (ver. 13.) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27.) then shall they see the Son of man coming in a cloud," &c. Matt. 24: 29, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30.) and they shall see the Son of man com-

ing in the clouds of Heaven with power and great glory." Mark 13: 24, "The sun shall be darkened, and the moon shall not give her light, (ver. 25.) and the stars of Heaven shall fall, (ver. 26.) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 13: 10, "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7, "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, (ver. 10.) and their Kings shall be horribly afraid," &c. Joel 2: 10, "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11.) and the Lord shall utter his voice, &c., (ver. 31.) the sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord comes." Joel 3: 15, "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16.) the Lord shall come out of Zion," &c. Amos 8: 9, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver. 10.) and will turn your feasts into mourning," &c. Acts 2: 20, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

The first thing named as the commencement, or sign of this approaching earthquake, is the darkening of the sun.

The following scraps from history will show that this has taken place, and when:

"The 19th May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the Day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned. A motion for adjournment was before the Council; but when the opinion of Col. Davenport, [of Stamford,] was requested, he replied—'I am against the adjournment. The Day of Judgment is either at hand or it is not. If it is not, there is no cause for the adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'—President Dwight, in *Cl. Historical Collections*.

"Dark Day of May 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night until near morning was as unusually dark as the day."—Gage's *History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19, 1780, is thus described by Mr. Stone, in his *History of Beverly*:

The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark.

The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and tradition has preserved many anecdotes of terror."—*Portsmouth Journal, May 20, 1843.*

"In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours . . .

During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—N. Webster, LL. D.—*New Haven Daily Herald.*

The next in the catalogue of predictions in the text is the signs in the moon.

"The following is an extract of a letter from Mr. Beattie, at Alleppo, and published in the *Missionary Herald* of June, 1842, page 234. It is an account of an earthquake in that place in 1822. He says, 'On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'

"Night after the Dark Day of 1780.—The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Rev. Mr. Teany, of Exeter, N. H., quoted by Mr. Gage "to the Historical Society."

Many accounts of similar appearances in the moon since 1780, might be added but the above will suffice.

The next event here predicted, and the last to transpire before the heavens depart as a scroll, is, "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, &c."

The following is an extract from an article by Mr. Henry Dana Ward, published in the *N. Y. Journal of Commerce*, November 15, 1833, and now taken from the *Bible Reader*, No. 2. "Modern Phenomenon of the heavens," by Henry Jones. The phenomena here referred to, was on the morning of the 13th of November, 1833.

"One of the family arose at 5 o'clock, A. M., to prepare for leaving the city in the 7 o'clock boat. He threw up the windows to see whether the dawn had come; and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow, and whitening the skies, he aroused the whole family. At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and merrona. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold: and while robing, she exclaimed: 'See how the stars fall!' I replied, 'that is the wonder; and we felt in our hearts, that it was a sign of the last days. For truly the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling into the earth. Larger bodies cannot fall in myriads into a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth."



This remarkable *literal* fulfillment of prophecy, being fresh in the recollection of so many, we make no further extracts. But we are told again and again, that these things are not to be understood literally; and why not? Is there a single Scriptural reason why? The whole of the Christian era, down to near the close of the last century, has passed away without a single record, now to be found on the page of history, of events fulfilling these predictions on the inspired page, until those named in the above quotations. Similar statements to this have been denied, but we say again, although the world has been searched for the last few years, and large sums of money offered, yet every effort to prove that any similar events transpired prior to 1779 *have failed*. Yet Pharisees of these days, as well as Pharisees of old, are ready to say, "Master, we would see a sign from thee." Meteorologists are producing about the same effect upon the public mind, as did the magicians, and astrologers of Egypt.

The next thing to take place under the sixth seal is, "the heaven departed as a scroll when it is rolled together."

This is strong inferential proof that "the sign of Son of man in heaven," (Matt. 24: 30) is directly connected with his personal appearing.

Of the fulfillment of this prediction, we have no record, none can be found. It is not fulfilled, but it very soon must be, for it is the *next event*.

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meteorologists, soothsayers, &c., still find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men; until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be *accounted for* by the star gazers and meteorologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for *great men* to cry out—that would betray weakness. No particular fright till the *face of Him that sitteth on the throne* is seen. This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors; and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make an acknowledgment which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "Who shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26: 20, 21, "Come,

my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See also Rev. 15: 2 and 4: 6. The events under the sixth seal have left the great men, &c., in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under the last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise. (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic Church.

Here the sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Matt. 5: 5; Rev. 5: 10; Dan. 7: 18, 27; Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th ch. as it concludes the subject of the Seals; placing it in the first verse in chapter eight, is only man's work—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Hab. 2: 20. "But the Lord is in his holy temple: let all the earth keep *silence* before him." This required *silence* has an important connexion with the termination of the *vision* as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14,) to come to the earth with "ten thousand of his Saints" from whence they have been caught up. Zech. 14: 5, "With *all his Saints*." There is something very expressive in the terms representing

the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in connexion with the *silence*. See Ps. 68: 5. "A Father of the fatherless, and a Judge of the widows is God in his holy habitation"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in the Heaven: [as Judge, Mat. 25, 31, 32; 1 Thess. 4: 17,] his eyes behold, his eyesids try the children of men; (ver. 6,) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. Zeph. 1: 7, "Hold thy peace (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11,) is burned. This silence just before the Lord descends with *all his Saints* to possess the kingdom forever—even forever and ever," is typified in Josh. 6: 10, 16, "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jerico, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16, "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10, "The ransomed 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." This time of triumph as the Saints enter the new earth, is typified in Mat. 21: 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hossannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of *palm trees*, &c., and rejoice before the Lord seven days; which was to be a statute throughout their generations forever, to be celebrated in the *seventh month*. Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its



centre, and every mountain and island removed out of their places—the “mighty man weeping bitterly,” while yonder! in mid-Heavens, assembled around the Throne, the Saints clothed in bodies like unto Christ’s glorious body, look down upon the earth after its scenes of blood and carnage are well nigh done. At the command of Jesus they descend, with a shout! and once more Adam places his feet in his long lost Eden; Abraham finds his city that hath foundations, and his promised seed inherit Canaan *safely*. Job in his flesh sees God, and Daniel stands in his lot. Peter walks upon an earth where there is *no more sea* in which to sink; and Mary’s tears are dried forever. The torturing lash and cruel stocks will trouble Paul and Silas no more. Persecution, war, and bloodshed, are made to cease to the ends of the earth; and in the room of sighs, groans, and parting scenes, which now reach from one end to the other of this great charnel house: one harmonious song of praise will rise from millions of immortal tongues, where fond ties shall be no more severed, and Jesus shall wipe all tears away. O, who that has one spark of the love of God in his soul, for the hope of entering this glorious inheritance in a few short days, upon the sure testimony of God’s word; is not willing to yield his worldly prospects, sectarian creeds, and all of this fading world? Poor “pilgrim on the word’s highway!” cast your anchor here, in the hope of Christ’s speedy coming.

Remember, the next event is, *the Heaven’s departing as a scroll.*

#### DELIVERANCE FROM BONDAGE.

- 1 Our bondage it shall end, bye and bye, &c.  
From Egypt’s yoke set free;  
Hail the glorious jubilee,  
And to Canaan we’ll return, bye and bye.
- 2 Our Deliverer he will come, bye and bye.  
Our troubles have an end;  
When our Saviour shall descend,  
And glory crown the day, bye and bye.
- 3 Though our enemies are strong, we’ll go on,  
Though our hearts dissolve with fear;  
Yet Sinai’s God is near,  
While the fiery billows roll, we’ll go on.
- 4 Through Marah’s bitter streams, we’ll go on,  
Though Baca’s vale be dry,  
And the land yield no supply,  
To a land of corn and wine, we’ll go on.
- 5 And when to Jordan’s flood we are come,  
Jehovah rules the tide,  
And the waters he’ll divide;  
And the ransomed hosts will shout we are come.
- 6 There friends shall meet again who have loved,  
Our embraces shall be sweet,  
At the dear Redeemer’s feet,  
When we meet to part no more who have loved.
- 7 There with all the happy throng we’ll rejoice,  
Shouting glory to our King,  
Till the vaults of heaven ring;  
And through all eternity we’ll rejoice.

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

#### GENTILE TALMUDISTS, OR SPIRITUALIZERS.

[CONCLUDED.]

QUESTION. Addressed most respectfully to all, but especially to the Clergy and other expounders of God’s Holy Word in the Established Church. “At what period of this dispensation do you think you ought to begin to warn your hearers to ‘WATCH’ for that ‘COMING’ of our Blessed Lord as promised, Acts 1. 11?”

As there will be some alive at the time of our Blessed Lord’s return to this Earth, and as Teachers under the baneful influence of the *spiritualizing* system do not look for such an event, until the end of the Millennium, and thus *virtually* not at all; the above “QUESTION” must be a very perplexing one. May it please God to put it into their hearts to examine the subject.

Clergymen, Biblical Students of all denominations, Committees of Missionaries and other Religious Societies, Editors of Religious Periodicals, (especially those of the “RECORD” Newspaper,) Teachers in Sunday Schools, are respectively entreated to consider well the contents of this paper.

#### A. B. C. QUESTION.

\*\*\* “If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D. D.

\*\*\* “It is easy to say that Zion, spiritually means the CHURCH, and some perhaps might agree with certain of the Fathers in thinking that camels, and dromedaries, aptly symbolize proud, rich men.”—*Plain Sermons*, p. 206, by the Rev. J. A. McCaul, D. D.

\*\*\* “Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness, (2 Timothy iv. 8;) and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the speedy advent and glorious reign of the Lord Jesus Christ and all his saints; ‘who shall judge the quick and the dead at his appearing and his reign;’ or even to those who will not listen to the scriptural evidence of these truths. (2 Tim. iv. 1.) The Greek word *Basileia*, means the same as our word *reign, regnum, regia, potestas*, Scapula. If it be asked, where His reign shall be? Daniel answers it, vii. 13, 27—*It is under the whole heaven, that is, on earth.* What say our Doctors to this? We shall have another *Transubstantiation*. They will tell us, that UNDER the whole heaven means ABOVE the whole heaven.”—*Political Destiny of the Earth*, p. 27, Nisbet.

#### CONTROVERSY.

\*\*\* “And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as

Christians, from stagnation, than from storms.”—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.

#### CONVERSION OF THE WORLD.

\*\*\* “The Gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the Gospel, either amongst Jews or Gentiles. But an election is promised from both.”—*Plain Sermons*, p. 367, by the Rev. J. A. McCaul, D. D.

\*\*\* “The Scriptures no where hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it.”—*Plain Sermons*, p. 241.

#### DEATH AND THE SECOND COMING.

\*\*\* “Some may perhaps say that it is not yet time to expect the Lord’s Advent: it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in the congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant, whose portion is appointed, ‘with the unbelievers.’ He says, ‘*My Lord delayeth his coming.*’ It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason have you for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour, of which no man knoweth?”—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

#### DILEMMA.

\*\*\* “After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman, who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning points of the whole debate. The substance of his reply on each of these occasions was—The passage is very important, very important indeed; but I have not made up my mind as to the meaning of it!”—*Sermons on the Second Advent*, by the Rev. H. McNeile, M. A., p. 44.

#### FAITH AND REASON.

(To those who imagine that they hold the doctrine of “Justification by Faith,” the following will be found worthy of deep consideration.)

\*\*\* “If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason, than in the words of our Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says,—‘Blessed are those servants whom the Lord when he cometh shall find watching.’ But whatever you may think of your own state, you cannot possibly deny, that steadfastly to trust in Christ’s



promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples."—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

## GENERATION (THIS.)

\* \* \* "Verily I say unto you the same generation, Luke xxi. 32, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts, that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the summer fruits of these glorious events."—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.

## MISSIONS.—Luke xxiv. 47.

\* \* \* "The Gentile Church has arrogated to herself, presumptuously and exclusively, all the blessing of Gerizim, and cast the curses of Ebal alone on Judah."—*Missions*, p. 67, by the Rev. Mr. Mudge, B. A.

\* \* \* "Our public speakers or writers do not inform us how, or when, or under what peculiar circumstances the kingdoms of this world are to become the scene of Messiah's triumphant reign and rule."—*The same*, p. 25.

\* \* \* "Oh! says individuals, (we wish it were not superciliously asserted,) Jesus Christ himself declares—'My Kingdom is not of this world.' It might suffice to ask, in reply, Why then do you wish to convert the whole world unto him? Is not this your professed aim and expectation, by your present missionary agency?"—*The same*, p. 37.

## REMARKABLE TEXTS.

Matthew xiii. 38.—"The field is the world," (*o Kosmos*) signifying the whole planet.

Matthew xiii. 39.—"The harvest is the end of the world," (*aion*, the age or dispensation.)

Matthew xiii. 39.—"The Harvest is (*sun-telecia tou aionos*) the winding up of the age. Are not these most striking passages? !!!

Matthew xxiv. 37, 39.—"Comna" is (*e Parousia*) personal presence.

Philippians i. 26.—"My Comna" (*Parousia*) to you.

2 Cor. x. 10.—"His bodily presence." (*e de Parousia*.)

In Matthew xxiv. and xiii. there is no mention of a Resurrection or Millennium! but a description of the character of the times, the state of the world preceding the Lord's Advent, the signs, the manner, the consequences of His appearance.

In 1 Cor. xv. there is no mention of the rising of the wicked dead, Ps. i. 5. See Rev. xx. 5; 1 Thess. iv. 13-17.

Reader, "Think on these things, 1 Thess. v. 21.

"Thy Kingdom come." \* \* \* "In the prayer which our Lord hath taught us, we offer the same petitions, (see Ps. 68: 1-3,) at least if we understand the words aright.

"Thy kingdom come, thy will be done on earth as it is in heaven," is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say 'Thy Kingdom come,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence until the Son of God cometh in glory, vii. Dan. 13. \* \* \* The Lord himself speaks of a kingdom which is not yet come, for he has gone to receive it, xix. Luke, 12; 2 Tim. iv. 1."—*Plain Sermons*, p. 236.

"Unbelief exemplified." \* \* \* "In conversation with a person unacquainted with the Gospel, I quoted this passage, Matt. vii. 14, 'Do you know,' said he, 'I do not believe that.' 'I am glad,' I replied, 'to hear you say so: I have been endeavoring, all along, to convince you that you do not believe the Scriptures, and now you have acknowledged it.' 'But I do believe the Scriptures.' 'You said this moment that you did not believe this plain declaration.' 'Not in your sense of it.' 'But I gave no sense of it; I merely quoted it.'"—*Atonement, &c.*, by J. A. Hal-dane.

## "WATCH."

\* \* \* "What I say unto you, I say unto all, Watch," Mark xiii. 37. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing, but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?"—*Plain Sermons*, p. 300.

How common a thing it is, to find people shrinking, as it were, from the study of *un-fulfilled* prophecy, even though it has pleased the Author thereof to promise a blessing on those who will "read and hear,"—Rev. i. 3, and who has in many instances, given an exposition thereof. (See Rev. i. 20, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries: It is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for *death* instead of the "Coming of the Lord," is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium: and thus, if the same system of instruction be carried on from generation to generation, the command to "Watch" for His return will be constantly disregarded. In England, which is considered, perhaps,

the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand? On the contrary, the prophecy by St. Paul, 2 Tim. iii. 1-5, is evidently and *rapidly fulfilling before our eyes*. Instead of a Millennium, it will be wisdom to be looking for a wide-spread *Apostacy*, under "a form of *Godliness*," and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "*worldly wisdom*" Act of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even JESUS OF NAZARETH, "who is overall, God blessed for ever," the KING OF KINGS and the Lord of Lords? Can we not see the Banner of the MAN OF SIN unfurled among us, and thousands who have sworn fealty to the "*the Head of the Church lifting up their heel*" against him? See 2 Peter, ii. 1, 2; 1 Peter iv. 17. Reader, away with TALMUDS!—John v. 39; 1 Thess. v. 17; Luke xxi. 34-36; 2 Thess. iii. 5.

\* \* \* "The Woman of a thousand superstitions is indeed riding upon the Beast of a thousand blasphemies; the idol is set up; the princes, the governors, the captains, the judges, the treasurers, the councilors, the sheriffs and all the rulers of the provinces, are lending their aid to the dedication of the image; and at the varied hoarse sounds which proceed from the cornet, flute, harp, sackbut, psaltery and dulcimer of Liberalism; all people, and nations, and languages are falling down to worship the image which Satan hath set up."—"*Lectures on the Passion Week*, p. 103, by the Rev. H. McNEIL, M. A.

Surely, then, instead of preaching "*Peace and safety*," 1 Thess. v. 1-3, and "*speaking smooth things*," it is the duty of our watchmen to "*cry aloud and spare not*,"—Is. lviii. 1; and in lieu of prescribing those *Spiritualizing*, empirical, and benumbing opiates, to warn their flocks "*to flee from the wrath to come*."—Luke xxi. 34-36. The *Spiritualizing* system, if honestly weighed, will be found to be one of downright wickedness, and it is of no use to "mince the matter;" for if the "*adding to and taking from*" the Word of God, together with a wilful disregard to such plain commands as are recorded, Prov. xxx. 5, 6, and the teaching of others to do the same, be not acts of wickedness, what are? Let us hope some *troublers* for the truth—SOLIE BOANERGES, will stand forth at our Public Meetings, and break the death-like silence which prevails on this subject.

Reader, let not "the whisper in your ear"—that because many excellent men have written and taught, and lived and died, holding the *Spiritualizing system*,—divert you from examining the subject; bear in mind that a majority in error can never render you *blameless*. Please to turn to John v. 39; Prov. xxx. 5, 6; Is. ii. 10-20; John xvi. 13; Dan. xii. 10. Take the Word of God, wherever the context will bear it, in its *literal* and *grammatical* sense; by doing this, no sophistry of man can drive you from your position. Obtain the two or three books



here *most strongly* recommended (they are not costly), if *honestly* desirous to avoid error, and open to conviction, you will find in them (and from the highest authority too) the system of *Spiritualizing* thoroughly annihilated. May the examining of their contents be blessed to you, and be the means of inducing you to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii: 13. When convinced of your error, *strive* to draw the attention of others. "Pray for the peace of JERUSALEM, they shall prosper that love thee." "LAICUS."

Member of the Established Church.

August, 1843.

#### SAINTS ARISE.

Soon we shall see, shall see the glorious morning  
Saints arise, Saints arise!  
Sinners attend, attend the notes of warning,  
Saints arise, Saints arise!  
The resurrection day draws near,  
The king of saints shall soon appear,  
And high unfurl his banner here,  
Saints arise, saints arise!  
Hear ye the trump, the trump of God resounding,  
Saints arise, Saints arise!  
Through death's dark vaults, dark vaults its notes  
resounding,  
Saints arise, saints arise!  
To meet the Bridegroom, haste, prepare,  
Put on your bridal garments fair,  
And hail your Saviour in the air.  
Saints arise, Saints arise.  
The saints who sleep, who sleep, with joy awaken,  
All arise, all arise!  
Their clay cold beds, cold beds are soon forsaken,  
All arise, all arise!  
Not one of all the faithful few,  
Who have on earth the Saviour knew,  
But start with joy their Lord to view,  
All arise, all arise!  
Pursue then on, then on their pathway glorious  
All arise, all arise!  
Led by their king, their king o'er death victorious,  
All arise, all arise!  
On Zion's hill secure they stand,  
With palms of victory in their hands,  
They now possess the promised land,  
Praise the Lord, Praise the Lord.  
Fast by the throne, the throne of God behold them!  
Blissful scene, Blissful scene!  
And in his arms, his arms the Saviour folds them,  
Blissful scene, Blissful scene!  
With wreaths of glory round their head,  
No tears of sorrow now are shed,  
To joy's full fountain all are led,  
All is bliss, all is bliss.

#### CONFESSIONS OF MR. MILLER AND OTHERS.

This appears to be a remarkably confessing time, particularly in reference to the Advent question. We begin with Mr. Miller's. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present, some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves confessed how

glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also confessed, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.

The sum and substance of his confession was to this effect: "That the time in which he had expected the end had passed—that he had no other definite point of time in view—that he was now continually looking for it—that he was satisfied it was near, and that he should not cease to look for it while he lived, should it be his lot to die, be the time longer or shorter.

The "Baptist Register" of June 12, gives currency to the reported confession as follows:

"MR. MILLER'S CONFESSION.—We learn from the Christian Herald that Mr. Miller preached at the Tabernacle, Boston, on the 23th ult., and made what he called his *confession*. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely—thought he should never have any thing more to say in public—he felt more on the account of others than he did himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

This is magnanimous and christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough."

And this is improved upon so that the current version now reads: that he never knew about the subject, has given it all up, does not profess to know anything of the matter.

We give below a notice of the confession, written by a hearer, which appeared in the Boston Post of June 1, which we consider very candid and very correct.

"FATHER MILLER'S CONFESSION.—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's

goodness, or in the entire fulfillment of His word, or in the speedy coming of our Saviour, and the destruction of the world: Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity. D."

Advent Herald.

#### LETTER TO A BROTHER AT THE WEST.

Dear Brother D—, As we compute time, 1843 has now passed, and while the vision seems to tarry, you may wish to enquire what my present views are relative to the Second Advent?

I do not wish to be deceived, but I must embrace the truth whenever and wherever I may find it. Even though I may dig for it as for hidden treasure, yet, I would hail it as a pearl of great price, a precious gem. As a choice boon sent from heaven, I have carefully examined "that which is noted in the Scripture of truth," and my faith in the Advent at hand is not in the least shaken. I am still firm in the opinion that the Saviour is even at the doors. These are golden moments, emphatically so, as we are yet on praying ground. But it is a solemn thought that each hour, and each minute that steals upon us, speaks the knell of departed time, and I cannot now see from Scripture, that we have another moment's time promised us, neither can I find any license that gives me liberty to cease from watching until the Saviour shall come.

Now suppose that you should look at your watch and say, "My watch indicates that it is now time that the sun had set; how is it that he seems to linger on his journey, and is yet visible above the horizon?" Would it not be the height of folly, when we saw this great luminary of day fast sinking towards that point which must inevitably unfold to our view the shades of evening, to say that night was not near? I know that, in this case, you would not argue thus, but you would say, "My watch is a little too fast."

Such, my brother, is now our position. Our chronology has been kept; we know, by fallible and erring man, yet we are satisfied it is *not far* out of the way. Still, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it, because it will surely come, it will not tarry." Hab. ii. 3. We may be assured that just so certainly as the broad leaves of summer have succeeded the tender buds of spring, just so surely will the coming of the Son of man follow the signs which he foretold, and which have been literally fulfilled. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

These, my brother, are solemn considerations, and ought forcibly to remind us that we have not one moment's time to lose, that while we remain in unbelief, we are treading







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