

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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From the Mother's Magazine.

Lines Occasioned by the Death of a Friend.

There are some tender flowers
That seem at evening shade,
As if their beaten forms
Had withered and were dead.

Yet 'tis not so—they only sleep,
While cold and darkness reigns;
Let but the morning sun arise
And they revive again.

'Tis thus with Christian friends
That vanish from our eyes;
They are not dead—they only sleep,
Till Christ shall say—"Arise"!

We then shall see their forms
In God-like beauty clad;
And then renew the Love
That erst had made us glad.

KAPPA.

New York Dec. 2, 1844.

1844.

The year *Eighteen Hundred forty-four*, as computed by the powers that have "changed times and laws" has passed away. A year fraught with consequences of more importance to the human family than any previous equal period of time, unless it be that which first gave birth to the design of creating man in God's own image and likeness.—A year in which not much less than 30,000,000 of our race have "suffered, groaned, and died;" and a hundred million hearts that have tenderly placed the green sod upon the bosom of loved ones, are left to bleed. No tie of affection has been too strong for death's unsparring hand—no warm kiss of early love, too sweet for the tyrant to withhold awhile the dregs of sorrow.—No eye has sparkled too brightly to be shaded with his sable pall, and no human arm too potent to fall powerless at his nod.—No soft music has charmed away the destroyer, and, in this age of invention, no machinery of man has turned him aside from his work. Despite human effort, death has closely pursued his cruel designs—the high and low, rich and poor, bond and free, male and female, young and old, have fallen.

A year of deeper interest, from the fact, that while the causes of human misery have greatly increased, the population of the world, according to the best authorities, has more than proportionately increased.—Thus producing more than compound interest, annually to add, to the already monstrous sum total of human woes.

Concentrate the annual sum of mortality, and look it fairly in the face! Think of *sixty cities* like the great American Emporium, depopulated, and a hundred more clad in mourning in the short year 1844. In contemplating this picture, the heart that cannot feel, must be one that is sunk to the level of the brute, and in which the fountain of human sympathies is forever dried. The eye that cannot weep over it, is one that is never stirred at the sight of misery and destitution. As our thoughts are turned to the history of the past—in tracing up the stream of time, we see nothing we would have restored, that casts a ray of hope upon this dark picture, till we reach the spot where the Lord God walked among "the trees of the Garden" and held converse with his creature man: But man has grieved his Maker, and by sin brought death into the world. We now cast our eye before us—"above, beneath, and all around," and from every point, *save one*, the picture darkens, & despair settles down upon us. Bible, Tract, Sabbath School, Temperance, and Moral Reform societies, ameliorate our condition, but they detract but little from the annual bill of mortality. The preaching of a gospel that

points to the grave—the already dark and solitary resting place of *one hundred thousand millions* of mortal beings, as the consummation of human hopes, is no good tidings to "the whole creation" that "groaneth and travaileth in pain together until now."

The voices of the master spirits of the age on Zion's walls, have been lifted high in defence of a remedy for this sickening scene; but I will not swear that many of them are not Jesuits in disguise, in the service of his majesty, the Prince of this world—pledged to carry on his work; for their harangues during the year 1844, have been loud and clamorous in favor of 1000 years perpetuity of this *work of the devil*, while the *devil himself* they would have bound. Indeed, some have so plainly shown which side of the question they are on, as to publish the eternal perpetuity of death in our world, in the room of that faithful prediction, that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the Gospel."

The only hope of a groaning creation, for deliverance from these poisonous winds of adversity and death, is the fulfillment of "the promise made to the fathers"—"The Resurrection of the dead"—the destruction of "death and hell"—"the restitution of all things"—The kingdom "under the whole heaven" being given to the saints of the Most High.

Are we told, the good man should not groan for "all the wicked" to be "destroyed"! We reply that the good man cannot pray for the overthrow of his enemies because he wants to see them punished, but because he longs to have Him Reign, "whose right it is." Still, is it not the most merciful prayer that we can offer, and also the most reasonable! Every day is adding to the sin, and consequent condemnation of the great mass of mankind, which, neither the experience of the past, nor the word of God teach us will ever become any better. Besides this, *ten hundred millions* that now inhabit the earth, must at all events, be cut off within the short space of *thirty years*, and were not the Christian's hope to be realized till then, not only *ten hundred millions*, but nearly double that number would be left upon the earth to re-enact, and improve upon, all the diabolical acts of wickedness and rebellion against the government of God, with which we are now surrounded.

Every principle of Justice, Mercy, and truth—of Love to God and man.—Every principle of reason and Revelation, is in favor of the consummation of the believer's hope, in the "Coming of Christ and the Resurrection;" and every redeemed faculty of man will respond, Amen! Even so, Come Lord Jesus!!

The year 1844, has been a year of more importance to the lover of Christ's appearing than the year 1843, or any previous year; because it has developed a page of fulfilled prophecy that has greatly strengthened our faith in "the word of God," and confirmed our hopes of a speedy—glorious Resurrection. In it has been drawn a line, showing more clearly who *love*, and who *hate* the appearing of Christ, than ever before. In it has ended the "second watch" of that prophetic "night" which is to terminate our earthly toils.—In it has been fulfilled, as never before, the predicted cries of "peace and safety," "every vision faileth," "my Lord delayeth his coming," "smiting of fellow servants," "scoffers in the last days," "mockers in the last time." In it has gone forth the "spirit of devils working miracles," or ancient "witchcraft" reduced to a popular science, as in the days of Paul, when it was called "Exorcism," but is now known by the name of "Mesmerism."

The year 1844, has given birth to the predicted cry at "midnight, Behold the Bridegroom cometh! go ye out to meet him."—It has brought to our

ears the first glad notes of the "Seventh Trump," while

The anger of the nations
In wild commotion rise.

Although, during the past year we have been made "partakers of Christ's sufferings"—subjected to trials and disappointments "as all our fathers were," yet strengthened from a thousand points, we are still able to rejoice in all our tribulations, knowing that "when his glory shall be revealed we shall be glad with exceeding joy."

"Eighteen hundred and forty-four" has left us in the time of "patience," and in the "third watch" of the last prophetic night that will ever spread its mantle of darkness over the land of graves—just upon the verge of that "lovely morning,"

"Where sin and death no more controll
The sacred pleasures of the soul."

1845.

*"TIME STILL IS HERE!—When seas no longer roll
The Ocean's foamy wave from pole to pole;
When Spring and Summer—Autumn, Winter, here
No longer mark the changes of the year;
When cloud-wreathed mountains, that embrace the skies,
Shrink into nought, and vanish from all eyes,
And Etna, bursting from its base, shall spread
Flames that shall decompose earth's rocky bed;
When you bright stars grow dim, that shed their light,
No sun shall shine by day, no moon by night;
When man and nature tremble at the strife,
Which threatens then the universe of life,
And death's deep darkness o'er this earth shall spread,
And graves wide opened, shall yield up their dead;
Oh! then, when chaos rules, that reigned before
Earth fill'd its space, then" "TIME SHALL BE NO MORE."

Never more lovely did the rays of sunlight rest

On fields of smiling green, or
Unruffled ocean's deep,

than upon our city and surrounding hills, vallies, and "beautiful river" on the first day of *Eighteen hundred and forty-five*. The fires burned but faintly in the parlor, and counting-room—the merchant's doors were thrown open to welcome the sun's returning beams—the customary dark cloud of smoke arising from bituminous coal, was swept away by the pleasant breeze, and the *ever falling soot*, refrained from besmearing our faces on that day. Every cheek seemed to bear the glow of health—every countenance smiled—every footstep was buoyant—every eye sparkled, while the usual salutation of "Happy New Year" was heard at almost every step, as I passed slowly along "Main street," the "Chesnut street" of the "Queen City;" and thus ran my meditations.

Will all these "happy" wishes be realized? Will 1845 perform what it seems to promise? Will it be more merciful to our race than the year that has just sent the last dark page of its record to Heaven's tribunal? O deceitful world! How many of this giddy multitude will "bite the dust they tread with scorn" before another year is told? God has called, and called again, to raise the thoughts of this unthinking throng above "happy wishes" for the extension of Satan's reign—still they "wish" and long, and pray, that earth may continue to groan beneath its corrupted mass. But will it thus!—or with one mighty struggle, burst its cankered bands, in obedience to its Maker's word; and scatter far the implements of death and ruin? This sun of peace that sheds its pleasing rays on mountain, and glen, as if in patient waiting to kiss the early bud of spring, and drink the expanding flower's sweet perfume,—to millions of our race, must prove a *treacherous sun*. True, she doth rise and sit again—the moon sheds, as usual, its pale beams on the darkness below:—The stars sparkle in the firmament, and here on earth, "all things continue as they were." The stormy wind still lends its aid to bear the anxious mariner beneath his whitened sail, to the desired port. The mountain

billows, with their wonted thunder, still lash the distant coast, and mighty rivers roll toward their ocean home. The mountains still mix their folds with lazy clouds, and the tall cedars, graceful "wave their heads to him who bade them grow." The noble horse—the faithful ox—the beast and bird, now rests; while man has turned from his accustomed toil aside, to pay his "New Year's" compliments—taste his "New Year's" cheer—settle his "Old Year's" accounts, and start on life's course again. God, and his truth

"Forgotten lies."

God's Prophets gave us "times and seasons," when his people should no longer be "trodden down," and the "first dominion" should return—when earth should be restored, and his saints that "sleep in the dust" awake. Eighteen hundred years, and more are gone, since the rightful heir to David's fallen Throne, renewed the promise, and with these cheering words, lit up the torch of hope within the pilgrims' breast. "When ye shall see all these things come to pass, THEN KNOW that the kingdom of God is nigh." As it was then, so now; there are but few to mark the passing signs, and know "when these things come to pass."

These precious words now fail to charm but few—they lie neglected, or spiritualized away—while by Satan's cunning art, his menial servant DEATH, by almost unanimous consent, wears the honor, of promising at least, to place upon the Christians' brow his "crown of Glory." An honor, which the tried servant of Jesus, will never consent to take from his Master, and give to the devil's slave.

What means all this! There is nothing like it in the history of the past! Is it not "the dead calm" that goes before the coming storm?—The low murmur that breeds the tempest! the hollow groan that portends the approaching "Earthquake, such as never was, since men were upon the earth, so mighty and so great."

* "Such storms now gather as hath not been seen
Since Christ, upon the cross on Calvary's Mount,
Gave up the spirit to his maker God.
Now the dark atmosphere still darker grows;
And there, the thunders and the lightnings born
And bred together, are the allied powers:
Then the strong elements, well disciplined,
Prepare for an attack upon the foe
Oh! who shall sketch the countenance of Him,
Who is the same, should universal worlds
Fly from their orbits through the realms of space,
And at his bidding heed chaotic strife!
Darkness increases—one refrigent star
Is seen, and all the planets are obscured.
The "PATRICK OF PEACE," descending from his [FATHERS']
throne,
High in the Heaven of Heavens above our heads,
Amidst the glory of eternal light;
Doth now command the strife which now ensues."

The soul that can wantonly trifle with the warnings brought to their ears in the year 1844, can do more.—They can reach forth their hand to play with the lightnings of Almighty vengeance, or treading the thin crust of the sleeping Volcano, can say, "I will exalt my throne above the stars of God." "I will be like the most High."

The faithfully predicted "Midnight Cry," has sent out its notes into every corner of this land, so faithfully pictured on the prophetic page, as the great Theatre of the Gospel's last work. So surely then, as a faithful God has fulfilled this last predicted message of "joy to the daughters of sorrow;" so surely will earth's slumbering thunders awake, and sever the iron bands of the sleeping saint, and let into his earthly cell, the long excluded rays of the "glory that excelleth."

Treading the threshold of the year 1845, it becomes us more than ever before, to watch for the returning "Bridegroom; for never before have we been surrounded with such certain evidences of his speedy approach.

Although darkness, for the moment, reigns in the mass of mind around us, yet, this year opens up before us a "New Era." An era of resplendent glory; like "Ezekiel's river," widening out into an eternal expanse of happiness. It is more than madness for us now to slumber, or for a moment to doubt that "our great deliverer's nigh."

Let those who will, make much of this distracted and distracting world; the waiting pilgrim's thoughts are far above it, where his sacred treasure lies. He has turned away his eyes from its "false light and fading glory." To "go back," is to go to perdition—to "look back," is, like "Lot's wife," to be petrified.

Thanking God for "mercies past," and trusting him for what is to come, I close by praying that Christ may have his promised rights,—The heathen for his inheritance, and the uttermost parts of the earth for his possessions; and by wishing all God's dear children "A HAPPY NEW ERA," where the glory of God is to "cover the earth as the waters cover the sea."

*These two extracts are from the poetic works of H. S. Gibson.

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 9, 1845.

THE CAUSE IN THIS PLACE.

God has mercifully interposed in preserving the band of Advent Believers in this place, in peace, harmony and love—and in a "patient waiting for his Son from heaven." I humbly trust he will here find a "little flock" to whom he will say, "It is your Father's good pleasure to give you the kingdom."

The meetings at the Tabernacle, and at private houses during a part of the week evenings, continue in interest.

In accordance with the suggestions of brethren at the East, the first day of January was observed as a day of fasting and prayer. Lectures were delivered at the Tabernacle, in the morning and afternoon of that day—the last one by Bro. Lewis Hicklin, of Indiana, who is now on a tour through this State, to comfort the brethren.

In the evening, a business meeting of the Association was held, and the remaining debt upon the Tabernacle, amounting to about \$735, voluntarily divided among the friends, and thus an end was put to the various false rumors, that the building was to be converted into a *work house, stable, &c. &c.*

We have had a tolerable share of falsehoods, and "evil reports" circulated about us, but in the room of inflicting an injury, though such might have been intended, the effect has been, more effectually to draw off our attention from a treacherous world, and fix our affections more firmly upon the *Coming One*.

In this place, as in every other, more evil has been accomplished by pretended friends of the cause, than by any, or all others. Under a pretext of *deep feeling for the cause*, such can go from house to house, retailing slander about those they fear to meet "face to face" as God directs: "But they shall proceed no further; for their folly shall be manifest unto all men," as was the folly of those that withstood Moses. O why will frail man—"a worm crushed before the moth," violate the plainest principles of God's unchanging truth!

Be patient brethren, our case is before a tribunal where every thought, word, work, and design, will be accurately weighed in the balances of the Sanctuary—a tribunal every honest man and woman will love, whatever its decision may be in their own individual case.

THE TRUE MILLENNIUM.

In our last number an intimation was given that some further notice would be taken of Bro. H. B. Woodcock's article under the above caption. The first objectionable clause is the following.

"At that time [the close of 1843] the sun (or Lamp) was darkened; the moon (or Church) did not give her light; and many a brilliant star fell to the earth."

However necessary it may seem that the terms, "sun," "moon," and "stars" should be figuratively understood, it does not appear warranted in this place. In applying the language of scripture, it is a safe rule never to understand it figuratively, until it is first proved that it cannot be literally understood. This, I think cannot be done in this case, for none can deny that the predictions of the Saviour relative to the darkening of the sun—moon, and falling of the stars, *has been most literally fulfilled within the present generation*: Besides, I am not aware that the "sun" is any where used in the Bible to prefigure "Lamp" or "Word of God." The same objection may also be urged against the application of the recent excitement under the sound of the "Midnight Cry" to the predicted "great earthquake." A constant danger into which we are liable to fall, arises from an anxiety to find events applicable to scripture which we have made, up our minds, must now be fulfilled.—Thus, we may be unfitted for the great events that cannot be far in the future. While we would shun the "hypocrisy" and sin of failing to "discern this time" by the "signs" around us, we should also carefully avoid those fanciful applications of scripture that have obscured their light in past ages.

When wrong premises are laid down, error becomes easily established: That the premises of our respected correspondent are wrong, may be readily seen from his conclusion that the "seventh seal" has been opened, and the predicted *half hour* of "silence" taken place.

I know not that I fully comprehend his views in regard to the "Seven Seals," but if I do, the idea is carried that they apply to the book of "Revelation" alone—that their opening is in the order in which they are laid down, and consequently all the events named under the "Sixth Seal" must transpire, before the seventh is opened. This is the only safe way in which they can be understood.

Let us then enquire, Have all the events named under the sixth seal transpired?

The first named is the "great earthquake" (Rev. 6: 12). This may have been fulfilled in the earthquake which took place about the year 1757, as has been argued by able students—being the most extensive one, of which any record can be found: But there is reason in the supposition that this is simply a "prologue" to the narration, which more fully describes the earthquake in verses 14 and 15. In either case, the fulfilment must be literal or the idea of it being a revelation would be destroyed.

The next event named under this seal is, "The sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [or green] figs when she is shaken of a mighty wind." It is unnecessary for us here to repeat that these events are *all* literally fulfilled. The record is plainly spread upon the page of our world's history, lying between the years 1750, and 1833, and no where else. This should be as clear a demonstration to the enquiring mind, that the remainder of the events will be literally fulfilled, as that the remainder of the 2300 days of Daniel are to be fulfilled in years, when 490 of them are proved to be thus fulfilled. If we are to have part of a prediction spiritually fulfilled, and a part literal, when nothing in the connexion

makes such distinction; our conclusions are mere assumptions, and the "sure word of prophecy" becomes frittered away to an empty name.

The next events are, "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

This certainly has not been fulfilled, for when it is done "the heavens above and earth beneath" must bear the record; which it does not yet do. Again, we have the direct cause of the final calamities of the "kings of the earth, and the great men, and the rich men," &c. "The face of him that sitteth on the throne," and not any particular power with which "the elect" are clothed, extorts from them a confession of the truth of what they now so stoutly deny will ever take place—viz. "the great day of his wrath is come."

After reading this, in connexion with Jude 14, 15; 1 Thess. 4: 16, 17; 2 Thess. 1: 6-10, and the parallel texts, the only rational conclusion to which we can come relative to "the great day of his wrath"—the "time of trouble such as never was," &c., is, that it must be developed by the personal Advent of our Lord "to execute judgment upon all," when he will be attended with all his "raised" "changed" saints.

The close of the sixth seal finds the wicked in the midst of the great day of God's wrath, Rev. 6: 17, and the righteous having come "out of great tribulation"—"before the Throne"—serving him "day and night in his temple." From thence they are to "return" to "Zion"—the "new Earth" at the close of the half hour silence, Isa. 35: 10—Typified in Joshua 6: 10-16, by the Israelites entering upon the promised land.

The conclusion of Bro. W.—as to the fact of the seventh trumpet "beginning to sound" in the "seventh month" of the present Jewish year, seems to be both rational, and scriptural. That the plagues will be poured out under the sounding of this trumpet, may also be correct: But he has not given us the scripture warrant that "many a true hearted Christian will perish in this last great conflict."

There is no intimation that any but the impenitent are affected by these "plagues."

The application of "Armageddon" (Rev. 16: 16) to "America" is a new interpretation, but there is something in it worthy of being looked at. The meaning of the term "Armageddon" is, "The mountain of Megiddo, or the mountain of the Gospel; otherwise, the mountain of fruits, or of apples." In connexion with this, take the fact, that the great moral machinery for the spread of the Gospel, after the 1260 years of Papal rule—during which time the Gospel was "clothed in sackcloth," has been mainly devised,—set in motion and carried forward in this country; and furthermore, that it is the most fruitful land on earth: Bro. W.' application of "Armageddon" is not without some reason.

In referring to "the abomination of desolation spoken of by Daniel the prophet, standing in the holy place" as yet future, Bro. W. has left unnoticed the expositions of Matt. 24: which, I think, clearly proves the fulfilment of that prediction, in the usurpations of Papacy, before which power the church "fled into the wilderness." See "Western Midnight Cry," vol. 4, pp. 58, 59, 60, 65, 66, 67.

The position that the "seals belong to the kingdom of God, and reach down to the final triumph of all the saints" is probably correct; neither have I any objection to the idea that the "seal-

ing time" commenced with the opening of the sixth seal, and ended in the seventh month.

"The 144,000 are a chosen number for a special purpose; and that number is 144,000, and no more or less; and the purpose for which, they are chosen is to reap the harvest."

I see not one particle of evidence to sustain this statement, "The harvest is the end of the world," Matt. 13: 39.—The first work is gathering the tares in bundles, to burn them; which work Bro. W. must believe is done, if he believes the sealing time ended in the seventh month. After the burning of the Tares, the righteous "shine forth as the sun in the kingdom"—new Earth; and they must have been "changed" sometime before this, to have 1 Thess. 4: 16; 1 Cor. 15: 52, fulfilled. The saints, yet mortal, may have had a hand in "gathering together the elect," but it is Christ himself that reaps "the earth," Rev. 14: 16; John 5: 28, 29, while "another angel" reaps the vine and casts it "into the great wine press of the wrath of God," Rev. 14: 17-20. Here the resurrected, and not mortal saints will participate in the Great battle—and that not till after "the marriage supper of the Lamb." See Rev. 19: 9-21. That the "marriage supper of the Lamb" takes place immediately upon the resurrection and changing of all the saints, is proved in Luke, 14: 12-14, and its connexion. The distinction between the "marriage supper of the Lamb," and the "marriage of the King's Son," if in reality there be any distinction, is not important, since there is no proof that the earth must be purified before either of them takes place.

From Ezekiel 37: 38: and 39th chapters, it is evident that the "cleansing of the land" is after the resurrection of "the whole house of Israel."

There are other points in the argument of Bro. W. that might be noticed as objectionable, but as the principles embraced in the preceding remarks covers them, it will not be necessary to go farther at this time.

One thing seems certain; if these events of "great tribulation" are yet to take place before the deliverance of the saints, we are so far left without evidence of the fact that it is made an indispensable duty to look for Christ, and not for intervening events.

Not long since an individual attended a second advent meeting where the principal topics of discussion were the yet future triumph of wickedness, and the time of trouble spoken of by Daniel, (as was claimed) to transpire before the resurrection—remarked, that in the room of looking for Christ, as they were commanded to do, they seemed to be looking for the devil.

No true believer in the speedy advent, can for a moment shrink from any trial that may come, for they have long since decided that these truths are worth infinitely more than their heads: But from all the evidences, we may "Comfort" God's people with the blessed assurance that their "warfare is ended," and God will now be better to those that have stood the trial of their faith, than all their fears.

Vision of the Eagle. *

Our next number will contain an exposition of the vision of the "Eagle," 2 Esdras, 11th and 12th chapters, copied from the "Voice of Truth." Those who wish to examine this interesting prophecy, "hidden" for the "last times," will send their orders immediately, as only about 400 copies can be spared after supplying our regular subscribers,

"The Things that are Coming on the Earth."

The first account of a singular "fatality among the fish," which we received a few weeks since, was passed by unnoticed: But the subjoined account, which is taken from one of our City papers, if it be true, renders it probable, that it is a fulfillment of predictions contained in the Bible, and directly connected with the "great day of God." A few out of many texts are added that the reader may examine them with their contexts.

"FATALITY AMONG THE FISH.—A gentleman who has just returned from the sea shore of New Jersey, informs the U. S. Gazette that the whole shore, for 30 or 40 miles, is covered with dead fish, cast up by the sea. They are of all kinds, from the smallest perch, to the largest sturgeon; some rock fish, weighing forty or fifty pounds, and rich sea bass. Many of the fish are washed up before they are dead. So great is the number, that a gentleman computed that on Leaming's Beach alone there must be 10,000 bushels. What has happened among the fish, we cannot tell, as we do not know to what unwholesome influences they are liable in the deeps below, but something extraordinary must have been in operation to produce an evil so extensive. Was it a volcanic eruption?

It will be recollected that a few days ago we gave a similar account from Long Island Sound, this is most singular, and extends over a stretch of several hundred miles of coast."

The "Seven last Plagues" of Revelation, are typified by the "plagues of Egypt."

Ex. 7: 18, "And the fish that is in the river shall die."

Psa. 125: 29, "He turned their waters into blood, and slew their fish."

Rev. 16: 3, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."

The first plague might have had its fulfillment in the troubles of Rome, in connexion with the Civil and Ecclesiastical powers: See ver. 1, 2.

Rev. 7: 3. The four angels are charged to "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

If the sea, (or its inhabitants) is "hurt" as fit never was before, then the sealing time is done.

Isa. 19: 8, "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." See also verses 9-17.

Isa. 23: 45, "Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, [when their fish died] so shall they be sorely pained at the report of Tyre," or strong nation. Ver. 11, "He stretcheth out his hand over the sea, he shook the kingdoms," &c.

Isa. 24: 14, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires," &c.

Isa. 50: 2, "Behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst."

Ezek. 29: 5. "I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven."

Ezek. 38: 19, 20. "For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places

shall fall, and every wall shall fall to the ground."

Zeph. 1: 3. "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord." Ver. 10, "And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills."

Hosea 4: 1, 3. "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also, shall be TAKEN AWAY."

Heb. 3: 8. "Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"

Zech. 10: 11. "And he shall pass through the sea with affliction, and shall smite the waves in the sea," &c.

Psa. 77: 18, 19. "The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

Psa. 89: 25. "I will set his hand also in the sea, and his right hand in the rivers." See verses 19-37.

Hag. 2: 6. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

Heb. 12: 27. "And this word, 'yet once more' signifieth the removing of those things that may be shaken, as of things that are made, that those things that cannot be shaken may remain.—Wherefore we receiving a kingdom," &c.

Luke 21: 25, 26. "Upon the earth distress of nations with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken."

I do not wish to be understood as conveying the idea that these texts are all fulfilled in the above named "fatality"—they are presented to show events with which it is connected. Men have seen the signs "in the heaven above, and in the earth beneath," and now, that signs are done, and the things themselves begun, under the "second plague," can it be expected that many will profit by these things? It is written that under the very last of these plagues, "Men blasphemed God because of the plague of the hail."

Ecd. 9: 12. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

J. B. COOK.

Our beloved Bro. Cook, arrived in this place on Friday last. Though considerably afflicted with rheumatism, brought on by his arduous labors, yet he was able to lecture three times in the Tabernacle on Sabbath last.

His message was truly comforting. He purposes to leave in a few days for Indianapolis, Ind.

The following is a brief synopsis of his discourse delivered on Sabbath morning. Text, Exodus 3d chapter.

Having turned our backs upon the world, and gone "forth to meet the Bridegroom," we find an adaptation in the word of God that prevents our "going back" again.

From this chapter we learn much of God, and the distinction he makes between those that serve

him, and those that serve him not.—The design of God extends from creation's beginning to its end, and covers the history of all worlds.—The Egyptians stood in the way of his chariot wheels, and they were judged.

The Mosaic, forms the basis of the Christian dispensation; and strong analogies exist between them, some of which will here be noticed.

Abraham and his posterity were chosen to be the people of God, and were, above all others, peculiar in their National character. Then read from Gen. 12: Deut. 6: 7; 2 Chron. 20: 7.

So are God's Israel now—a peculiar—a chosen people, Gal. 3: 6-9, 26-29; Isa. 42: 3-5; Rom. 4: 13.

Again, afflictions were predicted as the lot of God's ancient people; Gen. 15: 1-15, &c. As long as they were in Egypt they were afflicted, yet they grew and prospered. There is a kind of grass, the more it is trodden upon, the more deep and firm it takes root:—So with grace; the more it is tried, the stronger and more vigorous its exercise.

As long as Christians are in this world, like Israel in Egypt, they will have "Tribulation." If they call "the Master of the house Beelzebub," so will they call the members of his household. The ruling spirit of this world has never changed its character, nor ever will. Four universal empires were predicted to "tread down" the people of God, until, with Christ at their head, the saints take the kingdom. The fires have been kindled around the "down trodden," yet like the "burning bush" they have not been consumed. Nearly 11,000,000 Christians have been burned by the last one of these monarchies, but not a grain of the pure gold has perished.

God's ancient people were not to change or remodel the Government of Egypt:

So Christians can never change the worldly governments under which they live. The Dragon reigned in the first, and he reigns in the last; and will reign, till chained by the "Coming One."

Again, to God's ancient people, deliverance was promised, Gen. 13: Ex. 6: 6-8:—

Yet not so full and frequent are these promises, as those made to all God's people of a glorious Resurrection at the coming of Christ, Matt. 1: 21.—When will he do this? Heb. 9: 28; Rom. 8: 21-23. It is as absurd to expect pardon and forgiveness without the blood of Christ, as to expect salvation without the Second Advent.

As the time drew near for the Israelites to be delivered from the bondage of Egypt, Moses was raised up for a deliverer, to communicate with them that they might be the better prepared to leave the land of oppression. He that set in "Satan's seat"—that he might overthrow this deliverer, issued a decree that all the male children should be slain; but God who is "high over all," controlling cause and effect, looked down, and both guided and guarded the work he had begun. The mother of Moses, in faith, committed him, in his frail vessel, to the river: A watchful providence soon restored him to her arms—adding a compensation for a mother's care.

Moses, "after he had come to years" interposed in favor of an oppressed brother, and "slew the Egyptian."—Thus another providence drove him from the corruption of a heathen court, where he would have been unfitted for his work.

Read the account of the first appearing on earth of our Great Deliverer.—His life was sought—yet he lived, and triumphed o'er the Christian's foe.

A time was given for the deliverance of God's ancient people, Gen. 1: 15-16; Acts 7: 6, 7. And not only time, but events to fill up that time.—The four generations filling up the four hundred years.

So God hath appointed a day in which he will judge the world, Acts 17: 31; Hab. 2: 1-3; Dan. 8: 13, 14. The four generations answer to the four kingdoms, that were to afflict God's people.

Every attempt made to escape from Egypt increased their trials. They were delayed, and accused of idleness; and then, in their trials, they complained of Moses, and said "the Lord look upon you and judge." Moses, not fully understanding God's plan, and having none to sympathize with him, complained to the Lord. After

they had left their work, and started for Canaan, there arose an absolute necessity for a Divine interposition. They could not build a bridge across the Red Sea, nor a fleet to carry them over: And "on that self same day"—the end of the predicted period; the whole host was delivered.

(To be continued.)

LETTERS.

Bro. D. J. M. C., of Fredericktown, O., has sent a communication which he wishes published. He sent the pay for his paper, which is more than every one does; and we should be glad to accommodate him, but must decline his article for the reason that it is made up of assumptions, and no accompanying proof. Well written articles, that have a fair show of evidence will not be excluded though they may differ from cherished views of my own.

Bro. D. M. C. states that we are looking for the wrong kingdom—the kingdom of the Man of Sin is to be set up and to last 42 months, to the end of the third wo:—this kingdom cannot be revealed by theory—is hid from the wise and prudent, and revealed to babes—those that are trodden down; And all this he claims to "know by experience."

His exhortation for me to take the yoke of Christ upon me, and learn of him, is received with all kindness, and I will endeavor, as I have been striving to do, still, through grace, to improve upon it.

Bro. A. S. Richardson, Postmaster at Waterbury, Vt., writes Dec. 26, 1844. "The brethren increase in faith daily. Bro. Himes preached here on Saturday and Sunday last—the house was full. The Spirit moves like the moving of many waters. It moves with the soul that desires to be filled:—Not as man measureth, but with measure pressed down, and running over. Glory be to Jesus, for the fountain is full!—free for all."

Letter from Bro. Holmes.

MULBERRY, January 5th, 1845.

Dear Bro. Jacobs:—I enclose you one dollar, my mite towards sustaining the "Western Midnight Cry." As many are giving their opinion what the "sign of the Son of Man" will be, I will also give mine. God, by the mouth of his Prophet, I think, has clearly revealed what it is. Isaiah 30: 26, and onward, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound: Behold the name of the Lord cometh from afar, burning with anger, and the burden thereof is heavy. His lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream shall reach to the midst of the neck, (for what? he says,) to sift the nations with the sieve of vanity, and there shall be a bridle in the jaws of the people, causing them to err, when God heals the breach of his people." Not the carnal Jew, for he is not the Lords. Then the above sign will be given, and all Christs children at least will understand it, and the ungodly will begin to call for "rocks and mountains to fall on them and hide them from the presence of Him that sitteth upon the throne. May the Lord prepare us for that glorious happy day, which according to every appearance is so close upon us!

Yours, as ever looking for the glorious appearing of our Lord Jesus Christ.

E. HOLMES

Letters and Receipts.

John Phelps, P. M.; J. Finley, P. M.; John H. Kent; Lewis Hicklin, \$1.00; E. Holmes, P. M., 1.00; Daniel McCoy, 1.00; H. L. Smith, 1.00; Joseph Fassett, 1.00; a Friend, 3.00; D. Bartholomew, 1.00; James Monjar, .25; J. H. & J. F. 1.00; A. S. Richardson, P. M., 1.00; Isaac Paxton, .50; a Friend, .50.