

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

Vol. 4.

CINCINNATI, SATURDAY, DECEMBER 21, 1844.

No. 7.

From the Advent Herald.

Letter from Brother F. G. Brown.

DEAR BRO. BLISS:—I want to say to the dear brethren and sisters scattered abroad, that I am yet looking for Jesus, in confident expectation of seeing him right speedily. I have not gone off again, into indefinite time, as that is generally understood by our opposers, or as it has been used by ourselves. I mean something by looking for Christ speedily. I really expect him every day, and every hour; and am as frequently disappointed, says the despiser of my hope. Yes, I am continually disappointed: but what then, I am not injured by the disappointment: Such a hope as ours can bear many disappointments: it is heaven to look for God's dear son, although disappointed. Disappointments! why they test the depth of our love to Christ. I had no idea I loved Jesus so passionately, until after the tenth.—It was the first disappointment I had ever experienced of the kind. You know I always thought that '43 must pass, in order to fulfil various prophecies relative to the prolonging of the days, the failing of every vision, the tarrying of the vision, peace and safety, &c. But my time has now come for the Lord to make his appearing, and I was sadly, sadly disappointed in not seeing him on the tenth ult. The scornors of our hope exult while we weep, but the next time of our exulting, will be their time of weeping. This late movement has distinctly shown who love and who hate Christ's coming; it has more than any other movement since the days of our Lord's betrayal, condemnation and death, exposed the hellish blasphemy of wicked men—everything sacred in time and in eternity, has been caricatured and ridiculed by them. What a sign of the times! I must yet believe that this last cry was from God; by the same mode of reasoning which might lead me to deem it a farce, I might reject the whole movement in relation to going forth to meet the bridegroom. True, Jesus did not come at the time expected, but I had rather wait a few days, before I admit that it was not right to preach as we did. God will reconcile this mystery soon.—I believe yet that the virgins arose and trimmed their lamps at that time, according to the parable, and that those lamps will burn until Jesus comes; a disappointment cannot extinguish them. We are now in the 12th chapter of Luke, 35—6 verses, with our lamps trimmed and burning; we are literally watching for our Lord; we are in the trying time, when our faith is being tested in the sight of men and angels; we are just where Peter and James and the prophets foresaw we should be—in the furnace of affliction; we are just where our great prototype Jesus was before his glorification; read the history of his last days of suffering, and then tell me in what footsteps of his, physical death excepted, have we not been? what a parable! Read the mournful songs of his father David, and then see how all the descendants are journeying the same way! In no virtue are we so deficient as that of patience; James (i: 1—4), speaks of it as the crowning of the graces. If the dear saints can stand this late trial, they surely could go to the stake for their religion; and they do stand it nobly and gloriously. My brother, the doctrine of Christ's coming, is indestructible: the cause is of God, and nothing but the power of Omnipotence can overthrow it; the Holy Ghost begat these things in our souls, and you might as well try to annihilate our thoughts, dry up our passions, stop our breath, or draw the last drop of blood from our hearts, by the use of words of reproach, of expostulation, or of flattery, as to scare us, or allure us from this hope, and this service for Christ. Could I be exonerated from these labors by the most severe servitude under man, without offending God, I don't know sometimes but that I should prefer it to any longer endurance of such trials, but the hope of

"Well done," cheers me, the thought of "blessed is that servant," animates me, the solemn admonitions of my Savior—"Watch," alarms me: so that if I am to die in the struggle, on the altar of this cause I lay my poor life. Praise God, he never was so kind to me, as he has been since I began to proclaim the coming of his Son—he lets me lack for nothing. We are greatly humbled now, but I tell every one of Christ's ministers and members, if there be any remaining who have not as yet taken ground with us, YOU have got to come here! I tell you, you have got to stoop, and to pass through as low and as humble a gate as your despised brethren, or go to perdition! I speak it in all kindness and faithfulness. God has prepared us for ANY CRISIS—we are in advance of you in preparation for it. You are now joined with the world, you are puffed up with self, with pride, you are soundly asleep—you are trying to effect in your own strength, what God will never, never sanction! The startling peals of the Almighty's trumpet will soon confound you!! You have got such works of repentance to effect for yourselves, as ever had those who were engaged in condemning and crucifying the Son of God! I wish only your good in sounding the alarm to awake out of sleep. I am not mad: it is painful to speak in this strain to many who are my superiors; but I must, I must, or offend God. Do bear with me, while I humbly ask: Is not God fighting against you? You fear, you groan at what you deem innovations upon the order of the ministry, &c. The foundations of Christianity are rocking, as you think. Beloved, take another view of it. May not God's hand be at the bottom of this terrible revolution! and may it not be that you are fighting against God. From my soul, I pity you in your blindness, and would willingly approach your feet, though it were under the lash of scorpions, and through the burning fires, if by so doing you could be persuaded to embrace the simple, yet glorious truth of the immediate coming of my Lord. Oh, how my inmost soul yearns over my former associates in the church and ministry! it seems to me as tho' they are all going to hell together. "Oh, that they were wise." I cannot, I dare not go with them, it would be my death. Oh that God Almighty would speak to them! I have, in common with others, been tempted and tried since the tenth, but I have with them enjoyed great peace, especially since I took The Message and have gone forth speaking "Comfortably unto Jerusalem!" God's seal is just as visible upon this as upon any previous Message. I had abundant evidence of it here on yesterday, (Lord's day.)—The brethren in the neighboring towns joined the band here, and I have seldom witnessed a more powerful meeting. The Holy Ghost poured an unceasing tide of salvation into my soul the whole day, so that to-day my lungs are quite feeble.—I was never more sensible of having help from heaven: I dreaded coming here without being able to "define my position," but without any premeditation I had three full Messages: glory to God! We are not in the tarrying time, nor slumbering time—the war will not, I think, be removed, if at all, as before—we are in the waking, waiting, watching, praying time. We are now to use the Lord's prayer, John's prayer (which is the crowning item of all prophecy previous to Christ's coming,) and the unfortunate widow's prayer: we are, in this last respect, just where I have always said we should come, before Jesus would make his appearance; and praise God for the unceasing stream of praying breath that he is granting us. Tremble, ye sinners and slumberers in Zion! for such a rich cloud of holy incense never before went up to God! The foolish have gone (to buy oil.) The wise were never wiser and stronger in the faith: we shall not have another disappointment. The next hope will be realized! I wish you could have been with us

yesterday—"we had wine on the lees:" several were baptized, among others three little lambs of the flock, who came out of the water shouting glory to God. Several backsliders were forward for prayers. Strange and startling signs are being seen in the heavens in this region as well as elsewhere, by both the righteous and the wicked. I do hope that every lecturer, and every one who has a gift, will thrust themselves out, and comfort the flock; Oh, you will get a rich pay. Let the Peters, "feed the sheep and the lambs." Jesus "went about doing good." Do not let us act, preach, or publish as though "My Lord delayeth his coming." I am touring about in the delightful, delightful service, of feeding the lambs, and the Great Shepherd is feeding me.

Yours, &c.

F. G. BROWN.

Sturbridge, Mass., Nov. 18th, 1844.

From the Advent Herald.

Extract of a Letter from Bro. Miller Dec. 11

"We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii: 18, also Daniel xii: 10, and Rev. xxii: 10—12. In this passage we cannot help but see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it. And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23rd day of the 7th Jewish month. Since that time, they say, "they have no confidence in us." We have now need of patience, after we have done the will of God, that we may receive the promise; for he says, "Behold, I come quickly, to reward every one as his work shall be." You may enquire, how long, quickly means. The false hearted professor will tell you, it may mean ages upon ages yet to come; but the real lover of Christ, will hope it is near. Christ has told us how near.—Matt. xxiv: 32, 33. Again, the apostle James has told us that we are to have patience, for it is nigh. He then tells us that the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. How long then does the husbandman wait? The former rains, in Judea, fell after the autumnal equinox, at their seed time, to quicken the grain; and the latter rains, after the vernal equinox, to ensure a plentiful crop.—[Carpenter's Introduction p. 334.] "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." How nigh? It cannot be seen by the reading of the passage, that we are to be in this patient waiting for his coming, after we have done the will of God, sown the seed, given the midnight cry; longer, and it may be much less than the husbandman waited. Therefore, let us stablish our hearts, be determined to go forward, let us not look back, "Remember Lot's wife." I think the event for which we look cannot be far off. I know of no rule, by which we can fix on any day or hour. But Christ tells us we may know when it is near even at the door. James v: 9, tells us, when this time of patient waiting comes, then, "Behold the Judge standeth before the door." I feel as confident as ever, that God will justify us in fixing the year. And I believe as firmly, that this Jewish year will not terminate before this wicked and corrupted earth's history will all be told. The amount of scoffing and mocking at the present time, is beyond any calculation. We can hardly pass a man, professor or non-professor, but what he scoffingly inquires, "You have not gone up," or "God cannot burn the world," &c., ridiculing the Bible itself, and

blaspheming the word and power of God. And yet ministers and moral editors wink at it. And some of them are performing the same, to the no small joy of the most depraved characters in community.

If this is not a sign of the last day, we are sure never to see fulfilled 2 Peter iii: 3, 4.—“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, ‘Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,’ nor Jude, 18, ‘How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.’ I pity the inhabitants who may live in an age of the world that is worse than this. I cannot believe this earth will ever again be so cursed.—Where are our moral judges and rulers? Has virtue fled from the earth, and is there no fear of God in all the land?

Come Lord Jesus, O! come quickly. Or we shall be as when God overthrew the cities of the plain, like unto Sodom and Gomorrah. Where are the watchmen upon the walls of Zion? Can the sign of Peter and Jude be fulfilled before their eyes, and they not see it? Do they not know that one sign plainly fulfilled is proof enough? for God is not man that he should lie, nor is like unto the sons of men, that he should be mistaken. I would beg to know what could be called scoffing, and mocking if the conduct of all classes of men opposing the Second Advent doctrine, is not.—Paul tells us, 1 Thes. iv: 17, “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”—And some are tauntingly enquiring, “have you not gone up?” Even little children in the streets are shouting continually to passers by, “Have you a ticket to go up?” The public prints, of the most fashionable and popular kind, in the great Sodom of our country, caricaturing in the most shameful manner, the “white robes of the saints.” Rev. vi: 11. The “going up,” and the great day of “burning.” Even the pulpits are desecrated by the repetition of scandalous and false reports concerning the “ascension robes,” and Priests are using their powers and pens, to fill the catalogue of scoffing in the most scandalous periodicals of the day. England and France, with their sinks of pollution, London and Paris, cannot, will not, and dare not, compete with our Boston, New York, or Philadelphia, in scoffing. If these will not open the eyes of our good men in these cities, then I shall believe there is none there. And at any rate, the world must and will be burned up, and few men left. Adieu, my brother, I am patiently waiting for my King, &c.

WM. MILLER.

Low Hampton, Nov. 18th, 1844.

LETTER FROM BRO. MILLER.

Low Hampton, Nov. 22, 1844.

Dear Bro. Holmes,—Your letter of the 8th has been just received, I hasten to answer it, you request me to give my views on the atonement.

The word atonement, signifies reconciliation, or at-one-ment, and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he never had sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law. There can be no atonement only where there is or has been sin, God is not displeased with his own work, when it comes from his hand it is pronounced good. Therefore sin is produced by some other agent than God, and as sin is a transgression of the law, the agent must be a subject of law. Man is according to this reasoning the subject and agent I have described, for being made under the law, and by transgression has become obnoxious in the sight of God, unreconciled to God, and justly condemned. He cannot be reconciled to a holy God only by the atonement. God seeing man in this deplorable condition provided a remedy in his Son Jesus Christ, and gave him to the world as an offering and a ransom for the world, and as without shed-

ding of blood there could be no remission of sin; in due time Christ came into the world and shed his blood, and according to the typical law he that knew no sin became a sin for us. Thus far he fulfilled the law for the sinful world; but this could not have saved one sinner, if this had been all that Christ had done. No; but like the High Priest under the Law, he must take his life, or blood which is the life, Lev. 18: 11—and must enter into the holy of holies, which is heaven, to appear in the presence of God for us, where he makes an atonement for us, who come to God by him; therefore he that cometh to God, must believe that he is our intercessor, and that he is a rewarder of all that diligently seek him. He must also confess his sins, for confession of sin is unto salvation, and he who is our High Priest, is faithful over all his house, as was Moses, to forgive them their sin, whose house are we if we hold fast to our faith without wavering firm unto the end.

Permit me now to make plain by questions and answers.

Is not the offering and sacrifice of Christ the atonement? No. These are only preparatory steps, Lev. 1: 1-4; 4: 13-20.

Where is the atonement made? In the most holy place, Lev. 16: 17, also 26, 31, 35 verses; Luke 1: 9-11; Heb. 9: 7-9 & 22-26.

How is the atonement made? By sprinkling of blood, intercession and prayer.

Who makes the atonement for us? Jesus Christ the High Priest, Heb. 7: 24-28; Rom. 8: 34; 1 Tim. 2: 5-6; 1 John 2: 1.

For whom is the atonement made? It is made for all who believe, confess their sins, or repent, which is the same thing in gospel sense, and come to God by, or through our High Priest. See type Lev. 1: 4, also 16: 20-22; Isa. 53: 11, 12. John 1: 29; Rom. 3: 25; 2 Cor. 5: 17-21; 1 John 1: 7-9; Gal. 1: 4, & 2: 20; Heb. 2: 17, & 7: 25, & 9: 24.

Where is the atonement made? While the High Priest is in the holy place, Lev. 16: 27, and when the sinner believes in Christ confesses his sins, then the atonement is made for that sinner, and not before, see the law.

Can all men be atoned for? All men have a probation, and while in that probation might have an atonement if they would comply with the requirements of the gospel. The sacrifice and offering is sufficient for every individual of mankind; but none who need an atonement will ever be reconciled to God, but those who believe and repent.

Instead then of the atonement being made at the death and sufferings of Christ, it is made by his life and intercession in heaven, Heb. 7: 25. His death and sufferings being only the sacrifice and offering, by which he is the propitiatory sacrifice to God, so that through his intercession we can be saved by his life, Rom. 5: 10; 1 John 5: 11.

You enquire about the laying on the hands of the Priest upon the head of the scape goat, and their sins being carried away into the wilderness, or land of oblivion.

The type was this: On the day of atonement, the Jews were to bring two goats of a year old, and the Priest was to cast lots upon them, before the Lord, and the goat on which the Lord's lot fell, was to be slain, his blood caught in a bason, and then carried into the holy place, sprinkled upon the mercy-seat, and the atonement or reconciliation made for the place first, and for the people. All this, has had its antitypical fulfilment in the first advent, death, resurrection, ascension, and intercession of Christ. Then after the Priest had made the atonement with the blood of the goat sacrificed, then the High Priest came out of the holy place, laid his hands upon the head of the other, called the “scape goat,” and laid all the sins of the congregation of Israel upon his head, and the “scape goat” was driven into the wilderness by some one appointed for that purpose.

So must it be when Christ shall come at his second advent. He will come without a sin offering unto salvation, and being then our Judge, he will bear away our sins from us, as far as the east is from the west, and they will be remembered no more forever. Jer. 31: 34; 33: 8: 50. 20; Acts 10: 43; Rom. 11: 27.

That our sins cannot be blotted out until Christ comes to judge his people, is evident from the following texts, Rom. 14: 10; 2 Cor. 5: 10. Rom. 2: 6. If our sins are blotted out now, and remembered no more forever, how can we be judged at the judgment seat for every deed done in the body? We could not. And if Christ does not come the second time and bear away our sins, our faith is vain, and we are yet, and always shall be in our sins.

But bless the Lord, he that shall come, will come, and will not tarry. Now is a very important time, much danger if we go to sleep now, it will overtake us as a thief. This is the third time within one year we have slumbered, and now we are in the time of patience. Heb. 10: 36; James 5: 7 to 11, you may examine. How long will this time of patience last? I answer it may last as long as the farmer waits for his crop, as James cautions us to have patience as the husbandman has long patience. How long? About 3 or 4 months. Will he come then? Have patience brethren, says James, for the coming of the Lord draweth nigh. Who does Paul and James exhort to have patience? Why, the brethren, say you. Who then are Paul and James' brethren in this day? It cannot be our sects and popular churches. Why not? say you. Because the exhortation implies that the brethren are almost or quite impatient to have Christ come, and no rational man or woman can say our sects, or nominal churches, are over anxious to have him come. Who then, would the dear apostles call brethren if they were among us at this day? Suppose you heard a voice from heaven, like the voice of mighty thunders, commanding you on the peril of your soul, to go and tell the brethren, and none else, “To be patient for the coming of the Lord is nigh,” to whom would you go? Would you dare risk your soul's welfare, to go and tell it to the popular churches, or would you suppose yourself most sure to go and tell it to those who were praying and crying, “come Lord Jesus, come quickly.” I am confident you would suppose without any hesitation, it means the second advent brethren. Then we can easily tell who and what, Paul and James means. And do believe I am one that ought to take the caution, “BE PATIENT THEREFORE BRETHREN, UNTO THE COMING OF THE LORD.”

Give my love and this exhortation unto all the dear brethren looking for our King of kings.

Yours, looking for the blessed hope,

WM. MILLER.

WESTERN MIDNIGHT CRY.

Cincinnati, Saturday, December 21, 1844.

THE PAPER.

Our receipts for the past week, from country subscribers, amounts to one dollar only. And yet a few of the friends who are unwilling that the paper should stop, and who have felt it their duty to aid the cause in this way more than any other, have paid for it. This they cannot continue to do without curtailing the edition, in which case we shall be obliged to discontinue our gratis list, and this we shall be sorry to do.

As but a fraction has been received from abroad towards the fourth vol., we again ask, if we shall receive our dues? We have no salaries to pay, and the brother who prints the paper, and who has to work for his daily bread, feels a sufficient interest in its continuation, to give every week more than he is able to do.

The Great Supper.

Luke 14: 16. “A certain man made a great supper, and bade many;” see Matt. 22: 2; Isa. 25: 6-8; Prov. 9: 1-5; Matt. 8: 11; Rev. 19: 9. These sayings are no simile, but, “the true sayings of God.”

FIRST MESSAGE.

Verse 17, “And sent his servants at supper time,

to say to them that were bidden, Come, for things are now ready.” See Dan. 7: 14; 8: 19; 9: 24; 12: 10, 13; Hab. 2: 3; Job 14: 15; Psa. 102: 13; Isa. 40: 2, &c.

A call to supper, implies a little previous—that guests may cease from the labors of the day, and prepare themselves. I solemnly believe this text has had its fulfilment in the proclamation of the coming of the Lord in, or about, as founded upon the above, and other evidence.

Verse 18, “And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must go and see it: I pray thee have me excused. In other words, the Lord cannot come yet, there are large portions of the earth yet unhabited. A “piece of ground” in the way.

Verse 19, “And another said, I have five yoke of oxen and I go to plow them. I pray thee have me excused.” I have so much business on hand that I have not time to examine the subject.

Verse 20, “And another said, I have married a wife: and therefore I can not come.” I do as much as I can do to attend to my family, do not believe one word of it. It is well ready, but as for me, it is my business to attend to my family.

SECOND MESSAGE.

Verse 21, “Go out quickly into the streets and lanes of the city, and bring in hither the poor, maimed, the halt and the blind.” And “quick” was the message delivered in the proclamation, “Behold the Bridegroom cometh!” Lev. 23: 41; Matt. 21: 8, 9; Num. 29: 1, 7; Lev. 23: 13. They were not to return to their possessors of necessity on that day, or in that month, but THE YEAR of this Jubilee,” Rev. 11: 15; 13: 23: 16.

THIRD MESSAGE.

Verse 23, “Go out into the highways and hedges and compel them to come in that MY HOUSE may be filled.” This last message is not confined to man, for men are no where commanded to do any thing more than invite. Besides, the last work is bringing the guests into the house to the “Marriage supper,” and this is at work, Matt. 24: 31; 1 Cor. 15: 51, 52; 1 Thes. 4: 16, 17.

I expect to be absent, on a visit among brethren in Indiana, next week, in which case there will be no paper issued till the week following.

OUR WORDS.

How careful we should be of the words we utter, in a time like this! The land is filled with gossip, and “false accusers,” and the tempter to retort upon these “busy bodies,” in language similar to that which we receive from them, be very strong; but now is our time to suffer only patiently, but as our master did, in saying, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12: 37. Let those that are in the habit of speaking words, and acts of others, with whom they agree in religious sentiment, look at the folk definition of the word, “FALSIFIER: One who alters the words or sentences of an author, so as to make the sense contrary to what it was originally: one who counterfeits, or makes a thing to be what it is not: a liar, or inventor of falsehood,” Barclay. If others are willing, care or malignantly, to place themselves in a

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tion to be arranged under the above head, let us take heed, remembering that, "if any man among you seemeth to be religious, and *brideleth not his tongue*, but deceiveth his own heart, this man's religion is vain, James i: 26.

BROTHER.

A brother in the time of trial and adversity is "A brother indeed." And who are our brethren now, when our names are "cast out," and "all manner of evil spoken against us falsely?" Jesus, on one occasion, turning away from his natural blood relations, "stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." Matt. xii: 49, 50. They that DO the will of God, will perform all the kind offices for each other, that are associated with such endearing names.

Brethren that do not the will of God, are no brethren now. They have other interests to attend to besides the interest of the family of Heaven. How valuable is the relationship of a brother!—one that does the will of his Heavenly Father. No other brethren can do us good. Where brethren of this sort are, there is Love—pure and unadulterated.—Love, such as existed between David and Jonathan, or Jesus and the disciple that leaned upon his bosom.—Love, such as drew forth from the Jews, the expression, "Behold how he loved him," as "Jesus wept" at Lazarus' grave. Brethren will love; it is a principle interwoven in the whole being of those that Love the appearing of Jesus. Nothing can separate brethren.—They will sweetly live together, and that "forever, even forever and ever." but God is not wanting in means, to separate from his people all that do not "love as brethren."

ELIJAH.

The translation of Elijah, has been considered an appropriate type of the deliverance of those "that are alive and remain" when the Lord appears.

2 Kings 2: Elijah, when he had an intimation that his change was near, went with Elisha from Gilgal (or "heap of heaps," different bodies,) to Bethel, (or "house of God.") So, when evidences of the near approach, of the coming of Christ began to present themselves; from different bodies, (heaps) God's people began to collect and worship him according to primitive usage, with no other articles of faith than his word, and no bond of union but Love "whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end," Heb. 3: 6.

Not finding deliverance at Bethel, Elijah, nothing discouraged, journeyed on to Jericho, (month, or moon.) So the body of God's people collected from these "heaps," seeing the evidences clustering around a certain "month," journeyed thither with high expectations, and as Elijah was, so were they, disappointed.

Elijah, full of hope, journeyed on next across Jordan, or "river of judgment," where his faith was tested, and he prevailed; dividing the water, he passed over.

God's people have had a time of similar trial for their faith—a trial, that in my opinion, has fully tested who do, and who do not, love the Lord's appearing. What period of time is occupied in the antitype of the crossing Jordan, or river of judgment, may be uncertain, but the read-

er can consult the evidence in No. 5 of this vol., relative to the forty days.

The next account of Elijah after he crossed Jordan is, that while in company with Elisha, "It came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

So let it be said of us. "They still went on and talked," notwithstanding the sneering inquiries of "the sons of the Prophets," "knowest thou that thy master will be taken away from thy head to day?" Do you know it? Do you know that Elijah is soon to "go up"?

And even after Elijah was taken up, their scoffs did not cease, for they charged the Spirit of the Lord with having taken him up and "cast him upon some mountain, or into some valley."

How delightful the thought! as they still went on and talked, behold! What? The chariot of the Lord!! "Behold, the Lord cometh with ten thousand of his saints"!! He comes to reward his servants! to wipe away all their tears, and end forever their bitter reproaches.

The letters from Bro. F. G. Brown, and Bro. Miller, in another column, will be read with interest. They breathe life and joy into the heart of the waiting pilgrim.

The conclusions to which these brethren have come, that our work with the church and the world is now done, is painful indeed, but at the same time, it is the one to which we are almost irresistibly driven, after having seen again and again, their utter rejection of the plainest truths found in the word of God.

Some cry out bitterly, and protest against such conclusions, because it has a "bad influence," and is "abominable," &c., not because the word of God does not fully justify it.

The complaints against the idea of a division or separation between the righteous and the wicked before the Lord comes to "execute judgment," do not appear to me to be well founded.

The tares are gathered "first," in bundles to be burned, Matt. 13: When they that work wickedness "are set up,"—and they that fear the Lord are found speaking often to each other, there is a discerning "between the righteous and the wicked," Mal. 3: and when the Lord comes, he comes to execute "the judgment written." Objections, not well founded in scripture, to having our case now brought before the tribunal of heaven for its righteous decision, seem to argue that such are not NOW prepared for the judgment.

The Enquirer and Message.

The following editorial from the "Enquirer and Message," will show the estimate which that editor places upon our claims for justice.

"A FINE OFFER.—The *Western Midnight Cry* proposes that "if twenty-eight out of five hundred and fifty of our subscribers, will send us fifty cents a week, it will enable us to issue an edition of our paper, each week, until the Lord comes." How if they don't send the dimes? We can't tell! The same journal says, "the present probability is that but a few more numbers will be needed." Then, we suppose, the chances of Millerism being true have somewhat increased of late. When will the impudence of the leaders in this delusion have an end?"

We have asked our subscribers to send us a small pittance weekly, of what they owe us. And now, says the Enquirer man, "How if they do not send the dimes? We can't tell." But we can:

Our honest dues will be withheld from us, and according to the above, it will be "impudence" for us to ask for them.

Again, "the chances of Millerism being true, have increased of late," certainly so, if "the coming of the Lord" is what you call "Millerism;" for now is our salvation nearer than when we believed." Again, he says, "when will the impudence of the leaders of this delusion have an end!"

Judging from the past course of this editor, the answer to this last question is perfectly plain. The doctrine of the coming of Christ will live till the Lord comes, of course; and his coming is near at hand, as we know from evidence contained in the Bible, and corresponding events in the history of the present times. Therefore, this so called "delusion" will "have an end" long before we can expect justice from the editor of the "Enquirer and Message," by his retracting the false statements about us, which he has aided in circulating.

Voice of the Fourth Angel.

The above is the title of a small sheet just received—published at Cleveland, by Bro. J. B. Cook, and J. D. Pickands.

The object of the leading article is to show that the mission of the three Angels Rev. 14: has been fulfilled, and that we are now living under the fourth, where it becomes the imperative duty of God's children to pray for his coming. The duty is made clear, and the arguments for the most part are conclusive. It is a subject that has occupied the attention of many of our friends of late. We gladly join in the petition, "Thrust in thy sickle and reap," Come Lord Jesus, and come quickly."

The following articles are from the above named paper:

THE BIBLE, A "LAMP TO OUR FEET."

Many ask "why did you not see that the vision of the fourth angel must be fulfilled!"

ANSWER: We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. "We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn."

By the light of God's word we are to walk; because we are in a "dark" world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch," with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all that the lamp showed us. Next we saw the Seventh month. The thousand voices swelled on the breeze as we advanced to meet him, "Behold the Bridegroom cometh!" Finally, we see that there must be time for the foolish to expend their oil, and for the wise to go on to meet him; while the voice of the fourth angel cries "thrust in thy sickle and reap." Glory, glory, glory is about to burst upon our enraptured vision. It is "the glory of God and the Lamb," to make eternal day.

THE CHRISTIAN'S HOPE.

What is it? Let us ask the Pope. He answers in his encyclical letter: "Let us lift up our hearts to the 'Blessed Virgin' Mary, who alone destroys heresies, and who is the foundation of OUR HOPE."

Ask again the N. Y. Evangelist, what is the Christian's hope? The editor answers in a recent article on revivals, they are 'THE HOPE of the church and of the world.' Is there not then a strong affinity between the hope as defined by the Pope and the Protestant? Mary being 'the foundation' of the former,—those who carry forward

'revivals' the means of the latter. A arm of flesh is the basis, or essential of both.

Papist and Protestant have thus lost the Divine definition and description of our hope. Titus 2: 11-13. 'The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for THAT BLESSED HOPE, and the GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOR JESUS CHRIST.'

The apostle Paul was 'bound with this chain,' 'for the hope of Israel,' 'the hope of the promise made of God unto our fathers,' and this hope was 'the hope and resurrection of the dead.' Human agency is not the basis or means of this hope.—Divine promise is the foundation; divine power the agency to which believers look for its consummation.

It is painful to see that Protestants can no more use the language 'which the Holy Ghost useth,' (and make it mean what the terms teach) than the Papist, when speaking of our hope.

'The hope' of the fathers is set forth in the following portions of scripture: Psa. 16: 11, and 17: 15. Acts 2: 29, 31. Heb. 11: 32, 39. The patriarch David looked forward to the period when he should 'awake in the likeness' of his Lord.—The apostle Peter affirms of David 'that he is both dead and buried'—also that he 'is not ascended into the heavens.' Paul assures us that he with others 'died in faith not having received the promise'—(these all having obtained a good report through faith, received not the promise.' Of whom he testifies, that some would not accept deliverance, 'that they might obtain a better resurrection.' Mark 1:—They had 'obtained a good report through faith.' They had 'not received the promise,' but sought to obtain a better resurrection. Then David will awake—then he will know 'the path of life'—then he will ascend, have 'fulness of joy,' and 'be satisfied.' Then he will obtain the hope contained in 'the promise, which God made to our fathers.' 'Amen, even so, come Lord Jesus!'

For this creation groans, Rom. 8: 18, 24. For this the soul's seen in vision under the altar, cry: 'How long, Oh Lord, how long!' For this the fourth angel cries to him who sitteth on the cloud: 'Thrust in thy sickle and reap the harvest of the earth! Who would not speed the flight, and swell the voice of this angel, that Patriarchs, Prophets, apostles and righteous men, may 'obtain the hope of the promise—the 'better resurrection.'

Letter from Sister Bishop.

MADISON, IND. DEC. 9, 1844.

Dear Bro. Jacobs,—It is with pleasure I take my pen to inform you that we are still alive and well, and was much rejoiced to receive a paper from you, and from it to learn that your confidence in the advent cause is unshaken. I hope you will thus remain—firm as the pillars of heaven until our Lord shall come and take his children home. I, for one, long to see that day; for ever since I embraced the doctrine of Christ's soon coming, I have felt like a pilgrim and stranger on the earth. I still attend the Methodist meetings, but our preachers preach Jesus so far away, and us so low down in the grave, and make things look so cold, dark, and dreary, that it affords no comfort to the soul that loves the appearing of the Lord. Such preaching is cold comfort indeed—such as I never again expect to enjoy. We are told that it is presumption in us, to want Christ to come and destroy the world, and damn all the sinners; and that we are mad because he does not do it: But do we not love sinners? Who on this earth has taken more pains to warn sinners than Advent believers? They have spared neither time nor money, in arousing mankind to the importance of a preparation to meet their God in peace.

O what a fearful darkness is hanging over our city! It seems to be in all the churches, as well as among those of the world. All appear alike—of the world. * * *

I have had a home in the Methodist church for thirty-eight years—it is a church that I have loved much, and within whose pales I have enjoyed much of the comforts of religion; but now, it seems no more like home to me. Strange as

this may seem, every true advent believer that I know in this place says the same. Perhaps you are not unacquainted with the same class of feelings yourself. Can this be sin? O tell me! * for I would not be led astray for worlds of gold. Gold has no charms for me. Let me have food and raiment, and the love of God in my heart, and, for myself, I ask no more.

Had I the means, I would freely pay the expenses of some of our Second Advent Lecturers, to this place every week, to have them preach for us; for I think we are more like a little flock of sheep without a shepherd than I ever saw before. Though I have been beloved in the church, I am now looked upon suspiciously, and what for? Because I believe the Lord is soon coming to take his children home. Well, I can bear all this, and more, for the sake of Christ and his kingdom. Should time continue, it is possible our persecutions have but just begun.

Are we ready to lay down our lives for Christ? Are we ready to go to the stake sooner than deny our Lord? Yes, I doubt not, there are thousands who would shout victory in the fire rather than disown Christ. O how humble I feel, even to think upon the subject of laying down our lives for Him that laid down his life for us 1800 years ago.—That Saviour was a poor pilgrim on the earth, and had but few that truly loved him then, and comparatively few that love him now; and a part of that few are called to suffer great reproach for his sake. O may they remain steadfast until he shall come! I am striving to be one that shall have a share in his kingdom. Pray for me that my faith fail not. * * *

We have determined to hold our meetings once or twice in the week, as we are certain this is the only way we can enjoy ourselves. Our names are already cast out as evil, and to go back from the advent doctrine I should risk my all, and perhaps lose my soul.

I will not forsake plain Bible truth. No name or sect on earth shall take away my prospects of soon seeing the Saviour. In such case, my comforts would all die, for I know that I have enjoyed more solid happiness since I embraced the second advent doctrine, than in all my life before, in the same length of time.

Mr. Bishop, joins me in love to all the friends.

SARAH BISHOP.

* Amos 3: 3; Eph. 3: 14, 15; 2 Tim. 4: 8, &c. In choosing the subjects of Christian fellowship it must be a safe rule to test them by the word of God, but very unsafe to test the word of God by those whose fellowship we may desire.—Ed.

Letter from Bro. Thomas.

The following extract is from a letter of Bro. J. H. Thomas, Post master at Jacksonburgh, dated Dec. 13, 1844.

"Dear Bro. Jacobs,—I received the "Western Midnight Cry" of Nov. 29th, which informed me that you were still alive and in action, notwithstanding the many persecutions, and pettings you may have had to endure since I saw you at the "Great Tent" meeting in Dayton. * * Though you may have been disappointed as to Christ's second advent, yet you need not be discouraged—the truth is just as certain as ever, and it becomes us more than ever to be awake, and watching.

Although I must confess my faith did not take hold on the last "cry," as to the point of time, yet I do trust I am watching with my brethren, for his coming. I am trying to live, pray, and proclaim in my weak manner, in reference to it. I know not how soon the concave of heaven may open, and the curtain that now hides his lovely face from us may roll back, and let his glory appear to the joy of his persecuted and down-trodden people, and to the annoyance of his now open and scoffing enemies. Perhaps many of the last named may be found in that day, as having been enrolled in the church books of the various denominations,—now numbering over 640—fast approaching the number of the Beast of Rev. 13: Amongst all my desires, I think, if I know myself, the one greatest and most predominant, is, a desire to be ready at the sound, "Behold the Bridegroom cometh, go ye out to meet him!"

The money sent by Bro. Thomas, for five subscribers, was received, July 13th.—Ed.

J. V. HIMES, PUBLISHER.

Vol. 4.

The Contrast.

I HAVE sought around the verdant earth for unfallen
I have tried every source of mirth, but all, all with
Lord, bestow on me—grace to set my spirit free;
Thine the praise shall be,—mine, mine the joy.

I have wandered in mazes dark, of doubt and dread,
I have had not a kindly spark, my spirit to bleed;
Oberless unbelief—filled my laboring soul with grief,
What shall give relief? What shall give peace?

I then turned to the Gospel, Lo! from fully awed,
I then trusted thy Holy Word—that taught me to
Here I found release,—weary spirit here found
Hope of endless bliss—eternal day.

I'm a pilgrim and stranger—here in this world
But my Saviour is always near,—as onward I go,
Jesus is my friend, He'll be with me to the end,
And from foes defend; my spirit cheer.

I have heard my Redeemer say his promise is sure
He has bid me to watch and pray, all hardness
Jesus be my guide, in thy promise I'll confide,
Keep me near thy side, my Life, my Way.

I will praise thee, my Heavenly King, I'll praise
The heart's richest tribute bring, to thee, God of
And in heaven above, sound thy Redeeming love,
Loud in strains shall move, forever more.

Hallelujah through heaven will ring, Salvation the
Glory, honor and praise we'll sing to God and the
Crowns of glory wear, palms of victory we shall
Shouts of triumph there, never shall end.

Letter from Bro. Silas G. Strong.

MARYSVILLE, DEC. 18.

Dear Bro. Jacobs,—I believe the first in your paper of Dec. 11th, is really "due season."

I am truly sorry to learn that so many are to admit they can learn nothing about time from the Bible. Shall we, who have signally blessed while we fearlessly proclaimed that God had revealed the time to his "the prophets,"—who were instructed that to themselves, but unto us they did not, and that we, that we might understand, attracted to ask wisdom of God and arc that we shall receive it.—Shall we now whole ground, because we believed we should the consummation of our hope on the 10th month, and we are still here living a testing time of our Patience! No; our patience have its perfect work. Your for looking with interest to the 9th day, appear well founded. I would have your views made public as far as possible.

Yours, in the blessed hope,

SILAS G. STRONG.

The Sign of the Son of Man in Heaven.

Many inquiries are made what this sign and for years I have been perplexed while ed at Matt. 24: 30. But upon looking Chapter a few days since, the true light believe, and therefore I speak. We have 29th and 30th verses, the signs in the following: 1st. The sun darkened—2d. The not giving her light—3d. The stars of the powers of heaven shaken—Lastly, of the Son of man in heaven.

The first, then, have been seen. What the sun—in the moon—and among the spots it follow that we must look for a heaven, or in the heavens? I think it is to be the sign that when it appears, all doubt, and put to silence the most scoffers at our hope. It is this sign we call out all, yea, even those who cannot induced to attend a prayer meeting, who may be heard and answered. This sign