

WESTERN MIDNIGHT CRY!

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

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For the Western Midnight Cry.

"COME LORD JESUS!"

Dear Saviour, thy children are longing to see
The smiles of thy tarrying face;
To join in ascribing salvation to thee
Who ransomed a world by thy grace.

We long for the coming of Jesus—our King,
When the sanctified millions shall meet;
When the Jew and the Gentile their tribute shall
And worship with joy at thy feet. [bring,

We long for the time when thy "sign" shall appear,
Haste, haste, Blessed Lord, the glad day!
When thy saints, who now sleep, the Trumpet, shall
And joyful the summons obey. [hear,

We long for the hour—to be clothed in white
Before our Redeemer to stand—
A crown on our brow which outdazzles the light—
A palm of thy love in our hand.

Haste, Lord, the bless'd day when thy will shall be
On earth as it now is in Heaven; [done
Haste, haste the bless'd day when thy Kingdom
shall come,
And the glory to thee shall be given.

Dayton, Oct. 1844. S. M. MEERER.

From the Voice of Truth.

**THE GOVERNMENT OF THE UNITED STATES,
A SUBJECT OF PROPHECY.**

THE VISION OF THE EAGLE.

"Buy the truth and sell it not."

It has always been a matter of surprise to us that no reference is made by any of the prophets to this government. And especially when we take into consideration the fact that no one of the nations of the earth has received more marked and peculiar manifestations of divine favor. And yet we must admit, if we confine ourselves to those books styled the "canonical scriptures," we search in vain for such a prophecy. This has induced us to examine those styled the "Apocryphal." And in the 2d Book of Esdras we find a prophecy which so clearly defines the prominent events connected with the history of our government and which has been so literally fulfilled as to lead us irresistibly to the conclusion that it must have been written with special reference to this nation and by inspiration of God. But we are aware that in introducing to your consideration this book, we have to contend with long established prejudices. With the mass we are satisfied these are based on the simple fact of its being found in the Apocrypha; therefore it is rejected by them as uninspired. But how came it in the Apocrypha? Why, many centuries after the book was written, a convention of men (for whom I believe no one claims divine inspiration) declared it uninspired. It is however a conceded fact that Esdras was rejected by a majority simply of one, i. e. 23 out of 47 of that learned body of divines declared it worthy of being received as divinely inspired. Take another fact in relation to the decisions of that council. The book of Revelation, one of the most interesting portions of the New Testament scriptures—the Key to Daniel, and without which that interesting prophecy could never have been understood, was saved by a majority of only one. Thus we see that one vote would have placed Esdras in the sacred canon and Revelation in the Apocrypha. And the same objection that now exists against Esdras being received would have existed against Revelation. Now this fact shows conclusively that there must have existed good reasons for supposing Esdras divinely inspired or 23 of those

47 would not have cast their vote for its reception. And are you prepared to take the ground that the truth in that case was not with the minority? Are we bound as protestants to receive or reject these books as inspired or uninspired according to the decisions of that council? Is such evidence the best we can have upon which to decide? We think not. Now all will concede doubtless that the best evidence we can have of the inspiration of a book, is internal evidence. And the best internal evidence is that of foretelling future events. If so, then we may have evidence of the inspiration of that book now, which they could not have had then, and which had they then possessed they would have received it into the sacred canon. That we may have increased evidence of this character since the decisions of that council none will deny. For the opening providences of God have rendered certain the inspiration of some books which were then considered as quite doubtful. If this is true with reference to other books, it may also be true with reference to Esdras. Now if in examining Esdras we find future events foretold long before they transpired, we must receive it as divinely inspired. For God has ever claimed this as His sole prerogative, and with it has ever defied all false gods. See Isa. 45: 21; 46: 9, 10.

WARNE, in his "Introduction to the study of Scriptures," in speaking of the insufficiency of the inspiration of superintendency to foretell future events, remarks: "Therefore in prophecy other and superior inspiration is afforded."

We have other evidence of its inspiration. By comparing 2d Esdras 1: 1-3, with Ezra 7: 1-5, we find the genealogy of the two are the same. HORNE, in his "Introduction"—vol. ii. p. 259, observes, that "In the Alexandria Ms. the first book of Esdras is placed before Ezra," also that "in some editions of the Septuagint it is called the first book of the priest, meaning Ezra." The same author observes with reference to the 2d book of Esdras, that "Morinus supposes it was written in Hebrew or perhaps Chaldee, and afterwards translated into the Greek and Latin." Arch-Bishop Lawrence says, "the character given to the Messiah by Esdras is different from what a Christian would have given, and therefore believes it was written before the Christian era." Watson in Relig. Ency. article, Apocrypha, says, "they were written before the promulgation of the gospel." Now if these writers are correct as to the time these books were written (of which there is but little doubt) then we have additional internal evidence of their inspiration from the frequent quotations of Christ and the Apostles therefrom. A few of which we will now notice.

Compare 2d Esdras 1: 24, "I will turn me to other nations, and unto those will I give my name that they may keep my statutes," with Matt. 21: 43, "Therefore say I unto you the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." 2d Esdras 1: 30, "I gathered you together as a hen gathereth her chickens under her wings; but now, what shall I do unto you? 32d ver. I sent unto you my servants the prophets whom you have taken and slain and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord. 33d ver. Thus saith the Almighty Lord, your house is desolate"—compare with Matt. 23: 34-38. In this passage our Lord quotes almost verbatim—and which is not found in any other prophet. Those who wish to pursue this investigation farther, will compare the following texts: 2d Esdras 1: 37, with John 20: 29; 1 Pet. 1: 8. 2 Esdras 2: 10-13, with Matt. 25: 34. 2 Esdras 2: 34, with John 10: 14-16; Heb. 9: 25. 2 Esdras 7: 6-19, with Matt. 7: 13, 14.

We might multiply texts of comparison to a great number but the limits of this article forbid. History informs us that many of the Christian Fathers believed Ezra by divine inspiration re-

wrote the scriptures destroyed in the Babylonish captivity. The foundation of this belief is found in 2d Esdras 14: 21, 48. Again, the Jews and Christians award to Esdras the collecting and arranging a correct edition of the Old Testament scriptures. According to Josephus he was considered by the Jews a second Moses. We learn from the scriptures that he was a ready scribe of the law of Moses, having prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." Considering the important station he filled, being so highly approved and beloved of God, would it be incredible to suppose that God would reveal unto him events in the future as he did unto other holy men of old? Certainly not. Permit us then in view of these evidences of the authenticity and inspiration of this book, to invite your candid attention to a vision found in the 11th and 12th chapters, in which is brought to view that which remaineth of the 4th beast (or kingdom,) to bear rule in this world and ushers in the 5th and everlasting Kingdom of the Son of David.

2d Esdras, 11: 1-11—"Then saw I a dream; and behold, there came up from the sea an eagle, which had twelve feathered wings and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers grew other contrary feathers; and they became little feathers and small. But her heads were at rest: the head in the midst was greater than the others, yet rested it with the residue. Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her—no, not one creature upon earth. And I beheld, and lo, the eagle rose up on her talons and spake to her feathers, saying, Watch not all at once; sleep every one in his own place and watch by course; but let the heads be preserved for the last. And I beheld, and lo, the voice went not out of her heads, but from the midst of the body. And I numbered her contrary feathers, and behold there were eight of them."

Here we have a description of the eagle having twelve feathered wings, (or wings of twelve feathers,) three heads and eight contrary feathers. We perceive by referring to the interpretation, that this eagle symbolizes a kingdom—the same as is represented by Daniel's fourth beast. See 12: 11, "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel." See also 11: 39, "Art thou not it that remaineth of the four beasts, whom I made to reign in my world? * * * And the fourth came and overcome all the beasts that were past, and had power over the world with great fearfulness," &c. Its origin is the same. Dan. 7: 3, "And four beasts came up from the sea."—(Sea denoting people.) See Rev. 17: 15; also Dan. 7: 23. "Thus he said, the fourth beast shall be the fourth kingdom upon the earth," which we all allow to be Rome; and which, according to Daniel, was to continue until the Ancient of days shall sit in judgment. Dan. 7: 7-10.

The twelve feathered wings denote twelve kings that are to reign in this kingdom. See 12: 14, 16, "In the same shall twelve kings reign one after another; and this do the twelve wings signify which thou sawest"—which brings to view the reign of the twelve Cæsars. 12th ver. "And I looked, and behold, on the right side there arose one feather, and reigned over all the earth,"—the first of the Cæsars—Julius.

13-17, "And so it was, that when it reigned the end of it came, and the place thereof appeared no more; so the next following stood up and reigned, and had a great time; and it happened, that when it reigned the end of it came also, like as the first, so that it appeared no more. Then came there a voice unto it and said, Hear, thou that hast

borne rule over the earth so long, this I say unto thee before thou beginnest to appear no more. There shall none after thee attain unto thy time, neither unto the half thereof." This is Augustus Cæsar. See 12: 15, "Wherefore the second shall begin to reign, and shall have more time than any of the twelve." Was this fulfilled? See Goldsmith's Rome, chap. 21st and 22d, and Robinson's Outline, pp. 133 and 140. Julius reigned 15 years, Augustus commenced his reign in 43 B. C., in the triumvirate, and terminated A. D. 14; making his whole reign 57 years. As sole emperor he reigned 41 years. Tiberius reigned 22 years; and there was no Cæsar after him whose reign exceeded 15 years; thus fulfilling the prophecy, that the second (Augustus) should reign longer than the twelve, and longer by half than any of the ten who succeeded him.

18, 19, "Then arose the third, (Tiberius) and reigned, as the other before, and appeared no more also. So went it with all the residue, (i. e. the twelve) one after another, as that every one reigned and then appeared no more." Now observe, in the interpretation of these twelve kings, the reign of but one is noticed, i. e., Augustus Cæsar. See 12: 14, 15. "In the same shall twelve kings reign, one after another; wherefore the second shall begin to reign, and shall have more time than any of the twelve." Now as one great object of this prophecy, is to bring to view the first and second Advent of Christ; having noticed that age of the Roman government, and the reign of that king in which the Saviour made his first Advent, at this point of the vision he drops the history of the Roman government and brings to view the government of the United States, as that which remaineth of the 4th kingdom, ver. 30, and ushers in the 5th and everlasting Kingdom of the Son of David to be established at his 2d Advent.

20 verse, "Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side to rule also." The expression, "process of time," conveys the idea of a long period elapsing. "Then the feathers that followed stood up to reign;" (i. e. the eight contrary feathers mentioned in the 11th ver.) "and I numbered her contrary feathers, and behold there were eight of them." See also 12: 19, 20, where is given an interpretation of these eight feathers—"And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation, That in him there shall arise eight kings, whose times shall be but small and their years swift. And some of them ruled; but within a while they appeared no more." 21st verse, "For some of them were set up, but ruled not;" i. e. as yet: for mark, when they are to rule they place themselves upon the right side. See verse 12. Now down to a certain period, there were some of them that had ruled, as he shows in the next verse—22d, "After this I looked, and behold the twelve feathers appeared no more," i. e. the twelve Cæsars having had their time of reigning, were plucked from the eagle and disappeared, "nor the two little feathers;" i. e. the same that ruled, (of the eight contrary feathers,) spoken of in the last clause of the 20th verse. And now he speaks of what remains at this point, on the eagle's body.

23d verse, "And there was no more upon the eagle's body, but three heads that rested and six little wings. (Wings and feathers are terms used as synonymous.) Now mark, the six kings or feathers are those yet to reign. The three heads symbolize the three last of these feathers that are to reign. Having ruled and retired, they are represented as being at rest;—[see 12: 22-25] and therefore are called the heads of the eagle.

24 verse, "Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side, for the four continued in their place." These three heads represent, as we shall see, the three last of the eight that are to rule their time over this government;—Adams being the 1st of the three last, and their reigning is represented as being on the right side. And at this point he mentions an important fact in the history of his reign: Two of the little feathers divide themselves from the six and remain under that head—i. e. two are to die during his reign. Was it fulfilled. Yes: the elder Adams and Thomas Jef-

erson, died July 4th 1826,—the remaining four continued in their place. See 12: 21, "And two of them shall perish the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept unto the end."

25 verse, "And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule." [We would remark here that the expression "I beheld, and lo," is used in the same sense as "I saw," by the revelator John—i. e. as commencing a new vision, or another view of the same.] Now he says, he "beheld, and lo, the feathers under the wing thought in themselves to have the rule;" but by noticing the interpretation, [see 12: 20.] there are only eight spoken of that are to have their time and rule; and those who thought to set up themselves and to have the rule, are therefore not noticed in the interpretation in connection with the eight, but succeed them.

26 verse, "I beheld, and lo, there was one set up, but shortly it appeared no more." Harrison was set up; but ruled not; in one short month from the time of his inauguration, while as yet he had done nothing for his country, he passes away and is seen no more.

27 verse, "And the second was sooner away than the first." Who stands next to Harrison? O Reader, pause and reflect! After giving this remarkable circumstance, he introduces the history of the three heads.

28 verse, "And I beheld, and lo, the two that remained thought also in themselves to reign; (doubtless these are the two that were to remain unto the end—see 12: 20;) "and when they so thought, behold there awaked one of the heads that were at rest, namely it that was in the midst; for that was greater than the two other heads. Now as Adams reigned first, he is represented as the right head; Jackson reigned next and is the head in the midst, and Van Buren reigning the last of the three, is the left head.

Now when Adams, the right head, thought to reign a second term; he was defeated by Jackson, the left head giving him his support. Jackson having reigned, rests as the middle head of the eagle, and giving its influence in support of the left head, it reigns in its turn. And now having finished the history of the reign of the three heads, he adds in the 30th verse, "And then I saw that the two other heads were joined with it;" i. e. the three having finished their reign, rest together as the heads of the eagle. 31st verse, "And behold, the head was turned with them that were with it, and did eat up the two feathers that were under the wing that would have reigned." The same spoken of in verses 25-27. The heads having ruled, now officiate as the heads of the eagle, and must swallow up or end all government; for there were but eight to have their time and rule. 32d verse, "But this head put all the earth [for land] in fear, and bear rule in it over all those that dwell upon the earth, [or land] with great oppression; and it had the governance of the world more than all the wings that had been;" i. e. the eight. In this verse is given the character of the reign of the head that was in the midst.

33d verse, "And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings." See 12: 26, "And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. 34th verse, "But there remained the two heads, which also in like sort ruled upon the earth, and over them that dwell therein."

35th verse, "And I beheld, and lo, the head upon the right side devoured it that was upon the left side. See 12: 27, 28, "For the two that remained shall be slain with the sword. For the sword of the one shall devour the other; but at the last shall he fall through the sword himself." Here the reign of the other two heads is mentioned, but not their death as we see in 12: 21, last clause—"but two shall be kept unto the end." "The head upon the right side devoured the head upon the left;" i. e. the head upon the right side reigns first—that party prevails, or as in the interpretation, the sword of the one shall devour the other.

36th and 37th, "Then I heard a voice which said unto me, Look before thee, and consider the

thing that thou seest. And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said:—This voice is from the lion of the tribe of Judah." See 12: 30, 32, "The lion whom thou sawest rising up out of the wood and speaking to the eagle," &c. * * * "This is the anointed which the Highest hath kept for them." Who is the anointed but Christ! This same voice addressed the eagle at His first Advent, in the days of the 2d Cæsar. See verse 15. And now having finished the reign of the eight kings over this government, his voice, at his second Advent, is heard addressing the eagle, and declaring its end as follows:—

Verses 38-46, "Hear thou, I will talk with thee, and the Highest shall say unto thee, Art thou not it that remainest of the four beasts whom I made to rule in my world, that the end of their times might come through them! And the fourth came and overcome all the beasts that were past, & had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them, that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor, thy hurtful claws, nor all thy vain body; that all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her." Here the voice of our God, addressing the eagle, describes the character of the government which it symbolizes, and declares its end. Compare this description with Dan. 7: 7, 8, 23-25; 8: 9-12; 2d Thess. 2: 3, 4, and Rev. 13: 4-8, and no one can fail to see the identity of the eagle with Daniel's fourth beast and little horn that waxed exceeding great, Paul's man of sin, and John's blasphemous beast. After thus declaring its end and character, he closes by bringing to view the glorious restitution of all things, that the earth being delivered may receive the mercy of him that made it.

12: 1, "And it came to pass while the lion spake these words unto the eagle, I saw, and behold, the head that remained and the four wings appeared no more; and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw, and behold they appeared no more and the whole body of the eagle was burnt, so that the earth was in great fear. Now while the lion is addressing the eagle and declaring its end, [see 11: 36-46.] Esdras has his eye fixed upon the eagle, and sees the closing scenes of the government; the last head (V. B.) passing away, and the four wings mentioned in 11: 24, last clause; then he sees the two feathers, mentioned in 11: 26, 27, set up themselves, having a short reign and full of uproar, and the body (i. e. the subjects) of the eagle given to the burning flame. Compare with Daniel 7: 11, where we have brought to view the last or Papal form of Daniel's fourth beast, which existed until the judgment was set, and there he saw the beast slain and his body destroyed and given to the burning flame. Isa. 33: 12, "The people shall be as the burnings of lime—as thorns cut up shall they be burned in the fire."

Verses 3-9. Esdras now awakening from his trance seeks an interpretation of the vision, which is given him.

THE INTERPRETATION OF THE VISION.

10th, "And he said unto me, This is the interpretation of the vision:" (11 verse,) "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel." See Dan. 7: 7, 23. 11th verse, "But it was not expounded unto him; therefore, now I declare it unto thee;" i. e. that part of the reign of the fourth beast directly connected with the first and second advent of the Lord Jesus Christ. The reign of the Cæsars, and that which

remains of the fourth kingdom—the government of the United States—was not given to Daniel. 13th verse, "Behold the days will come, and there shall rise up a kingdom upon the earth, and it shall be feared above all the kingdoms that were before it. Compare with 11: 39—43, Dan. 7: 7.

14th and 15th, "In the same shall twelve kings reign, one after another"—(the twelve Cæsars.) "Whereof the second shall begin to reign, and shall have more time than any of the twelve"—this is the reign of Augustus Cæsar. See exposition of 11: 13—17. 17th verse, "And this do the twelve wings signify that thou sawest. * * *

17th verse, "As for the voice which thou heardest speak, and that thou sawest not to go from the heads, but from the midst of the body thereof, this is the interpretation, That after the time of that kingdom,—what kingdom? Why, the Roman, over which the twelve wings or twelve Cæsars had ruled.—Then, as in the vision, (see 11: 20,) he beheld, and lo, in process of time—what? Why, the last state of this kingdom—that which remains, as mentioned in verse 39, passing what intervenes from the reign of the second Cæsar, during which Christ made his first advent, to the time of the rise of our government. "There shall arise great strivings, and it shall stand in peril of falling; nevertheless it shall not then fall, but shall be restored again to his beginning." Now observe, he treats it all as one kingdom, symbolized by the eagle, the propriety of which will be seen hereafter. "There shall be great strivings" in the last state of this kingdom.—From whence came our pilgrim fathers? England: and what is England but one of the great toes of Nebuchadnezzar's image, representing Rome in its divided state.

"There arose great strivings." What was the early history of this country? Let the history of the Indian wars at its first settlement, subsequently our revolutionary struggle, answer the question. Were we in peril of falling? Yes: and what under God saved us, when even a Washington almost despaired of success? See in the offing those vessels filled with valiant warriors; led on by a Lafayette. Where from? Why, the other big toe of Rome. And where are our subjects from? Made up from the ten toes of Rome in its divided state.

Observe the peculiar characteristic of this kingdom—the voice spake not from the heads, but from the body. Now what does the body of the beast symbolize? The subjects, (see Dan. 7:) denoting the government to be republican in its form. We speak through the ballot box, and the voice of the people is law. "Nevertheless it shall not then fall, but shall be restored again to its beginning. What was the beginning of Rome? A republic. "Its kings were chosen by the popular voice," says Goldsmith's Rome, chap. 2d, section 4th. "All things relative to peace or war, to the election of magistrates, and even to the choosing a king were confirmed by suffrages in their assemblies." No one can read the early history of the Roman government, but what will see, in many respects, a striking similarity between that and ours. See also Ferguson's History of the Roman Republic, Book 1st, chap. 1st.

19th verse, "Whereas thou sawest eight small under feathers sticking to the wings, this is the interpretation. (These are eight contrary feathers mentioned in 11: 3, 11.) 20th verse, "That in him there shall arise eight kings whose times shall be but small & their years swift." We have had eight kings or presidents, (as kings and rulers are the same,) who have ruled their time. But, says the objector, we have had nine rulers, and the tenth elected. True, and we find them brought to view in this vision. But only eight, however, were to rule their time. The other two *thought* in themselves to reign; and one was set up, but shortly it appeared no more, and the second was sooner away than the first. See 11: 25—27. With reference to these kings, he says, "their times shall be but small and their years swift," having reference to the period of their reign. Our presidential term is four years; none have ruled to exceed two terms.

21st verse, "Two of them shall perish the middle time approaching, four shall be kept until their end begin to approach, but two shall be kept unto

the end." "The prophet here notices three important events connected with their history: 1st, "Two shall perish the middle time approaching."—Approaching what? The end; i. e. two of those eight kings shall die a few years past the middle from the commencement of their reign, which was in 1789, to the end of the government, which was fulfilled: John Adams and Jefferson both died July 4th, 1826, during the reign of J. Q. Adams, as stated in 11: 24—"Two of the little feathers divided themselves from the six, and remained under the head that was upon the right side." "Four shall be kept until their end begin to approach, and two shall be kept unto the end." The four are Madison, Adams, Jackson and Van Buren. Madison died in 1836; one is yet to die, to which reference will be had hereafter.

22d, verse, "And whereas thou sawest three heads resting, this is the interpretation." The three heads resting, are the three last of the eight that were to rule, and having retired, become the heads of the eagle and are said to rest.

23d—25th, "In his last days" (i. e. the last days of the eagle,) "shall the Most High raise up three kingdoms, or kings, the terms being synonymous in prophecy, see Dan. 7: 17, 23; and what settles the point that kings are meant here, is, one is to die upon his bed and with pain, see verse 26th, "and renew many things therein; & they shall have dominion of the earth (or land,) and of those that dwell therein with much oppression, above all those that were before them." (i. e. of the eight,) "therefore are they called the heads of the eagle; for these are they that shall accomplish his wickedness, and shall finish his last end." Here is given the prominent feature of the reign of these three kings. "They renew many things and rule with great oppression." Has this been fulfilled? Robbins, in his "Outline of History," makes the following remark, p. 337:—"The presidency of Monroe, the predecessor of Adams, continued through two terms, and was an era of good feelings. Five states were added to the union during his administration; but the period of internal concord and good will soon came to a close. Party altercations arose in the choice of Mr. Monroe's successor, John Q. Adams, in 1825; and have continued with more or less violence under the administration of President Jackson." And may we not add, with propriety, until the present day?

Again; "many things were to be renewed."—What has been the history of our legislation during their reign? A continual change of policy. There has been a removal of the deposits, dissolution of the cabinet, sub-treasury, tariff, denial of the right of petition, a bankrupt law passed at one session and repealed by the same congress at its next session; with many other schemes pertaining to our financial operations, &c.

"Rule with much oppression," &c. Why did Harrison obtain such a popular vote? Because of the oppression of the people in consequence of the change of policy, and renewing of many things, and they hoped through him to obtain relief. And when the eyes of the whole nation were directed towards him, God, in a very signal manner, rebuked the nation by removing him, for he was soon to appear no more. See 11: 26.

26th verse, "And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed and yet with pain." The great head is that designated as being in the midst, (see 11: 29,) or the second of the three last that were to rule. This head is to die upon his bed and yet with pain. All are acquainted with the precarious state of the ex-President's health and liability, from the nature of his disease, to drop away any moment. In a late political letter, dated Nov. 14th, he observed that he had just had another hemorrhage, and was in great pain.

27th and 28th verses, "For the two that remain shall be slain with the sword. For the sword of one shall devour the other: but at the last shall he fall through the sword himself." This cannot mean they are to be slain by a literal sword; for these are to be kept unto the end, (see verse 21,) consequently must have reference to their political strifes. In the 11: 35, we are told "that the head upon the right side devoured it that was upon the left side." What are the facts? Now the head upon the right side is designated as the one

that is first to rule of the three. We have here brought to view the first political strife between the heads. And inasmuch as he speaks of the government through the heads, the party symbolized by the right head predominates, and Adams is elected. "But at the last shall HE fall through the sword himself," which was effected by the predominance of the opposite party in the election of Jackson, and succeeded by Van Buren, which party continued in power until the close of the reign of the eight kings.

29th verse, "And whereas thou sawest two feathers under the wings passing over the head that is on the right side, [these are the two mentioned in 11: 25—27, and 12: 2;] 30th verse, "It signifieth that these are they whom the Highest hath kept unto their end"—i. e. the end of the government. "This is the small kingdom and full of trouble, as thou sawest," (see verse 2nd;) that is, their reign is to be short and full of trouble. For the term "small," has reference to the length of their reign. See verses 19 and 20. None will deny, but that the reign of the first was short, being but one month from his inauguration; and the prophet says, (see 11: 27,) "The second was sooner away than the first." The future will determine this. As to the "uproar," what is the history of the two last presidential campaigns?—Nothing in the history of the world can begin to furnish a parallel. Have you forgotten the immense uproarious gatherings of the people and their gorgeous processions? Are the log-cabins and poles lost to the sight, or their songs and shouts to the ear?

31st verse, "And the lion whom thou sawest rising up out of the wood and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;" 32d verse, "This is the Anointed which the Highest hath kept for them (plural) and for their wickedness unto the end: He shall reprove them, and upbraid them with their cruelty." This voice, we see, is none other but the *anointed son of David*, the Lion of the tribe of Judah, speaking to the eagle—i. e. its body, which symbolizes the subjects; for all those parts which symbolized its rulers have passed away, and the subjects are now rebuked and upbraided for their cruelty, and their end is to be burned. See verse 3d, "For the Lord shall be revealed from heaven in flaming fire, taking vengeance on the wicked." And says Isa. 33: 12, "And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."

"He shall reprove them and upbraid them for their cruelty." How signally has God rebuked this nation; but they repeat not, nor humble themselves before him. Never, in the history of the world, has God given such manifest tokens of his displeasure as to this nation; but they pause not, nor consider. Let us call to remembrance a few of those tokens of displeasure. The following we copy from the Washington Globe. The Editor says,

"That while Mr. Webster was making his first speech, with the assurance of a man in power, he brought up the subject of the tariff; he was listened to with deep attention, and he had scarcely taken his seat when the golden eagle, which is placed with the arms of our country above the chair of the Vice President, let fall the scroll inscribed with the motto of the Union—*E Pluribus Unum*." Soon after this, the grand chandelier which was manufactured in Massachusetts at an expense of \$5,000 for the purpose of lighting the House of Representatives fell down and crushed many of the seats of the members under it. And on the same day that the scroll fell, the arm of the female figure which represents the goddess of Liberty; and stands in front of the capitol, broke off, and came tumbling down with our glorious constitution to its pedestal, where it remains. In Roman times, these incidents would be looked upon as portentous."

Another political paper, friendly to the administration, says, "That when the late chief magistrate of the nation set out for the capitol, an earthquake shakes the ground. He crosses the mountains and arrives at Baltimore, and an explosion of the banks in that city (Philadelphia, the great regulator of the currency,) taking the lead," sa-

utes him! During the imposing celebration at his inauguration, in a style of gorgeousness which royalty itself might envy, a cord stretched across the broad avenue leading from the Presidential mansion to the capitol, with the banners of the several States, breaks in the centre, and the State emblems, dividing to the north and the south, and thrown upon the ground, and dragged in the mire." The following incidents have also appeared in the newspapers:—"It is said that a fine portrait of Mr. Harrison, taken at considerable expense, and placed in one of the public halls at Washington, about the same time, fell from its position to the floor, breaking in pieces the glass and the frame."

"One of the stirrup irons of the saddle upon which Washington rode during the revolutionary war, and which had been kept in a good state of preservation, quit its hold, and came tumbling to the floor." And the mysterious providence, in the very sudden and unexpected death of the President, an event which clothed the whole nation in mourning, should teach us that God has a controversy with man." And the liberty bell, which was a most perfect specimen of bell metal, and which for more than 70 years has remained perfectly sound, yet when tolled at the death of Harrison, was so cracked as to destroy its sound.—The Steamer President which sailed for England with the news of Harrison's Inauguration, has never been heard of since. On board the Steamer Princeton, in a moment two members of our cabinet, Gilman, and Upshur, were launched into eternity. Thrice within three years has the funeral procession moved from the President's house, the last time with five coffins in its train. Within three years, a President, President's wife and one half of a cabinet have gone from time into eternity. We might mention many more incidents of a similar character that have transpired within a short time, which to my mind are evident tokens of God's displeasure, and clearly indicating that God has a controversy with us as a nation.

In view of these things is it not time to pause and consider? Should not the people of America inquire with the prophet, "Is there not a cause?" But instead of this we see a blindness to these tokens and a hardness unequalled in the history of nations. Says Kendall in his 'Expositor,' a political Paper, speaking of the state of things that has existed in our nation for the last four years—"crimes unprecedented in number and unequalled in atrocity filled every section of our country with horrors exhibiting a hardened barbarity in their details only to be exceeded in the bosoms of demons from the burning pit." Is it so? Is this the state of things in our land? Who can deny it? And yet we discover no symptoms of repentance and humility of soul before God. What can we look for but the wrath of an angry God to be revealed against us.

33. "For he shall set them alive before him in judgment and shall rebuke them and correct them," (i. e. the subjects.) We are here evidently brought down to the sitting of the Ancient of days in judgment. The personal advent of our Lord Jesus Christ and the judging of the quick and dead & destruction of this nation as that which remaineth of the fourth beast of Daniel, synchronizing with the time of trouble spoken of in Dan. 12: 1. "When Michael shall stand up the great prince which standeth up for his people, and at which time there shall be a time of trouble such as never was since there was a nation, even to that same time, and then shall thy people be delivered, every one which shall be written in the book."

34. For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and He shall make them joyful until the coming of the day of Judgment, whereof I have spoken unto thee from the beginning." There is a remnant then, preserved upon the borders. Yes, bless the Lord. "The little flock"—to whom it is said—"Fear not for it is your Father's good pleasure to give you the kingdom." "He will make thee joyful until the coming of the day of Judgment," for they have obeyed the injunction of the Savior, "when ye see these things begin to come to pass look up and lift up your heads for your redemption draweth nigh." And they shall say in that day, "Lo, this is our God; we have waited for Him and He will save us: this is the

Lord; we have waited for Him, we will be glad and rejoice in His salvation.

35. "This is the dream that thou sawest, and and these are the interpretations."

36. "Thou only hast been meet to know this secret of the highest." You will perceive that in this vision is presented that which remaineth of the 4th beast and pertaining to its last days as promised to Esdras in the last verse of the 10th chapter. "And so shall the Highest show thee visions of the high things (or as in margin, 'the last things') which the Most High will do unto them that dwell upon the earth in the last days." Having reference to this government, which we see clearly is the main object of the vision and which it is a striking fact has never been revealed to any other prophet.

37. "Therefore write all these things that thou hast seen in a book and hide them." Has this been fulfilled? Yea, as effectually as though buried in a cave of the Rocky mountains. I recollect when about to lecture in a place on this subject a few days since, before proceeding to the place of worship I asked the ministering brother who had labored there for one year nearly, if the bible on their desk contained the Apocrypha, and he was unable to tell, and actually carried his own to be certain of having one to use. But how hid? Why placed in the Apocrypha, the meaning of which term is to hide or conceal. See Relig. Ency. Article—Apocrypha.

38. "And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets." Who are the wise of the people? The same as spoken of in v. 34th as being made "joyful until the coming of the day of judgment." And this is one of the truths calculated to comfort them, for says Dan. 12: 10, "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." The heart of the wise man shall discern both time and judgment. And we believe God has designed this truth for our present exigency, & therefore it has been concealed as intimated by the prophet in ver. 42. "For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a house or ship preserved from the tempest." We have long been feasting upon the rich clusters of the vintage. A famine succeeds—not of bread, but of hearing the words of the Lord—when lo, the last of all the prophets appears, and presents to our famished souls a cluster rich and fair, the last of the vintage on which to feed until we land on Canaan's shore and pluck ambrosial fruit in the paradise of our God. And we believe it is all we shall need if our interpretation of the vision be correct, we see there is a mere title unfulfilled and in this respect synchronizes with other portions of scripture. In the parable of the ten virgins we see the last event is now fulfilling. The foolish virgins have gone to buy oil, and what next! The bridegroom cometh! Be joyful, ye saints, for behold your God cometh, yea and with a recompense, and will save you.

E. R. PINNEY.

O. R. FASSETT.

WESTERN MIDNIGHT CRY.

Cincinnati, Tuesday, January 14, 1845.

* The Vision of the Eagle.

This article will be read with interest by every observer of the signs of the present times. If it becomes a settled matter that the 2d Book of Esdras is Divinely inspired, it is certain that frequent "reference is made" by "the Prophets to this Government;" for there is much in the Scriptures which goes to corroborate his testimony on this point. We shall probably give our readers another article next week that may, by the blessing of God, throw further light upon this subject.

A communication has been received from Bro. Philip H. Hough, of Toronto, Canada West; on "the time of the Advent." It will be noticed in its turn.

Bro. J. B. Cook, lectured at the Tabernacle on Sabbath last, in the afternoon and evening, and also on Monday evening. I have taken down the outlines of several of his discourses for publication, but in consequence of the long article in this number, they are deferred.

Bro. Cook leaves for Hamilton O., on Tuesday.

I have not yet received one dollar, with which to pay for the present number of our paper, which will again remind our subscribers of the necessity of punctuality in their remittances, if they wish the paper punctually to visit them.

THE LIFE OF WILLIAM HAYDEN.—Proposals for the publication of a work under this title, are before me. To contain 150 pages duodecimo—with the likeness of the author, &c.; price 50 cents.

William Hayden, is a man of color, and from a personal acquaintance with him, I should think, a man of deep piety. From accounts received from his own lips, his life is one of those rare developments of the providential dealings of our Heavenly Father, which lead men to wonder, if not adore, his goodness.

LETTERS.

A number of interesting communications are on hand, all of which would be published with pleasure; but for the want of room.

Bro. J. G. Butt's article will be noticed as soon as time and room permits.

Bro. J. H. Thomas, gives a brief but interesting account of a meeting held at Liberty, Montgomery Co. Ohio, Jan. 10th 1845. "The members of the Church were revived—Backsliders were reclaimed—Luke-warm souls aroused and brought to action—Sinners convicted, and I trust converted: Said to be about twenty-eight in number.

Bro. Thomas's explanation of the business of the paper is perfectly satisfactory. He will excuse my previous suggestions, as I was directed by the mail book, upon which the correction had not been made.

Bro. J. H. Kent, has given an interesting account of things where he has been laboring at the East. He closes by saying,

"Lest I should not have another opportunity of speaking a word of encouragement to the dear brethren in Cincinnati, Newport and elsewhere in that region, with whom in time past, I have enjoyed so many precious seasons, in laboring for God—believing his Word, and looking for the glorious appearing of his Son from heaven, to change us from mortal to immortality, in a moment, and take us up to glory; I will therefore improve this; desiring that great grace may abound to them all. Dear brethren, cast not away your confidence—quit yourselves like men—gird on the whole armor—be strong; yea, be strong.—Fight manfully for Christ—overcome every day.—The last enemy will soon be slain—Victory is yours.—A robe unspotted—pure—surpassing the sun for brightness.—A harp of gold celestial—a crown of glory—unfading glory—honor—immortality—eternal life—an eternal weight of glory, Jesus, will soon, to all that overcome, impart. Be faithful—overcome, and by the grace of God, I will meet you in the Kingdom."

I think Bro. Kent's labors are needed in this section, as there are many little bands that need comforting with the word of Life, and the "laborers are few."

Letters and Receipts.

G. Purdy, F. Purdy, John Linville, James Viollett, Sion Fortner, Geo. Smith, Abram Bartlett, John Hedrick, Maria Judy, Elisabeth Lane, Margaret Christman, T. Foll, each, .50; P. H. Hough, 1.00; John G. Butt.