

THE TRUE MIDNIGHT CRY.

NEW YORK, OCTOBER 4, 1844.

Our blessed Lord and Master has promised that he will come again and receive his people to himself, that where he is, they may be also. The place where he and they are to dwell forever, is the New-Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New-Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark 13 : 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." The word *know* is used here in the same sense as it is by Paul in 1 Cor. 2 : 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, *no definite time of the second coming of his Son*. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the *time* of both his first and second comings. Therefore the time is to be understood. See Dan. 12 : 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. 9 : 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark 1 : 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the *time* is fulfilled." Luke 19 : 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. 1 : 9--11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. 40 : 1--5; Acts 17 : 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. 8 : 5--7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment."

THE SIX THOUSAND YEARS.—The period of time allotted for this world, in its present state,

is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. 20, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. 46 : 9, 10; Gen. 2 : 1--3; Heb. 4 : 4--9; Isa. xi. 10; 2 Pet. 3 : 7. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost, mostly in the time of the judges, 153 years. This should be added to the age of the world, making for the commencement of the Christian era 4157, or in other words, 4156 and a fraction, had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES.—The seven times of Gentile domination over the church of God, spoken of in Lev. 26, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. 10 : 5--12; Jer. 15 : 3--9; Jer. 1 : 17; 2 Chron. 33 : 9--11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. 12 : 6--14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7 make 2520. Had this period commenced with the 1st day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years, in the hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left over, corresponding part of A. D. 1844, must be added in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea 5 : 5; Isa. 7 : 8; Isa. 10 : 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the King of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. 7 : 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2d Kings, 17th chapter. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah, so that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS.—The 2300 days of Dan. 8 : 14, are given as the length of the vision contained in that chapter. The ram, is Medo-Persia; the goat, is Grecia; and the little horn, which waxed exceeding great, is Rome. From the 2d and 7th chapters of Daniel, we learn, that Rome will come to its end when the Ancient

of Days comes, the judgment is set, the Son of Man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *clouds of glory*. The period commenced with the 70 weeks of Dan. 9 : 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together. From verse 26, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued, or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, king of Persia. See Isa. 44 : 28; Isa. 45 : 13; 2 Chron. 36 : 22, 23; Ezra 1 : 1--4; Ezra 6 : 1--15; Ezra 7. The decree embraces three grand objects: the building of the temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion: we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra 7 : 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the 4th month, the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week; see Dan. 9 : 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457: from that point, 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS.—The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism; but this is a mistake—as fully appears from John 1, 19--34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah. John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But this testimony of John was not sufficient fully to establish the point; for Jesus declares, John, 5 : 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness

In the 17 months which have elapsed, since the letter was written, it has been shown with a near approach to certainty, that all the prophetic periods do not reach their "FULNESS," till this autumn, and now all the considerations above presented, derive additional force from their agreement, with the "fulness of times." In this city, the Jews observed Monday, Sept. 23d. as the 10th day of the seventh month, but in this, of course, they follow the reckoning of the rabbinical Jews, and they are, probably one month too early.

We confidently believe the Lord will fulfill these types in his second coming, as the type of the passover—the waving of the first fruits, and the presentation of the pentecostal loaves, were fulfilled at his first coming. Who can show why it should not be so? Therefore let us be always watchful, and "pray always," lest coming suddenly, he find us sleeping.

SANCTIFICATION, OR HOLINESS OF HEART.

EXTRACT OF A LETTER FROM C. F. TO C. S. M.

"Were I to define sanctification, I know not what better language to use, than to say, it is an entire sinking into the will of God: so that we have no desire for any thing, but what God desires, accompanied with an unwavering confidence in Christ, for grace as we need it to stand perfect and complete in all God's will. The heart cannot be wholly sanctified, that does not say, truly, sincerely, and under all circumstances, and in relation to all matters, "Thy will be done." When, accompanying this entire subjugation to the will of God, there is an entire, firm, unshaking reliance on Christ for grace to help in every time of need: I suppose that the soul, thus submissive, thus uniformly confiding, will be preserved in the highest state of grace, that it is the privilege of the Christian to attain, in mortal flesh. Such a one will be kept in perfect peace, for his mind is stayed on God. Not that afflictions will not be felt, not that unkindness of friends, or wickedness of men, will in no case touch the feelings; these may be strongly moved; but there is no disposition to rebel, or withdraw confidence from Christ. Submission and confidence, are in my view, the exercises of mind, or mental acts, by which this state of grace is attained and perpetuated. To such a one the Holy Spirit will be given, and the result will be, the shedding abroad of the love of God in the heart, and all the graces of the Spirit will be the attending fruits. If I am wholly given up to God's will, He is ready to work in me to will and to do of his own good pleasure, and if I then fully confide in Him to dwell in me, and walk in me, and thus cleanse me from all filthiness of the flesh and spirit, what shall hinder such a result? What shall prevent me, in that case, from "perfecting holiness in the fear of God?" If this is the will of God, even our sanctification, if Christ has come to do the will of God, and delights to do that will, and by that will we are sanctified, what shall prevent us from being sanctified? When we are wholly given up to God's will, and are truly trusting in Christ, day by day, to have God's will perfected in us:—this is the state of religious experience, which prepares the Christian to die in peace, and of course it will prepare him to live in peace, or to meet Christ in peace at his coming. It is not unfrequently the case that professing Christians come to their dying bed, and feel wholly unprepared to leave the world. If at length they die in peace, we find them submitting without reserve or stipulation to the will of God, and throwing themselves wholly upon the Lord Jesus Christ: to be prepared by him for acceptance in God's sight. In this state of submission and faith in the Redeemer, they receive those measures of God's love, shed abroad in their hearts, by the Holy Ghost, given unto them, which fills them with peace, exultation, and transport, even in the agonies of death. The same submission and faith in Christ, will unavoidably produce the same results, in life as in death, and the soul, truly sanctified while in health, passes through

the very same process, and is emphatically, "according to the will of God." The Christian gains nothing by attempting to soar. He has not passions, and it is equally useless to attempt to climb, since it is but an effort to climb upon nothing. The sooner all these efforts are dispensed with, the better. Entire submission, unshrinking confidence in Christ, to make us precisely what God would have us; a death to all hope from ourselves, a boundless confidence in Christ, for the abundant bestowment of every grace that we need. We cannot expect too little from ourselves, we cannot expect too much from Christ. We cannot have too much distrust of ourselves, we cannot have too unlimited confidence in our Saviour. Then, at the feet of Christ, let there be an entire relinquishment of all right or title to ourselves, an entire giving up to be led in every thing, just where the Spirit of God shall lead, regardless of every thing in the universe, but to do God's will, while we came boldly forward to the throne of grace, for mercy and grace, to help in time of need. Such a one will be brought into full communion with the blessed Spirit of God, and is prepared, living or dying, to be the Lord's, and such a one will surely be prepared to hail the coming of Christ with joy."

TO THE ADVENT CHILDREN SCATTERED ABROAD.

"One of a city and two of a family."

In the precious light of the coming glory, I now address you. The Lord is coming immediately, and I feel it. I have time only to repeat my testimony, that I believe, without a doubt, that the Lord Jesus will be revealed in the clouds of heaven, on the tenth day of the seventh month. By the grace given unto me, I intend to follow the example of Noah, Lot, and Abraham, and to act my faith, and live the few remaining days, as though I knew, or as I shall wish I had done, when all is over. The hour for which we have so long waited, has at length come. Let us lift up our hearts and rejoice. I have loved the Advent doctrine, and I love the children it has brought out from the world, and I soon expect to meet them in glory. Amid the fearful responsibilities of these last moments, I would speak to them *once more*. I would entreat them to remember Lot's wife, and not look behind. I long to see them *all* there. But a cry is heard, the voice of Elijah is sounding, make his paths *straight*. We now see, by the opening Scriptures, that we must escape for our life, and though we are found in the field, or on the house top, we may not return. We must be *dead* to the world, to its love, to its sympathy and fear. We must lay aside *every weight*. The path is narrow, *very narrow*, and there is no room for worldly trappings to pass. We must tread it *alone*. It is life or death. We must lose *sight* of the world. One longing look backward will destroy us. We have no longer time to plant or build. The world's business and care must *all* be relinquished, and we become as lost to its customs and bondage as though we were already taken. Here is the test of the *last sifting* time. But who may abide it? It is the trial, as of *fire*, who shall stand? Shall we believe God or men? Do we love Jesus or this world? This will show. We can no longer occupy a middle or uncertain position.

The separation at length has come. Those who truly receive this truth, come out and stand separate, not in word, but in action, and in deed.

Farewell, for an hour. Glory, glory, glory, the Lord is coming. Amen, even so come Lord Jesus.

CLORINDA S. MINOR.

N. Y. Sat. Morn., Sept 28, 1844.

ACCORDING TO THE SCRIPTURES.—Paul says, Acts 26: 22, 23, "Saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the FIRST that should rise from the dead." Again, 1 Cor. 15: 3, 4, he says Christ died for our sins according to the Scriptures, and rose again the THIRD DAY, according to the Scriptures." The Old Testament Scriptures are what Paul referred to in these declarations; and they no where teach that Christ should be the "FIRST" that should rise from the dead, and that his resurrection should be on the "THIRD DAY," but in the TYPES. They do most clearly teach these things. And Christ, the great anti-type, most perfectly fulfilled these types which pointed to his death and resurrection. It was necessary to prove this in order to establish his claims as the Messiah.

Had there been the least failure, it would not have been according to the Scriptures. But as there was no failure, Christ was not only proved to be the promised Messiah, but gives us the strongest "assurance" that his second coming to judge the world will be perfectly according to the Scriptures; viz: the unfulfilled types which point to this glorious event, Acts 18: 31. Not one jot or tittle of the law will fail. Matt. 5: 17, 18.—Voice of Truth.

SIGNS IN THE SUN.

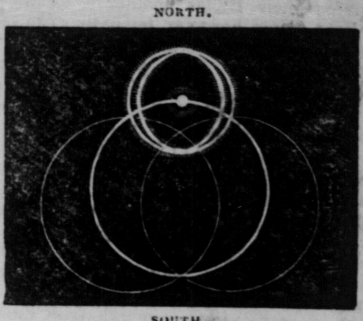
An appearance like that described below, is calculated to impress the mind of every beholder. Similar appearances have indeed been exhibited before, and very frequently within a few years. No philosopher has been able to give an explanation of the cause, which satisfies himself. It was seen in this city, and in other places. It was not needed to confirm our faith, but it may have awakened some careless ones.

From the New Haven Palladium.

THE HALO.

The Rings around the sun yesterday, (September 9th) for two hours before and after mid-day, appear to have been generally observed by our citizens with much interest, and to have awakened an intelligent curiosity to learn more respecting appearances of this kind, and their cause.

The present Halo was remarkable for its duration, and afforded favorable opportunities for observation. About mid-day, it consisted chiefly of two complete rings, one about 45 degrees in breadth encircling the sun as its centre, and the other about 72 degrees broad, having its centre in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis and of small eccentricity. Directly opposite to the sun, 36 degrees north of the zenith, the circumference of the larger circle was intersected by two other circles of nearly or quite the same diameter, forming, at the point of intersection, a bright spot, such as would naturally result from the combined light of the three luminous rings. The ring that encircled the sun exhibited the colors of the rainbow, frequently with much vividness and beauty. The other rings were white, and fainter, as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times both in the East and West. [See the Diagram.]



ENTER INTO THY CLOSET.

The retirement of private devotion is strongly inculcated in the expression, "Enter into thy closet." Retire from company. Go by thyself. Be alone. The word closet means any retired place, at home or abroad, where we may escape from the observation of others, and be undisturbed by them; not that the closet itself possesses any sanctity, or will work in the way of a charm. You are not to go into your closet on that account; but you retire from the notice of others to avoid ostentation on the one hand, and distraction on the other. "Shut the door." Keep out the world, and prevent every intrusion: thou hast a great business to transact with thy God, and let not the nearest friend or relative interfere with thy intercourse with him. The privacy of prayer is what is here enforced. Poor persons, who have but one apartment, can enter into the spirit of this direction by praying wherever they can be retired. Isaac's closet was a field. "He went out to meditate in the field at even tide." David's closet was his bed-chamber. "Commune with your own heart upon your bed and be still." Our Lord's closet was a mountain. "When he had sent the multitude away, he went up into the mountain apart to pray, and when the evening had come, he was there alone." Peter's closet was the house-top. "Peter went upon the house-top to pray, about the sixth hour."—Hezekiah's closet was turning "his face towards the wall, and praying to the Lord."

THE LORD'S CHRONOLOGY.

I write now for Advent believers who admit that the 2300 years, of Daniel 8th, commenced in 457 B. C. It appears to me plain that God has fixed the chronology within the year—that is, He has told us definitely at what point in the year to commence. The angel told Daniel, chap. 9: 25, to begin the chronology at "the going forth of the commandment to restore and build Jerusalem." Now turn to Ezra 7: 9, and you read thus:—"For upon the first of the first month, began he to go up [was the FOUNDATION of the going up] from Babylon." So the margin reads. Now what was "the foundation of the going up." Was it not the "commandment to restore and build Jerusalem?" There then God has fixed the chronology—in "the first of the first month." Now if that was the first month of the ecclesiastical year, the 2300 years terminated last spring: then the period cannot extend to next spring, for that would be 2301 years. It seems to me clear if the first month spoken of in Ezra, is the first month ecclesiastically, that it puts the matter beyond a doubt, that "He that shall come, will come, and will not tarry," beyond the first of the seventh month this fall, i. e. beyond the tenth day of the seventh month, or Oct. 22 or 23. That we are in the tarrying time, all admit, who believed in the Lord's coming in 1843. That tarrying time cannot exceed six months, else another year is added to the vision. But the Lord answered Habakkuk, "The vision is for an appointed time, but AT THE END [not before, nor after,] it shall speak and not lie." It has not spoken yet, therefore, the 2300 years did not end last spring, or the vision will speak this fall. But there has been a seeming tarry: our Lord said, "While the Bridegroom tarried they all slumbered and slept." It was about time. But "at midnight there was a cry made, Behold the Bridegroom cometh." That such a cry is now made cannot be denied. Then we are past midnight of the tarrying time; for this cry has been going since July. During this cry, "all those virgins arose, and trimmed their lamps." Is not this now doing? Clearly it is. The professed advent believers are evidently giving their Bibles another searching—they are after light. Some, however, tell us they can see no more light on time. Did you not tell us, brother, "the wise shall understand?" Have you now become foolish? and has your lamp "gone out?" "Watchman, what of the night?" Will you now tell us you do not know? Alas! has it come to this? O may you get oil quickly. Faith, FAITH, FAITH: a little more faith will enable you to see that our Lord gave the parable of the virgins in part to fix chronology so that men or devils should not run away with it. There it is strong as a rock. The ten virgins would come into what appeared to them to be a tarrying time. At the middle of it a cry was to be made. Just such a cry did begin about three months after the tarrying time commenced. It has gone for the last month, with the rapidity of lightning, and we are now in the morning watch, and within less than 30 days of the advent. Remember, there is no other tarrying time. The Scriptures no where make provision for a second tarry. No, none of God's words will "be prolonged any more." God owns this truth with a power that I have never witnessed in any other. Even the preaching of '43 never led to such an entire consecration of all to God as does this truth. Those that receive this truth show it by their works as was never done, to the same extent, under the alarm which led the virgins to go forth to meet the Bridegroom. It is literally GO YE OUT to meet him: "a giving up all—a dying to the world—the same entire consecration and giving up of all, that we have seen in a Christian when about to die. Such is the effect of this cry where it is believed. Just such an effect I should expect God would design to produce, to prepare us for the change from mortal to immortality. Without such an effect produced, I see not how we could be ready. The Lord grant us mercy in this perilous day. Amen.

Geo. Storrs.

THE FINALE.

If the position I have taken in the previous article is correct, then the 2300 years terminated last spring, in the "first of the first month," Jewish time. Why did not the advent then occur? and why was not the Sanctuary then cleansed? Because—if it had been, at that time, the Scriptures would not have been fulfilled; for, the Types could not have had their accomplishment, as we have

seen, and shall see. But the fulfillment cannot be extended to another spring, because, that would be 2301 years; and, besides, it would equally vary from the Types. "Unto 2300 days then shall the Sanctuary be cleansed." But the atonement for the "holy Sanctuary" was to be made "on the tenth day of the seventh month," by "the Priest whom he shall anoint in his father's stead." See Lev. 16: 29, 32, 33. This Priest is our Lord Jesus Christ. On that day, also, the trump of Jubilee was to be blown, and every man was to return to his inheritance. See Lev. 25: 9, 13. Here, also, we have an illustration by which to guide us as to the length of time that is included in the phrase.—"Then shall the Sanctuary be cleansed." The Lord says: "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years, THEN shalt thou cause the trumpet of Jubilee to sound"—when? Exactly at the termination of the 49 years? No; but, "on the tenth day of the seventh month," following the termination of the 49 years, "in the day of atonement." Thus, though they were commanded to blow the trumpet of Jubilee "then," when the 49 years were complete, it was not to be done until the tenth day of the following seventh month arrived, and on that day, as we have seen, was the atonement to be made for the holy Sanctuary. Hence the term "then" includes the time intervening between the termination of the 49 years, also the 2300 years, and the tenth day of the seventh month following. Then will the days of atonement come; the trumpet of Jubilee will sound; the Sanctuary be cleansed—the High Priest will come out of the Holy Place—the sleeping saints be raised from the dead—the living saints be changed, and God's true people will return to their inheritance, with songs and everlasting joy.

How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there, drifts away from them, and they look after it no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "wise and prudent," so they make their craft, or boats, fast to the rock, because "If the steamer don't come, we shall be without any thing to get to land." Hence, they are going to be prudent, and not run too great a risk. "According to thy faith be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they see the steamer coming. It appears in sight; but now it is too late to let go their boats, without being discovered: and besides, the same prudence would dictate now that they do not let their boats float away till they are certain that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. The steamer arrives at the rock. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. "That is enough," cries the Commander of the steam vessel: "come on board; such confidence shall not be disappointed." Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, "What mean those boats I see fast to the rock yonder, or whose ropes have only been cut since I arrived in sight?" They answer, "We thought we would be prudent, so that if the steamer did not arrive, we might have something to get back to land with." "You made provision for the flesh, then," cries the Commander, "did you, and so doubted my word? According to thy faith be it unto thee." The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief." "SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF!" Oh, awful state of despair!

Cut your ropes, now, brethren: let your boats float off out of sight;—yea, make haste before the "sign of the Son of Man appear." Then it will be too late. Venture now—and venture all. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste,

I beseech you—don't dally—push off that boat, or you are lost; for, "WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT." So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, O MAKE HASTE—let go every boat by which you are now calculating to escape to land "if it don't come." That "if" will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—"Get thee hence, Satan," said he. "Then the devil leaveth him, and behold, angels came and ministered unto him." So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes.—Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and WILL NOT TARRY. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would be a sin for me to doubt or indulge in an if, for one moment. I am forbidden, by the Spirit of God, to do so. I cannot do this great wickedness and sin against God. I dare not do it.

To God and the word of His grace I commend you. Farewell, till we meet in the kingdom of God.
Geo. Storrs.

THE SEVENTH MONTH.

In the early part of last year, many of the brethren were looking for the coming of Christ on the anniversary of the crucifixion, or of the ascension, or of the day of Pentecost, which would be sometime in June. On the third of May, 1843, Bro. Miller wrote a letter to Bro. Himes, in which he said he hoped this expectation would prove to be well founded, but he gave the following reasons for thinking otherwise.

"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings: but all the feasts and ceremonies in the seventh month, or autumnal equinox, can only have their fulfillment at his second advent. Let me notice some

1. The ark rested on the seventh month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. 8: 4.
2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. 16: 29—34, surely a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. 23: 27—35, a type of the trouble, Dan. 12: 7.
4. The holy convocation of all Israel, seventh month 1—15th day, Lev. 23: 24; Num. 29: 1. A type of the gatherings of the elect, Ps. 81: 3—4: 98: 6.
5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. 23: 34; 1 Kings 8: 2. Type of the marriage supper. Heb. 11: 9, 10.
6. The Jubilee sounded seventh month, tenth day, throughout all of the land. Lev. 25: 9, 10. Type of final redemption. 1 Thess. 4: 14—17.
7. The time of release of all Hebrews in bondage, seventh month fifteenth day. Deut. 15: 1—13; 31: 10, 11; Jer. 36: 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.
8. The atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. 26: 1—24 antitype. Heb. 9: 1—28.
9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest. Heb. 9: 28. This was on the seventh month, tenth day.
10. This was in the harvest time, the feast of harvest was kept in the seventh month, from the tenth day, to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plain, in "harvest time."
11. Also in the feast of tabernacles, in the great day of the feast in the last day. John 7: 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John 5: 28, 29; 1 Thess. 4: 16."